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In this edition the heavy-faced figures (121 131 etc.) inserted in the text indicate the divisions that are employed in Polls' Swedenborg Concordance.

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PRAEFATIUNCULA EDITORIS

Errores typothetae, qui poterant nulla temeritatis nota emendari, in nostra editione silentio correximus, ubi gravius quid latebat, rem diligenter significavimus. Modum scribendi, ad verba nonnulla, usui horum temporum optimo accommodavimus. Grandes litteras, oculis et consuetudini nostrae aetatis obsequentes, parcius usurpavimus. Verborum quidem interpunctiones ad certam normam redigere conati, non mutavimus ubi periculum ne sententiae mutarentur. Commutationes, quas enumeravimus, factae sunt ut auxilio sint studioso

SAMUEL H. WORCESTER

BRIDGEWATER MASS, *Aprilis, d 1, 1889.*

Latin-English Edition

SAPIENTIA ANGELICA

DE

DIVINA PROVIDENTI

ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE

BY

EMANUEL SWEDENBORG

THE LATIN AND ENGLISH FROM THE AUTHOR'S ORIGINAL MANUSCRIPTS AT AMSTERSDAM IN 1754

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TRANSLATOR'S NOTE

The same aims and methods have been followed in this translation as in the translation of the *Apocalypsis Evangelica*. The defects in previous translations of Swedenborg have arisen mainly from too close an adherence to cognate words and to the Latin order of words and phrases. This is a formal rather than an essential faithfulness to the original. To convey to the English reader the meaning of the original with the nearest attainable accuracy and fulness and clearness has been the aim and effort in this translation.

The very full index to this edition is the work of Mr George W Colton.

JOHN C. ADAMS.

March 22 1899.

CONTENTA.*

QUOD DIVINA PROVIDENTIA SIT REGIMEN DIVINI AMORIS ET DIVINAE SAPIENTIAE DOMINI (n 1-26)

- (i) *Quod universum cum omnibus et singulis ejus creatum sit ex Divino Amore per Divinam Sapientiam* (n 3)
- (ii) *Quod Divinus Amor et Divina Sapientia ut unum procedant a Domino* (n. 4)
 - 1 *Quod unum absque forma non datur, sed quod ipsa forma faciat unum* (n 4[2])
 - 2 *Quod forma eo perfectius unum faciat, quo illa quae ingrediuntur formam, distincte alia sunt, et tamen unita* (n 4[4])
- (iii.) *Quod hoc unum sit in quadam imagine in omni creato* (n 5)
- (iv) *Quod Divinae Providentiae sit, ut omne creatum in communi et in parte, sit tale unum, et si non est, ut fiat* (n 7)
- (v) *Quod bonum amoris non sit bonum plus quam quantum unitum est vero sapientiae, et quod verum sapientiae non sit verum plus quam quantum est unitum bono amoris* (n 10)
- (vi) *Quod bonum amoris non unitum vero sapientiae non sit bonum in se, sed quod sit apparens bonum, et quod verum sapientiae non unitum bono amoris non sit verum in se, sed quod sit apparens verum* (n 14)
- (vii) *Quod Dominus non patiatur ut aliquid divisum sit, quare vel erit in bono et simul vero, vel erit in malo et simul falso* (n 16)
- (viii) *Quod id quod est in bono et simul vero sit aliquid, et quod id quod est in malo et simul falso non sit aliquid* (n 19)
- (ix.) *Quod Divina Providentia Domini faciat, ut malum et simul falsum inserviat pro aequilibrio, pro relatione, et pro purificatione, et sic pro conjunctione boni et veri apud alios* (n 21)

QUOD DIVINA PROVIDENTIA DOMINI PRO FINE HABEAT CAELUM EX HUMANO GENERE (n 27-45)

- (i) *Quod Caelum sit conjunctio cum Domino* (n 28)
- (ii) *Quod homo ex creatione talis sit, ut propius et propius conjungi possit Domino* (n 32)
 - 1 *Quomodo homo propius et propius conjungitur Domino* (n 33[1])
 - 2 *Quomodo conjunctio illa propior et propior apparet* (n 33[4])
- (iii) *Quod homo quo propius conjungitur Domino, eo sapientior fiat* (n 34)
- (iv) *Quod homo quo propius conjungitur Domino, eo felicitior fiat* (n 37)
- (v) *Quod homo quo propius conjungitur Domino, eo distinctius appareat sibi sicut sit suus, ac evidentius animadvertat quod sit Dominus* (n 42)

QUOD DIVINA PROVIDENTIA DOMINI IN OMNI QUOD FACIT, SPECTET INFINITUM ET AETERNUM (n 46-69)

- (i) *Quod Infinitum in se ac Aeternum in se, sit idem cum Divino* (n 48)
- (ii) *Quod Infinitum ac Aeternum in se non possit aliter quam speculari infinitum et aeternum a se in finitis* (n 52)

CONTENTS

THE DIVINE PROVIDENCE IS THE GOVERNMENT OF THE LORD'S DIVINE LOVE AND DIVINE WISDOM (n. 1-25).

- (I.) *The universe with each thing and all that is therein was created from Divine love by means of Divine wisdom (n. 3).*
- (II.) *Divine love and Divine wisdom go forth from the Lord as one (n. 4).*
 1. *A one is impossible apart from a form the form itself making the one (n. 4a).*
 2. *The form makes a one the more perfectly as the things entering into the form are distinctly different and yet united (n. 4a).*
- (III.) *In a certain semblance this one is in every created thing (n. 5).*
- (IV.) *The end of the Divine providence is that every created thing in general and in particular shall be such a one and if it is not that it shall become such (n. 7).*
- (V.) *Good of love is good only so far as it has become one with truth of wisdom and truth of wisdom is truth only so far as it has become one with good of love (n. 10).*
- (VI.) *Good of love that has not become one with truth of wisdom is not good in itself but is apparent good and truth of wisdom that has not become one with good of love is not truth in itself but is apparent truth (n. 14).*
- (VII.) *The Lord does not suffer anything to be divided consequently it must be both in good and truth and must be both in evil and in falsity (n. 16).*
- (VIII.) *That which is both good and truth is something but that which is both evil and falsity is nothing (n. 19).*
- (IX.) *The Lord's Divine providence is not without evil and the falsity that accords together to serve able in the way of equilibrium of relation and purification and thus in the conjunction of good and truth in others (n. 21).*

THE LORD'S DIVINE PROVIDENCE HAS AS ITS END A HEAVEN FROM THE HUMAN RACE (n. 27-45).

- (I.) *Heaven is conjunction with the Lord (n. 27).*
- (II.) *From creation man has a ability to be more and more nearly conjoined with the Lord (n. 30).*
 1. *How man is more and more nearly conjoined with the Lord (n. 33a).*
 2. *How that conjunction appears more and more near (n. 33a).*
- (III.) *The more nearly a man is conjoined with the Lord the wiser he becomes (n. 34).*
- (IV.) *The more nearly a man is conjoined with the Lord the happier he becomes (n. 37).*
- (V.) *The more nearly a man is conjoined with the Lord the more distinctly does he appear to himself to be his own and the more clearly does he recognize that he is the Lord's (n. 42).*

THE LORD'S DIVINE PROVIDENCE LOOKS IN EVERY THING THAT IT DOES TO WHAT IS INFINITE AND ETERNAL (n. 46-69).

- (I.) *The Infinite in itself and the Eternal in itself is the same as the Divine (n. 48).*
- (II.) *The Infinite and Eternal in itself must needs look to what is infinite and eternal from itself in things finite (n. 52).*

- (iii) *Quod Divina Providentia in omni quod facit, spectet infinitum ac aeternum a se, imprimis in salvando genere humano* (n 55)
- 1 *Imago infiniti ac aeterni in omnium varietate* (n 56[2])
 - 2 *Imago infiniti ac aeterni in omnium fructificatione et multiplicatione* (n 56[3])
- (iv) *Quod imago Infiniti ac Aeterni exstet in caelo angelico* (n 60)
- (v) *Quod spectare Infinitum et Aeternum in formando caelum angelicum, ut sit coram Domino ut unus Homo, qui Imago Ipsius, sit intimum Divinae Providentiae* (n. 64)

QUOD LEGES DIVINAE PROVIDENTIAE SINT, QUAE IGNOTAE HOMINIBUS SUNT (n 70)

QUOD LEX DIVINAE PROVIDENTIAE SIT, UT HOMO EX LIBERO SECUNDUM RATIONEM AGAT (n. 71-99)

- (i) *Quod homini Ratio et Liberum sit, seu Rationalitas et Libertas, et quod binae illae facultates sint a Domino apud hominem* (n 73)
- (ii) *Quod quicquid homo ex libero facit, sive sit rationis sive non rationis, modo sit secundum ejus rationem, illi appareat ut ejus* (n 74)
- (iii) *Quod quicquid homo ex libero secundum suam cogitationem facit, approprietur ei sicut ejus, et remaneat* (n 78)
- (iv) *Quod homo per binas illas facultates a Domino reformetur et regeneretur, et quod absque illis non possit reformari et regenerari* (n 82)
 - 1 *Status hominis primus, qui est status damnationis* (n 83[2])
 - 2 *Status hominis secundus, qui est status reformationis* (n 83[4])
 - 3 *Status hominis tertius, qui est status regenerationis* (n 83[6])
- (v) *Quod homo medius illis binis facultatibus tantum reformari et regenerari possit, quantum potest per illas adduci ad agnoscendum, quod omne verum et bonum, quod cogitat et facit, sit a Domino, et non a semet* (n 87)
- (vi) *Quod conjunctio Domini cum homine, et reciproca hominis cum Domino, per binas illas facultates fiat* (n 92)
- (vii) *Quod Dominus binas illas facultates apud hominem illibatas ac ut sanctas in omni Divinae suae Providentiae progressionem custodiat* (n 96)
 - 1 *Quod homini absque binis illis facultatibus non forent voluntas et intellectus, et sic ille non foret homo* (n 96[2])
 - 2 *Quod homo absque binis illis facultatibus non potuisset conjungi Domino, et sic non reformari et regenerari* (n 96[5])
 - 3 *Quod homini absque binis illis facultatibus non foret immortalitas et vita aeterna* (n 96[7])
- (viii) *Quod ideo Divinae Providentiae sit, ut homo ex libero secundum rationem agat* (n 97)

QUOD LEX DIVINAE PROVIDENTIAE SIT, UT HOMO SICUT EX SE REMOVEAT MALA UT PECCATA IN EXTERNO HOMINE, ET QUOD SIC NON ALITER DOMINUS REMOVERE POSSIT MALA IN INTERNO HOMINE, ET SIMUL TUNC IN EXTERNO (n 100-128)

- (i) *Quod cuilibet homini externum et internum cogitationis sit* (n 103)
- (ii) *Quod externum cogitationis hominis in se sit quale ejus internum* (n 106)
- (iii) *Quod internum non possit purificari a concupiscentiis malis, quamdiu mala in externo homine non remota sunt, quia obstant* (n 111)
- (iv) *Quod mala in externo homine a Domino non possint removeri nisi medio homine* (n 114)
- (v) *Quod ideo homo mala ab externo homine removeere debeat sicut a se* (n 118)

- (vi) *Quod Dominus tunc purificet hominem a concupiscentiis in interno homine et ab ipsis malis in externo* (n 119)
- (vii) *Quod continuum Divinae Providentiae Donum sit, ut jungat hominem Sibi ac Se illi, ut dare possit ex felicia vitae aeternae, quod non fieri potest, nisi quantum mala cum illorum concupiscentiis remota sunt* (n 123)
- 1 *Quod Dominus nusquam agat in aliquod particulare apud hominem singillatim, nisi in omnia ejus simul* (n 124)
 - 2 *Quod Dominus agat ab intimis et ab ultimis simul* (n 124[4])

QUOD LEX DIVINAE PROVIDENTIAE SIT, UT HOMO NON PER MEDIA EXTERNA COGATUR AD COGITANDUM ET VOLENDUM, ITA AD CREDENDUM ET AMANDUM ILLA QUAE RELIGIONIS SUNT, SED UT HOMO SEMETIPSUM ADDUCAT, EI QUANDOQUE COGAT (n 129-153)

- (i) *Quod nemo reformetur per miracula et signa, quia cogunt* (n 130)
- (ii) *Quod nemo reformetur per visiones et per loquelas cum defunctis, quia cogunt* (n 134)
- (iii) *Quod nemo reformetur per minas et poenas, quia cogunt* (n 136)
 - 1 *Quod externum non possit cogere internum, sed quod internum possit cogere externum* (n 136[2])
 - 2 *Quod internum ita renuat coactum ab externo, ut avertat se* (n 136[3])
 - 3 *Quod jucunda externa allecent internum ad consensum, et quoque ad amorem* (n 136[5])
 - 4 *Quod detur internum coactum ac internum liberum* (n 136[9])
- (iv) *Quod nemo reformetur in statibus non rationalitatis et non libertatis* (n 138)
 - 1 *In statu timoris* (n 139)
 - 2 *In statu infortunii* (n 140)
 - 3 *In statu aegritudinis animi* (n 141)
 - 4 *In statu morbi corporis* (n 142)
 - 5 *In statu ignorantiae* (n 143)
 - 6 *In statu occaecationis intellectus* (n 144)
- (v) *Quod contra rationalitatem et libertatem non sit semetipsum cogere* (n 145)
- (vi.) *Quod externus homo reformandus sit per internum, et non vicissim* (n 150)

QUOD LEX DIVINAE PROVIDENTIAE SIT, UT HOMO A DOMINO E CAELO DUCATUR ET DOCEATUR, PER VERBUM, DOCTRINAM ET PRAEDICATIONES EX ILLO, ET HOC IN OMNI APPARENTIA SICUT A SEMET (n 154-174)

- (i) *Quod homo a solo Domino ducatur et doceatur* (n 155)
 - 1 *Quod unica essentia, unica substantia et unica forma sit, ex quibus omnes essentiae, substantiae et formae, quae creatae, sunt* (n 157[2])
 - 2 *Quod unica illa essentia substantia et forma sit Divinus Amor et Divina Sapientia, ex quibus omnia sunt, quae ad amorem et sapientiam apud hominem se referunt* (n 157[5])
 - 3 *Similiter, quod sit ipsum Bonum et ipsum Verum, ad quae omnia se referunt* (n 157[6])
 - 4 *Quod illa sint vita, ex qua omnium vita et omnia vitae sunt* (n 157[7])
 - 5 *Quod hoc Unicum et Ipsum sit omnipraesens, omnisciens, et omnipotens* (n 157[8])
 - 6 *Quod hoc Unicum et Ipsum sit Dominus ab aeterno seu Jehovah* (n 157[9])

- (vi.) *Then the Lord cleanses man from the lusts [of evil] in the internal man and from the evils themselves in the external* (n. 119)
- (vii.) *It is the unceasing effort of the Lord's Divine providence to conjoin man with Himself and Himself with man that He may be able to bestow upon man the happinesses of eternal life and this can be done only so far as evils with their lusts are put away* (n. 123)
 - 1. *The Lord in no wise acts upon any particular thing in man singly without acting simultaneously upon all things of man* (n. 124).
 - 2. *The Lord acts from immanence and from externality simultaneously* (n. 124[4])

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD NOT BE COMPELLED BY EXTERNAL MEANS TO THINK AND WILL, AND THUS TO BELIEVE AND LOVE, THE THINGS OF RELIGION BUT SHOULD GUIDE HIMSELF AND SOMETIMES COMPEL HIMSELF (n. 129-133)

- (i.) *No one is reformed by miracle and signs because they compel* (n. 130).
- (ii.) *No one is reformed by visions or by conversations with the dead because they compel* (n. 131)
- (iii.) *No one is reformed by threats and punishments because they compel* (n. 136).
 - 1. *The external cannot compel the internal but the internal can compel the external* (n. 136[2]).
 - 2. *The internal is so averse to compulsion by the external that it turns itself away* (n. 136[3])
 - 3. *External enjoyment allows the internal to consent and also to love* (n. 136[5])
 - 4. *A compelled internal and a free internal are possible* (n. 136[3])
- (iv.) *No one is able to resist states that do not spring from rationality and liberty* (n. 138)
 - 1. *In a state of fear* (n. 139).
 - 2. *In a state of misfortune* (n. 140)
 - 3. *In unhealthy mental states* (n. 141)
 - 4. *In a state of bodily disease* (n. 142)
 - 5. *In a state of ignorance* (n. 143)
 - 6. *In a state of blindness of the understanding* (n. 144)
- (v.) *To compel oneself is not contrary to rationality and liberty* (n. 145).
- (vi.) *The external man must be reformed by means of the internal and not the reverse* (n. 15).

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD BE LED AND TAUGHT BY THE LORD FROM HEAVEN BY MEANS OF THE WORD AND BY MEANS OF DOCTRINE AND PREACHING FROM THE WORD AND THIS TO ALL APPEARANCE AS IF BY HIMSELF (n. 154-174)

- (1.) *Man is led and taught by the Lord alone* (n. 155).
 - 1. *There is an only source an only substance and an only form, from which have come all the essences substances and forms that have been created* (n. 157[1])
 - 2. *That only essence substance and form is the Divine love and the Divine wisdom from which all things that have relation to love and wisdom in man are derived* (n. 157[3])
 - 3. *It is Himself the Good itself and the Truth itself to which all things have relation* (n. 157[6])
 - 4. *These are the life which is the source of the life of all things and of all things of life* (n. 157[7])
 - 5. *This Only and Itself is omnipresent omniscient, and omnipotent* (n. 157[8])
 - 6. *This Only and Itself is the Lord from eternity or Jehovah* (n. 157[9])

- (ii) *Quod homo a solo Domino ducatur et doceatur per caelum angelicum et ex illo* (n 162)
- (iii) *Quod homo a Domino ducatur per influxum, et doceatur per illustrationem* (n 165)
- (iv) *Quod homo a Domino doceatur per Verbum, doctrinam et praedicationes ex illo, et sic immediate ex Ipso solo* (n 171)
 - 1 *Quod Dominus sit Verbum, quia est ab Ipso et de Ipso* (n 172[2])
 - 2 *Quod Dominus sit Verbum, quia est Divinum Verum Divini Boni* (n 172[3])
 - 3 *Quod sic ex Verbo doceri sit ab Ipso Domino* (n 172[5])
 - 4 *Quod hoc fiat mediate per praedicationes, non tollit immediatum* (n 172[6])
- (v) *Quod homo a Domino in externis ducatur et doceatur in omni apparentia sicut a semet* (n 174)

QUOD LEX DIVINAE PROVIDENTIAE SIT, UT HOMO NON PERCIPIAT ET SENTIAT ALIQUID DE DIVINAE PROVIDENTIAE OPERATIONE, SED UT USQUE SCIAT ET AGNOSCAT ILLAM (n 175-190)

- (i) *Quod si homo perciperet et sentiret Divinae Providentiae operationem, non ex libero secundum rationem ageret, nec aliquid appareret ei sicut ejus Similiter si homo praesciret eventus* (n 176)
- (ii) *Quod si homo manifeste videret Divinam Providentiam, inferret se ordini et tenori progressionis ejus, ac perverteret et destrueret illum* (n 180)
 - 1 *Quod externa talem nexum cum internis habeant, ut in omni operatione unum faciant* (n 180[2])
 - 2 *Quod si homo simul in internis esset, perverteret et destrueret omnem ordinem et tenorem Divinae Providentiae* (n 180[6])
- (iii) *Quod si homo manifeste videret Divinam Providentiam, vel negaret Deum vel faceret se Deum* (n 182)
- (iv) *Quod detur homini videre Divinam Providentiam a tergo et non a facie, tum in statu spirituali, et non in statu suo naturali* (n 187)

QUOD PROPRIA PRUDENTIA NULLA SIT, ET SOLUM APPAREAT QUOD SIT, ET QUOQUE APPARERE DEBEAT SICUT SIT, SED QUOD DIVINA PROVIDENTIA EX SINGULARISSIMIS UNIVERSALIS SIT (n 191-213)

- (i) *Quod omnes cogitationes hominis sint ex affectionibus amoris vitae ejus, et quod nullae cogitationes sint, nec dari possint, absque illis* (n 193)
- (ii) *Quod affectiones amoris vitae hominis sint soli Domino notae* (n 197)
- (iii) *Quod affectiones amoris vitae hominis a Domino per Divinam Ipsius Providentiam ducantur, et simul tunc cogitationes, ex quibus prudentia humana* (n 200)
- (iv) *Quod Dominus per Divinam suam Providentiam componat affectiones in unum formam, quae est humana* (n 201)
- (v) *Quod Caelum et Infernum in tali forma sit* (n 204)
- (vi) *Quod illi qui solam naturam et solam prudentiam humanam agnoverunt, faciant infernum, et qui Deum et Divinam Ipsius Providentiam agnoverunt, faciunt caelum* (n 205)
 - 1 *Unde et quid propria prudentia* (n 206)
 - 2 *Unde et quid Divina Providentia* (n 207)
 - 3 *Quinam et quales sunt, qui Deum et Divinam Ipsius Providentiam agnoscunt, tum quinam et quales sunt, qui naturam et propriam prudentiam agnoscunt* (n 208)

- (ii.) *Man is led and taught by the Lord alone through the angelic heaven and from it* (n. 162)
- (iii.) *Man is led by the Lord by means of influx and taught by means of enlightenment* (n. 65)
- (iv.) *Man is taught by the Lord by means of the Word and by means of doctrine and preaching from the Word and thus immediately by the Lord alone* (n. 171)
 - 1. *The Lord is the Word because the Word is from Him and treats of Him* (n. 172[1])
 - 2. *The Lord is the Word because it is the Divine truth of the Divine good* (n. 172[2])
 - 3. *Thus to be taught from the Word is to be taught by the Lord Himself* (n. 172[3])
 - 4. *That this is done mediately through preaching does not take away the immediateness* (n. 172[6])
- (v.) *In externals man is led and taught by the Lord in all appearance as if by himself* (n. 174)

IT IS A LAW OF THE DIVINE PROVIDENCE THAT NOTHING OF THE OPERATION OF THE DIVINE PROVIDENCE SHOULD BE EVIDENT TO MAN'S PERCEPTIONS OR SENSES BUT THAT HE SHOULD NEVERTHELESS KNOW ABOUT IT AND ACKNOWLEDGE IT (n. 175-190).

- (i.) *If the operation of the Divine providence were made evident to man's perceptions and senses he would not act from freedom in accordance with reason nor would any thing seem to him to be his. It would be the same if he foreknew events* (n. 176)
- (ii.) *If man clearly saw the Divine providence he would set himself against the order and tenor of its course and would pervert and destroy it* (n. 180)
 - 1. *Externals are connected with internals as to make one in every operation* (n. 180[1])
 - 2. *If man should be at the same time in the internals he would pervert and destroy the whole order and tenor of the Divine providence* (n. 180[6])
- (iii.) *If man clearly saw the Divine providence either he would deny God or he would make himself to be God* (n. 182)
- (iv.) *It is granted man to see the Divine providence in the back and not in the face and to see it in spiritual state and not in his natural state* (n. 187)

MAN'S OWN PRUDENCE IS NOTHING. IT MERELY APPEARS TO BE SOMETHING, AND SHOULD SO APPEAR. BUT THE DIVINE PROVIDENCE, BECAUSE OF ITS MINUTE PARTICULARS IS UNIVERSAL (n. 191-213).

- (i.) *All of man's thoughts are from the affections of his life: love and apart from these there are and can be no thoughts whatever* (n. 193)
- (ii.) *The affections of a man's life's love are known to the Lord alone* (n. 197)
- (iii.) *By means of His Divine providence the Lord leads the affections of a man's life's love and at the same time leads his thoughts from which human prudence is derived* (n. 200)
- (iv.) *By means of His Divine providence the Lord combines the affections [of the whole human race] into one form, which is the human form* (n. 200)
- (v.) *Heaven and hell are in such a form* (n. 204)
- (vi.) *Those that have acknowledged angels alone and human beings alone constitute hell while those that have acknowledged God and His Divine providence constitute heaven* (n. 205)
 - 1. *Whence man's prudence is and what it is* (n. 206)
 - 2. *Whence the Divine providence is and what it is* (n. 207)
 - 3. *Who and what these of each class are* (n. 208)

- (vii) *Quod omnia haec non fieri possint, nisi appareat homini quod ex se cogitet et ex se disponat* (n 210)

QUOD DIVINA PROVIDENTIA SPECTET AETERNA, ET NON ALITER TEMPORARIA, QUAM QUANTUM CONCORDANT CUM AETERNIS (n 214-220)

- (i) *Quod temporaria se referant ad dignitates et divitias, ita ad honores et lucra in mundo* (n 215)

- 1 *Quid et unde dignitates et divitiae* (n 215[2])
- 2 *Qualis amor dignitatum et divitiarum propter illas est, et qualis amor dignitatum et divitiarum propter usus est* (n 215[6])
- 3 *Quod huius illi amores inter se distincti sint sicut infernum et caelum* (n 215[10])
4. *Quod discrimen illorum aegre ab homine sciatur* (n 215[12])

- (ii) *Quod aeterna se referant ad honores et opes spirituales, quae sunt amoris et sapientiae, in caelo* (n 216)

- 1 *Quod honores et opes sint benedictiones, et quod sint maledictiones* (n 217[1])
- 2 *Quod dignitates et opes, quando sunt benedictiones, sint spirituales ac aeternae, at quod quando sunt maledictiones, sint temporariae et caducae* (n 217[3])
- 3 *Quod dignitates et opes quae sunt maledictiones, repective ad dignitates et opes quae sunt benedictiones, sint sicut non aliquid ad omne, et sicut quod in se non est, ad id quod in se est* (n 217[6])

- (iii) *Quod temporaria ac aeterna separentur ab homine, sed quod conjungantur a Domino* (n 218)

- 1 *Quid temporaria, et quid aeterna* (n 219[1])
2. *Quod homo sit temporarius in se, et quod Dominus sit aeternus in Se, et quod inde ab homine non possit procedere nisi quam temporarium, et quod a Domino non nisi quam aeternum* (n. 219[2])
- 3 *Quod temporaria separent aeterna a se, et quod aeterna conjungant temporaria sibi* (n 219[4])
4. *Quod Dominus conjungat hominem Sibi per apparentias* (n. 219[5])
- 5 *Quod Dominus conjungat hominem Sibi per correspondentias* (n 219[6])

- (iv) *Quod temporariorum ac aeternorum conjunctio apud hominem sit Divina Domini Providentia* (n 220)

- 1 *Quod ex Divina Providentia sit, quod homo per mortem exuat naturalia et temporaria, ac induat spiritualia ac aeterna* (n. 220[2])
2. *Quod Dominus per Divinam suam Providentiam Se conjungat naturalibus per spiritualia, ac temporarius per aeterna, secundum usus* (n 220[4])
- 3 *Quod Dominus conjungat Se usibus per correspondentias, et sic per apparentias secundum confirmationes illarum ab homine* (n 220[6])
- 4 *Quod talis conjunctio temporariorum ac aeternorum sit Divina Providentia* (n 220[8])

QUOD HOMO NON INTERIUS IMMITTATUR IN VERA FIDEI, ET IN BONA CHARITATIS, NISI QUANTUM IN ILLIS POTEST TENERI USQUE AD FINEM VITAE (n 221-233)

- (1) *Quod homo immitti possit in sapientiam rerum spiritualium, et quoque in amorem illarum, et usque non reformari* (n. 222)

- (vii.) Abuse of these things could be done except from the appearance to man that he thinks from himself and directs all things from himself (n. 210).

THE DIVINE PROVIDENCE LOOKS TO ETERNAL THINGS, AND TO TEMPORAL THINGS ONLY SO FAR AS THEY AGREE WITH ETERNAL THINGS (n. 214-220).

- (I.) Temporal things relate to dignities and riches thus to him and acquisitions in the world (n. 215).

1. What dignities and riches are and whence they are (n. 215[1]).
2. What the love of riches and dignities for their own sake is, and what the love of riches and dignities for the sake of uses is (n. 215[6]).
3. These two loves are distinct from each other as heaven and hell are (n. 215[10]).
4. The difference between these loves can scarcely be made known to man (n. 215[12]).

- (II.) Eternal things relate to spiritual honors and possessions which pertain to love and wisdom in heaven (n. 216).

1. Honors and possessions are blessings and they are curses (n. 217[1]).
2. When dignities and possessions are blessings they are spiritual and eternal and when they are curses they are temporal and perishable (n. 217[2]).
3. Dignities and possessions that are curses compared with dignities and possessions that are blessings are as nothing to everything or as that which in itself is not to that which in itself is (n. 217[6]).

- (III.) Temporal things and eternal things are separated by man, but are conjoined by the Lord (n. 218).

1. What temporal things are and what eternal things are (n. 219[1]).
2. Man is to himself temporal, and the Lord is to Himself eternal and therefore only what is temporal can proceed from man and only what is eternal from the Lord (n. 219[2]).
3. Temporal things separate eternal things from them and eternal things conjoin temporal things to themselves (n. 219[4]).
4. The Lord conjoins man with Himself by means of appearances (n. 219[5]).
5. The Lord conjoins man with Himself by means of correspondences (n. 219[6]).

- (IV.) The conjunction of temporal things and eternal things in man is the Lord's Divine purpose (n. 220).

1. It is from the Divine providence that by death man puts off what is natural and temporal and puts on what is spiritual and eternal (n. 220[1]).
2. Through His Divine providence the Lord conjoins Himself with natural things by means of spiritual things and with temporal things by means of eternal things according to uses (n. 220[4]).
3. The Lord conjoins Himself with uses by means of correspondences and thus by means of appearances in accordance with the confirmations of these by man (n. 220[6]).
4. This conjunction of temporal and eternal things is the Divine providence (n. 220[8]).

MAN IS ADMITTED INTERIORLY INTO TRUTHS OF FAITH AND INTO GOODS OF CHARITY ONLY SO FAR AS HE CAN BE KEPT IN THEM UNTIL THE END OF HIS LIFE (n. 221-223).

- (I.) A man may be admitted into the wisdom of spiritual things and also into love for them, and yet not be reformed (n. 222).

(ii.) *Quod si homo postea ab illis recedit, et in contrarium abit, profanet sancta* (n 226)

- 1 *Quod quicquid homo ex voluntate cogitat, loquitur et agit, approprietur ei et remaneat, tam bonum quam malum* (n 227[1])
- 2 *Sed quod Dominus per Divinam suam Providentiam continue prospiciat et disponat, ut malum sit per se et bonum per se, et sic quod separari possint* (n 227[2])
- 3 *Sed quod hoc non fieri possit, si homo primum agnoscit vera fidei, et vivit secundum illa, ac postea recedit ac negat illa,* (n 227[3])
- 4 *Quod tunc commisceat bonum et malum, usque adeo, ut non separari possint* (n 227[4])
- 5 *Quia bonum et malum apud unumquemvis hominem separanda sunt, et apud talem separari nequeunt, quod ideo quoad omne vere humanum destruat* (n 227[5])

(iii.) *Quod plura genera profanationum sancti sint, et quod hoc genus sit omnium pessimum* (n 229)

- 1 *Primum profanationis genus ab illis est, qui jocularitur ex Verbo et de Verbo, aut ex Divinis ecclesiae et de illis* (n 231[1])
- 2 *Alterum genus profanationis ab illis est, qui intelligunt et agnoscunt Divina vera, et tamen vivunt contra illa* (n. 231[2])
- 3 *Tertium genus profanationis est ab illis, qui applicant sersum litterae Verbi ad confirmandos malos amores et falsa principia* (n 231[3])
- 4 *Quartum genus profanationis ab illis est, qui pia et sancta ore loquuntur, et quoque simulant sono et gestu affectiones amoris illorum, et tamen corde non credunt et amant illa* (n 231[4])
- 5 *Quintum profanationis genus ab illis est, qui Divina sibi attribuant* (n 231[5])
- 6 *Sextum profanationis genus ab illis est, qui Verbum agnoscunt, et usque Divinum Domini negant* (n 231[6])
- 7 *Septimum profanationis genus ab illis est, qui primum agnoscunt Divina vera, ac vivunt secundum illa, ac postea recedunt et negant illa* (n 231[7])

(iv.) *Quod ideo Dominus non interius immittat hominem in vera sapientiae et simul in bona amoris, nisi quantum homo in illis potest tenere ad finem vitae* (n 232)

- 1 *Quod in interioribus apud hominem non possit malum et simul bonum esse, et inde nec falsum mali et simul verum boni* (n 233[1])
- 2 *Quod a Domino in interiora hominis non possit inferri bonum ac verum boni nisi quantum ibi remotum est malum et falsum mali* (n 233[3])
- 3 *Si bonum cum suo vero inferretur prius aut plus quam remotum est malum cum suo falso, homo recederet a bono, ac rediret ad suum malum* (n 233[4])
- 4 *Quod cum homo in malo est, intellectus ejus possint inferri multa vera, et haec in memoria recondi, et tamen non profanari* (n 233[7])
- 5 *Sed quod Dominus per Divinam suam Providentiam quam maxime prospiciat, ne prius et plus inde recipiatur a voluntate, quam quantum homo sicut a se removeat malum in externo homine* (n 233[9])
- 6 *Quod si prius et plus, tunc voluntas adulteraret bonum, ac intellectus falsificaret verum, commiscendo illa cum malis et inde falsis* (n 233[10])
- 7 *Quod ideo Dominus non interius immittat hominem in vera sapientiae et in bona amoris, nisi quantum homo in illis potest tenere usque ad finem vitae* (n. 233[13])

(II.) If a man first recedes from these spiritual things and passes over into the opposite he profanes holy things (n. 226).

1. Whatever a man thinks, says and does from his will whether good or evil is appropriated to him and remains (n. 227[1]).
2. But the Lord by means of His Divine providence continually foreruns and directs in order that evil may be by it if and good by itself and thus the two may be separated (n. 227[2]).
3. But this cannot be done if man acknowledge the truths of faith and live according to them and afterwards withdraws from and denies them (n. 227[3]).
4. When then mixes together good and evil to such an extent that they cannot be separated (n. 227[4]).
5. Since good and evil must be separated in every human being and cannot be separated such one he is therefore destroyed in respect to everything truly human (n. 227[5]).

(III.) There are many kinds of profanation of what is holy but this is the worst kind of all (n. 229).

1. The first kind of profanation is committed by those who make jests from the Word and about the Word, or from the Divine things of the church and about them (n. 231[1]).
2. The second kind of profanation is committed by those who understand and acknowledge Divine truths and still live contrary to them (n. 231[2]).
3. The third kind of profanation is committed by those who adopt the sense of the letter of the Word to the confirmation of evil loves and false principles (n. 231[3]).
4. The fourth kind of profanation is committed by those who say with the lips praise and holy things and confess the precepts of love for these in love and in gesture and yet in heart do not believe them or love them (n. 231[4]).
5. The fifth kind of profanation is committed by those who attribute to themselves what is Divine (n. 231[5]).
6. The sixth kind of profanation is committed by those who acknowledge the Word and yet deny the Divinity of the Lord (n. 231[6]).
7. The seventh kind of profanation is committed by those who first acknowledge Divine truths and live according to them but afterwards recede and deny them (n. 231[7]).

(IV.) Therefore the Lord admits man interiorly into the truths of wisdom and at the same time into the goods of love only so far as he can be kept in them even to the end of his life (n. 232).

1. Good and evil cannot be admitted into man interiorly together either therefore the falsity of evil and the truth of good together (n. 232[1]).
2. Good and the truth of good can be brought into a man interiorly by the Lord only so far as evil and the falsity of evil there have been removed (n. 232[2]).
3. If good with its truth were to be brought in before or to a greater extent than evil with its falsity is removed man would recede from good and return to his evil (n. 232[3]).
4. When man is in evil many truths may be brought into his understanding and these may be stored up in the memory and yet not be profaned (n. 232[4]).
5. But the Lord by His Divine Spirit takes especial care that the will shall receive from the understanding only so fast as and to the extent that man as if of himself receives evils in the external man (n. 232[5]).
6. If it were admitted faster or more the will would adulterate good and the understanding would falsify truth by mixing them with evils and with falsities thereof (n. 232[6]).
7. Therefore the Lord admits man interiorly into the truths of wisdom and into the goods of love only so far as he can be kept in them to the end of his life (n. 232[7]).

QUOD LEGES PERMISSIONIS ETIAM SINT LEGES DIVINAE PROVIDENTIAE
(n. 234-274)

Enumerantur aliqua quae Permissionis sunt, et usque secundum leges Divinae Providentiae, per quae mere naturalis homo se pro natura contra Deum, et pro humana prudentia contra Divinam Providentiam, confirmat (vide n. 236-240) —

- (i) *Quod sapientissimi hominum, Adamus et ejus Uxor, se passi sint a serpente seduci, et quod Deus hoc per Divinam suam Providentiam, non averterit* (n. 241)
- (ii) *Quod primus eorum filius, Cainus, occiderit fratrem suum Abelem, et Deus non tunc abduxerit loquendo cum illo, sed modo post factum maledicendo* (n. 242)
- (iii) *Quod gens Israelitica in deserto coluerit vitulum aureum, et agnovit illum pro Deo qui illos e terra Aegypti eduxit cum tamen Jehovah hoc vidit e monte Sinai prope, et non praecavit* (n. 243)
- (iv) *Quod David numeraverit populum, et propterea immissa sit pestis, ex qua tot milia hominum perierunt, et quod Deus non ante sed post factum ad illum miserit Gadem prophetam, et ei denuntiaverit poenam* (n. 244)
- (v) *Quod Salomoni permissum fuerit instaurare cultus idololatricos* (n. 245)
- (vi) *Quod permissum sit multis regibus post Salomonem, profanare Templum et sancta ecclesiae* (n. 246)
- (vii) *Quod genti isti fuerit permissum crucifigere Dominum* (n. 247)

Explicatio aliquorum quae coram oculis exstant (vide n. 237) —

- (i) *Quod omnis cultor sui et cultor naturae contra Divinam Providentiam se confirmet, cum in mundo videt tot impios, et tot illorum impietates, et simul quorundam gloriationes in illis, et usque non aliquam illorum punitionem a Deo* (n. 249)
- (ii) *Quod cultor sui et cultor naturae se contra Divinam Providentiam confirmet, cum videt impios ad honores evehi, ac fieri magnates et primates tum etiam abundare opibus, ac vivere in lautis et magnificis, et cultores Dei in contemptu et paupertate* (n. 250)
- (iii) *Quod cultor sui et cultor naturae contra Divinam Providentiam se confirmet cum cogitat quod permittantur bella, et tunc tot hominum neces, ac opum illorum depraedationes* (n. 251)
- (iv) *Quod cultor sui et cultor naturae se confirmet contra Divinam Providentiam, cum secundum suam perceptionem cogitat, quod victoriae stent a parte prudentiae, et quandoque non a parte justitiae tum quod non aliquid faciat, sive praefectus sit probus, sive sit improbus* (n. 252)

Explicantur quae concernunt religiosa plurimum gentium, quae etiam homini mere naturali inservire possunt pro argumentis contra Divinam Providentiam (vide n. 238) —

- (i) *Quod mere naturalis homo contra Divinam Providentiam se confirmet, cum spectat ad religiosa variarum gentium, quod dentur qui prorsus ignorant Deum, quodque dentur qui adorant solem et lunam tum qui idola et sculptilia* (n. 254)
- (ii) *Quod mere naturalis homo contra Divinam Providentiam se confirmet, cum spectat religiosum Mahumedanum, quod a tot imperiis et regibus receptum sit* (n. 255)
- (iii) *Quod mere naturalis homo contra Divinam Providentiam se confirmet, cum videt, quod religio Christiana sit modo in orbis habitabilis parte minore, quae vocatur Europa, et quod ibi sit divisa* (n. 256)
- (iv) *Quod mere naturalis homo contra Divinam Providentiam se confirmet ex eo, quod in pluribus regnis, ubi religio Christiana recepta est, sint qui Divinam potestatem sibi vindicant, et volunt coli sicut dii, et quod innocent homines mortuos* (n. 257)

- (v) *Quod mere naturalis homo contra Divinam Providentiam se confirmet ex eo, quod inter illos qui religionem Christianam profitentur, sint qui salvationem ponunt in quibusdam vocibus quas cogitent et loquantur, et non aliquid in bonis quae faciant* (n 258)
- (vi) *Quod mere naturalis homo contra Divinam Providentiam se confirmet ex eo, quod in Christiano orbe tot haereses fuerint, et adhuc sint, ut Quakerismus, Moravianismus, Anabaptismus, et plures* (n 259)
- (vii) *Quod mere naturalis homo contra Divinam Providentiam se confirmet ex eo, quod Iudaismus adhuc persistet* (n 260)

Nunc sequuntur adhuc aliqua, (vide supra, n 239,) quae etiam naturali homini possunt pro argumentis inservire contra Divinam Providentiam —

- (i) *Quod contra Divinam Providentiam dubium possit inferri ex eo, quod totus Christianus ordo colat Deum unum sub tribus Personis, quod est, tres Deos, et quod huc usque nesciverint, quod Deus sit unus persona et essentia, in quo Trinitas, et quod ille Deus sit Dominus* (n 262)
- (ii) *Quod contra Divinam Providentiam dubium possit inferri ex eo, quod huc usque nesciverint, quod in singulis Verbi sensus spiritualis sit, et quod sanctitas ejus inde sit* (n 264)
 - 1 *Quod sensus spiritualis Verbi non prius revelatus sit, quia si prius, ecclesia profanavisset illum, et per id ipsam sanctitatem Verbi* (n 264[2])
 - 2 *Quod nec prius genuina vera a Domino revelata sint, in quibus sensus spiritualis Verbi est, quam postquam ultimum iudicium peractum est et nova ecclesia, quae per " Sanctam Hierosolimam " intelligitur, a Domino instauranda erat* (n 264[4])
- (iii.) *Quod contra Divinam Providentiam dubium possit inferri ex eo, quod huc usque nesciverint, quod fugere mala ut peccata sit ipsa religio Christiana* (n 265)
- (iv) *Quod contra Divinam Providentiam dubium possit inferri ex eo, quod huc usque nesciverint, quod homo vivat homo post mortem, et hoc non prius detectum sit* (n 274)

QUOD PERMITTANTUR MALA PROPTER FINEM, QUI EST SALVATIO (n 275-284)

- (i) *Quod omnis homo in malo sit, et quod abducendus a malo ut reformetur* (n. 277a)
- (ii) *Quod mala non possint removeri, nisi appareant* (n 278a)
 - 1 *De illis qui confitentur se reos omnium peccatorum esse, et non inquirunt aliquid in se* (n 278b[1])
 - 2 *De illis qui ex religione omittunt inquirere* (n 278b[2])
 - 3 *De illis qui propter mundana non cogitant de peccatis, et inde illa non sciunt* (n 278b[3])
 - 4 *De illis qui favent peccatis, et ideo non possunt scire illa* (n 278b[4])
 - 5 *Quod peccata apud illos non appareant, et quod ideo non removeri possint* (n 278b[5])
 - 6 *Causa hactenus occulta cur mala non removeri possint absque illorum exploratione, apparentia, agnitione, confessione, et resistentia* (n 278b[6])
- (iii.) *Quod quantum mala remouentur tantum remittantur* (n 279)
 - 1 *Quod error saeculi sit, quod credatur quod mala separata, immo ejecta sint, quando sunt remissa* (n 279[2])

- 2 Quod error saeculi sit, quod credatur quod status vitae hominis possit momento immutari, et sic homo a malo fieri bonus, consequenter ab inferno educi, et illico in caelum transferri, et hoc ex immediata Domini misericordia (n 279[4])
- 3 Quod illi qui ita credunt, nihil quicquam sciant quid malum et quid bonum (n 279[5])
4. Quod illi qui credunt momentaneam salvationem et immediatam misericordiam, non sciant quod affectiones, quae sunt voluntatis, sint merae mutationes status substantiarum pure organicarum mentis, et quod cogitationes, quae sunt intellectus, sint merae mutationes et variationes formae illarum et quod memoria sit status istarum mutationum et variationum permanens (n 279[6])

(iv) Quod sic permissio mali sit propter finem ut salvatio (n 281).

QUOD DIVINA PROVIDENTIA AEQUE SIT APUD MALOS QUAM APUD BONOS (n 285-307)

- (i) Quod Divina Providentia non solum sit apud bonos, sed etiam apud malos, in singularissimis universalis, et quod usque non sit in illorum malis (n 287)

Cum quidam convicti sunt quod nullus cogitet ex se, sed ex influxu per caelum a Domino, dixerunt,—

- 1 Quod sic non in culpa forent, quod malum faciant (n 294[2])
- 2 Quod sic videatur, quod malum sit a Domino (n 294[5])
- 3 Quod non comprehendant, quod Dominus solus possit facere, ut omnes tam diversimode cogitent (n 294[6])

- (ii) Quod mali se ipsos continue inducant in mala, sed quod Dominus illos continue abducat a malis (n 295)

- 1 Quod innumerabilia sint in unoquoque malo (n 296[1])
- 2 Quod malus in sua mala se ex se continue profundius inducat (n 296[3])
- 3 Quod Divina Providentia cum malis sit continua mali permissio, ob finem ut sit continua abductio (n 296[7])
4. Quod abductio a malo fiat mille modis, etiam arcanissimis, a Domino (n 296[10])

- (iii.) Quod mali non possint a Domino prorsus abduci a malis, et duci in bonis, quamdiu credunt propriam intelligentiam esse omne, et Divinam Providentiam non aliquid (n 297)

- 1 Quod propria intelligentia, cum voluntas in malo est, non videat nisi falsum, et quod non videre velit nec possit aliud (n 298[1])
- 2 Quod si propria intelligentia tunc videt verum, vel avertat se, vel falsificet illud (n 298[3])
- 3 Quod Divina Providentia continue faciat hominem videre verum, et quod etiam det affectionem percipiendi illud et recipiendi illud (n 298[4])
4. Quod homo per id abducatur a malo, non a se sed a Domino (n 298[5])

- (iv) Quod Dominus regat infernum per opposita, et quod malos qui in mundo sunt, regat in inferno quoad interiora et non quoad exteriora (n 299)

- 1 Quod Dominus regat infernum per opposita (n 307[1])
- 2 Quod Dominus malos, qui in mundo sunt, regat in inferno (n 307[2])
- 3 Quod Dominus malos in mundo ita regat quoad interiora, aliter quoad exteriora (n 307[3])

QUOD DIVINA PROVIDENTIA NON APPROPRIET ALICUI MALUM NEC ALICUI BONUM, SED QUOD PROPRIA PRUDENTIA UTRUMQUE APPROPRIET (n. 308-321)

- (i) *Quid Prudentia propria, et quid Prudentia non propria* (n. 310)
- (ii) *Quod homo ex prudentia propria persuadeat sibi, et confirmet apud se, quod omne bonum et verum sit a se et in se, similiter omne malum et falsum* (n. 312)
- (iii) *Quod omne persuasum et confirmatum permaneat sicut proprium apud hominem* (n. 317)
 - 1 *Quod nihil non confirmari possit, et quod falsum prae vero* (n. 318[2])
 - 2 *Quod confirmato falso non appareat verum, sed quod ex confirmato vero appareat falsum* (n. 318[5])
 - 3 *Quod posse confirmare quicquid lubet, non sit intelligentia, sed solum ingeniositas, dabilis etiam apud pessimos* (n. 318[8])
 - 4 *Quod detur confirmatio intellectualis et non simul voluntaria, et quod omnis confirmatio voluntaria, etiam sit intellectualis* (n. 318[9])
 - 5 *Quod confirmatio mali voluntaria et simul intellectualis faciat, ut homo credat propriam prudentiam esse omne, et Divinam Providentiam non aliquid, non autem sola confirmatio intellectualis* (n. 318[10])
 - 6 *Quod omne confirmatum voluntate et simul ab intellectu permaneat in aeternum, non autem id quod modo confirmatum est ab intellectu* (n. 318[11])
- (iv) *Quod si homo crederet sicut veritas est, quod omne bonum et verum sit a Domino, et omne malum et falsum ab inferno, non appropriaret sibi bonum et id meritorium faceret, nec approprieret sibi malum, ac se reum ejus faceret* (n. 320)
 - 1 *Quod qui confirmat apud se apparentiam, quod sapientia et prudentia sint ab homine et in homine ut ejus, non videre possit aliter, quam quod aliqui non foret homo sed vel bestia, vel sculptile, cum tamen contrarium est* (n. 321[1])
 - 2 *Quod credere et cogitare sicut veritas est, quod omne bonum et verum sit a Domino, ac omne malum et falsum ab inferno, appareat sicut impossibile, cum tamen id est vere humanum et inde angelicum* (n. 321[4])
 - 3 *Quod ita credere et cogitare sit impossibile illis qui non agnoscunt Divinum Dominum, et qui non agnoscunt mala esse peccata, et quod possibile sit illis qui duo illa agnoscunt* (n. 321[6])
 - 4 *Quod qui in duabus illis agnitionibus sunt solum reflectant super mala apud se, ac illa ad infernum unde sunt, rejiciant, quantum illa ut peccata fugiunt et aversantur* (n. 321[7])
 - 5 *Quod sic Divina Providentia non appropriet alicui malum nec alicui bonum, sed quod propria prudentia appropriet utrumque* (n. 321[8])

QUOD OMNIS HOMO REFORMARI POSSIT, ET QUOD PRAEDESTINATIO NON DETUR (n. 322-330)

- (i) *Quod finis creationis sit Caelum ex humano genere* (n. 323)
 - 1 *Quod omnis homo creatus sit ut vivat in aeternum* (n. 324[1])
 - 2 *Quod omnis homo creatus sit ut vivat in aeternum in statu beato* (n. 324[6])
 - 3 *Quod sic omnis homo creatus sit ut in caelum veniat* (n. 324[7])
 - 4 *Quod Divinus Amor non possit aliter quam id velle, et quod Divina Sapientia non possit aliter quam id providere* (n. 324[11])

THE DIVINE PROVIDENCE APPROPRIATELY NEITHER EVIL NOR GOOD TO ANY ONE; BUT MAN'S OWN PRUDENCE APPROPRIATELY BOTH (n. 326-328).

EVERY MAN MAY BE REFORMED AND THERE IS NO SUCH THING AS PRE-DESTINATION (n. 322-330).

(1.) *The end of creation is a heaven from the human side* (n. 323).

1. *Every man was created to live forever* (n. 324(1)).

2. *Every man was created to live eternally in the joy of blessedness* (n. 324(6)).

3. *That every man was created to come to heaven* (n. 324(7)).

4. *The Divine law in its ends will this and the Divine wisdom in its need provide for it* (n. 324(11)).

(ii) *Quod inde ex Divina Providentia sit, quod unusquisque homo possit salvari, et quod salventur qui Deum agnoscunt et bene vivunt* (n 325)

- 1 *Quod agnitio Dei faciat conjunctionem Dei cum homine, et hominis cum Deo, et quod negatio Dei faciat separationem* (n 326[1])
- 2 *Quod quisque agnoscat Deum, et jungatur Ipsi secundum bonum vitae suae* (n 326[6])
- 3 *Quod bonum vitae seu bene vivere, sit fugere mala quia sunt contra religionem, ita contra Deum* (n 326[8])
- 4 *Quod haec sint communia omnia religionum, per quae unusquisque potest salvari* (n 326[9])

(iii) *Quod ipse homo in culpa sit, si non salvatur* (n 327)

- 1 *Quod omnis religio successu temporis decrescat et consummetur* (n 328[1])
- 2 *Quod omnis religio decrescat et consummetur per inversionem imaginis Dei apud hominem* (n 328[5])
- 3 *Quod hoc existat ex continuis incrementis mali hereditarij in generationibus* (n 328[7])
- 4 *Quod usque a Domino provideatur, ut quisque salvari possit* (n 328[8])
- 5 *Quod etiam provideatur, ut nova ecclesia loco devastatae prioris succedat* (n 328[10])

(iv) *Quod sic omnes praedestinati sint ad caelum, et nullus ad infernum* (n 329)

- 1 *Quod praedestinatio alia quam ad caelum sit contra Divinum Amorem, qui infinitus* (n 330[1])
- 2 *Quod praedestinatio alia quam ad caelum sit contra Divinam Sapientiam quae infinita* (n 330[3])
- 3 *Quod salventur illi soli, qui intra ecclesiam nati sunt, sit haeresis insana* (n 330[5])
- 4 *Quod aliqui ex humano genere ex praedestinato damnati sint, sit haeresis crudelis* (n 330[8])

QUOD DOMINUS NON POSSIT AGERE CONTRA LEGES DIVINAE PROVIDENTIAE, QUIA AGERE CONTRA ILLAS FORET AGERE CONTRA DIVINUM AMOREM SUUM ET CONTRA DIVINAM SAPIENTIAM SUAM, ITA CONTRA SE IPSUM (n 331-340)

(i) *Quod operatio Divinae Providentiae ad salvandum hominem inchoet ab ejus nativitate, ac perstet usque ad finem vitae ejus, et postea in aeternum* (n 332)

(ii) *Quod operatio Divinae Providentiae continue fiat per media ex pura misericordia* (n 335)

(iii) *Quod momentanea salvatio ex immediata misericordia non dabilis sit* (n 338)

- 1 *Quod fides de momentanea salvatione ex immediata misericordia capta sit ex statu naturali hominis* (n 338[2])
- 2 *Sed quod haec fides sit ex ignorantia status spiritualis, qui prorsus diversus est a statu naturali* (n 338[4])
- 3 *Quod doctrinae ecclesiarum in Christiano orbe, interius spectatae, sint contra momentaneam salvationem ex immediata misericordia, sed usque quod externae ecclesiae homines illam stabiliant* (n 338[8])

(iv) *Quod momentanea salvatio ex immediata misericordia sit praeter voluntatem in ecclesia* (n 340)

- 1 *Quod per id aboleatur religio* (n 340[2])
- 2 *Quod per fidem momentaneae salvationis ex pura et sola misericordia inducatur securitas vitae* (n 340[4])
- 3 *Quod per illam fidem damnatio imputetur Domino* (n 340[5]).

(II.) *Therefore it is of the Divine providence that every man can be saved and that those are saved who acknowledge God and His will* (n. 325).

1. *The acknowledgment of God causes conjunction of God with us and of man with God and the denial of God causes severance* (n. 326[1]).
2. *Every one acknowledges God and is conjoined with Him so far as his life is good* (n. 326[5]).
3. *Good of life or living rightly as shunning evils because they are against religion, thus against God* (n. 326[8]).
4. *These are the general principles of all religions whereby every one can be saved* (n. 326[9]).

(III.) *Man himself is to blame if he is not saved* (n. 327).

1. *In process of time every religion declines and is consummated* (n. 328[1]).
2. *Every religion declines and is consummated by the inversion of God's image in man* (n. 328[5]).
3. *This comes from the continual increase of hereditary evil from generation to generation* (n. 328[7]).
4. *Nevertheless the Lord provides that every one may be saved* (n. 328[8]).
5. *It is provided also that a new church should take the place of a former devastated church* (n. 328[10]).

(IV.) *That all men were predestined to heaven and no one to hell* (n. 329).

1. *Any predestination then except to heaven is contrary to the Divine love which is infinite* (n. 330[1]).
2. *Any predestination except to heaven is contrary to the Divine wisdom which is infinite* (n. 330[5]).
3. *That only those born within the church are saved is an error and a heresy* (n. 330[5]).
4. *That any of the human race are damned by predestination is a cruel heresy* (n. 330[8]).

THE LORD CANNOT ACT UNWARY TO THE LAWS OF THE DIVINE PROVIDENCE, BECAUSE ACTING CONTRARY TO THEM WOULD BE ACTING CONTRARY TO HIS DIVINE LOVE AND CONTRARY TO HIS DIVINE WISDOM, THUS CONTRARY TO HIMSELF (n. 331-340).

(I.) *The operation of the Divine providence for the salvation of man begins at his birth and continues until the end of his life and afterwards to eternity* (n. 332).

(II.) *The operation of the Divine providence goes on unceasingly through means out of pure mercy* (n. 335).

(III.) *Instantaneous salvation from mercy apart from means is impossible* (n. 338).

1. *The belief in instantaneous salvation out of mercy apart from means has been adopted from the natural state of man* (n. 338[1]).
2. *This belief comes from an ignorance of the spiritual state which is wholly different from the natural state* (n. 338[4]).
3. *The doctrines of the churches in the Christian world, viewed interiorly are opposed to instantaneous salvation out of mercy apart from means but it is upheld nevertheless by the external men of the church* (n. 338[8]).

(IV.) *Instantaneous salvation out of mercy apart from means is the fiery flying serpent in the church* (n. 340).

1. *Religion is abolished thereby* (n. 340[1]).
2. *A belief in instantaneous salvation out of pure mercy alone induces a security of life* (n. 340[4]).
3. *By that belief damnation is attributed to the Lord* (n. 340[5]).

SAPIENTIA ANGELICA DE DIVINA PROVIDENTIA.

QUOD DIVINA PROVIDENTIA SIT REGIMEN DIVINI AMORIS ET DIVINAE SAPIENTIAE DOMINI.

I.

UT intelligatur quid Divina Providentia, et quod sit regimen Divini Amoris et Divinae Sapientiae Domini, interest ut sciantur quae de Divino Amore et de Divina Sapientia in transactione de illis prius dicta et ostensa sunt, quae sunt sequentia Quod in Domino Divinus Amor sit Divinae Sapientiae, ac Divina Sapientia Divini Amoris (n 34-39) Quod Divinus Amor et Divina Sapientia non possint aliter quam esse et existere in aliis a se creatis (n 47-51). Quod omnia universi a Divino Amore et Divina Sapientia creata sint (n 52, 53, 151-156) Quod omnia universi sint Divini Amoris et Divinae Sapientiae recipientia (n. ¹¹55-60) Quod Dominus coram angelis appareat ut Sol, et quod calor inde procedens sit amor, et lux inde procedens sit sapientia (n 83-88, 89-92, 93-98, 296-301). Quod Divinus Amor et Divina Sapientia, quae procedunt a Domino, unum faciant (n 99-102) Quod Dominus ab aeterno, qui est Jehovah, creaverit universum et omnia ejus a Se Ipso, et non a nihilo (n 282-284, 290-295). Haec in transactione, quae vocatur *Sapientia Angelica de Divino Amore et Divina Sapientia*

2. Ex his collatis cum illis quae de Creatione in transactione illa descripta sunt, constare quidem potest, quod regimen Divini Amoris et Divinae Sapientiae Domini sit quod vocatur Divina Providentia, sed quia ibi de creatione actum est, et non de conservatione status rerum post creationem, et haec est regimen Domini, ideo hic nunc de eo agendum est sed in hoc articulo de conserva-

ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE

THE DIVINE PROVIDENCE IS THE GOVERNMENT OF THE LORD'S
DIVINE LOVE AND DIVINE WISDOM

IN order to understand what the Divine providence is and that it is the government of the Lord's Divine love and Divine wisdom, it is important to know what has already been said and shown respecting the Divine love and the Divine wisdom in the work on that subject, which is as follows. In the Lord Divine love is of Divine wisdom and Divine wisdom is of Divine love (n. 34-39). Divine love and Divine wisdom must necessarily have being and existence in other things created by them (n. 47-51). All things of the universe are creations from Divine love and Divine wisdom (n. 52-53, 151-156). All things of the universe are recipients of Divine love and Divine wisdom (n. 55-60). Before the angels the Lord appears as a sun and the heat that goes forth therefrom is love, and the light that goes forth therefrom is wisdom (n. 83-88, 89-92, 93-98, 296-301). The Divine love and the Divine wisdom that go forth from the Lord make one (n. 99-102). The Lord from eternity who is Jehovah, created the universe and all things thereof from Himself, and not from nothing (n. 282-284, 290-295). These things are treated of in the work entitled *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*.

2. From these things in connection with what is set forth in the same work respecting creation, it can be clearly seen that what is called Divine providence is the government of the Lord's Divine love and Divine wisdom. But as creation was the subject there treated of and not the conservation of the state of things after creation which is the Lord's government, the latter shall now be considered. The subject of this chapter will be the

tione unionis Divini Amoris et Divinae Sapientiae, seu Divini Boni et Divini Veri, in illis quae creata sunt, de quibus in hoc ordine dicendum est

- (i) *Quod universum cum omnibus et singulis ejus creatum sit ex Divino Amore per Divinam Sapientiam*
- (ii) *Quod Divinus Amor et Divina Sapientia ut unum procedant a Domino*
- (iii) *Quod hoc unum sit in quadam imagine in omni creato*
- (iv) *Quod Divinae Providentiae sit, ut omne creatum sit commune et in parte sit tale unum, et si non est, ut fiat*
- (v) *Quod bonum amoris non sit bonum plus quam quantum est unitum vero sapientiae, et quod verum sapientiae non sit verum plus quam quantum est unitum bono amoris*
- (vi) *Quod bonum amoris non unitum vero sapientiae non sit bonum in se, sed quod sit apprensibile bonum, et quod verum sapientia non unitum bono amoris non sit verum in se, sed quod sit apprensibile verum*
- (vii) *Quod Dominus non patitur ut aliquid divisum sit, quare vel erit in bono et simul vero, vel erit in malo et simul falso*
- (viii) *Quod id quod est in bono et simul vero, sit aliquid, et quod id quod est in malo et simul falso non sit aliquid*
- (ix) *Quod Divina Providentia Domini faciat, ut malum et simul falsum inserviat pro aequilibrio, pro relatione, et pro purificatione, et sic pro conjunctione boni et veri apud alios*

3. (i) *Quod universum cum omnibus et singulis ejus creatum sit ex Divino Amore per Divinam Sapientiam*
 Quod Dominus ab aeterno, qui est Jehovah, sit quoad essentiam Divinus Amor et Divina Sapientia et quod Ipse ex Se creaverit universum et omnia ejus, in transactione *De Divino Amore et Divina Sapientia*, demonstratum est. Exinde sequitur hoc, quod universum cum omnibus et singulis ejus creatum sit ex Divino Amore per Divinam Sapientiam. In praedicta transactione etiam demonstratum est, quod amor absque sapientia non possit aliquid facere, nec sapientia aliquid absque amore non enim potest amor absque sapientia, seu voluntas absque intellectu, aliquid cogitare, immo non potest aliquid videre et sentire, nec aliquid loqui, quare nec amor absque sapientia, seu voluntas absque intellectu potest aliquid facere; pariter Sapientia absque amore seu intellectus absque voluntate, non potest aliquid cogitare, nec potest aliquid

conservation of the union of Divine love and Divine wisdom or of Divine good and Divine truth in things created and this shall be set forth in the following order

- (I.) *The universe with each thing and all things therein was created from Divine love by means of Divine wisdom*
- (II.) *Divine love and Divine wisdom go forth from the Lord as a one*
- (III.) *In a certain semblance this one is in every created thing*
- (IV.) *The end of the Divine providence is that every created thing in general and in particular shall be such a one and if it is not that it shall become such*
- (V.) *Good of love is good only so far as it has become one with truth of wisdom and truth of wisdom is truth only so far as it has become one with good of love*
- (VI.) *Good of love that has not become one with truth of wisdom is not good in itself but is apparent good, and truth of wisdom that has not become one with good of love is not truth in itself but is apparent truth*
- (VII.) *The Lord does not suffer anything to be divided consequently it must be both in good and in truth or it must be both in evil and in falsity*
- (VIII.) *That which is both in good and in truth is something but that which is both in evil and in falsity is not anything*
- (IX.) *The Lord's Divine providence causes the evil and falsity that are together to be serviceable in the way of equilibrium of relation and of purification and thus in the conjunction of good and truth in others.*

3 (I.) *The universe with each thing and all things therein, was created from Divine love by means of Divine wisdom*—In the work on *The Divine Love and the Divine Wisdom* it has been shown that the Lord from eternity who is Jehovah is in His essence, Divine love and Divine wisdom and that He has created the universe and all things of it from Himself and from this it follows that the universe with each thing and all things of it, was created from the Divine love by means of the Divine wisdom. In the same work it has also been shown that love can do nothing apart from wisdom, and that wisdom can do nothing apart from love. For love apart from wisdom or will apart from understanding cannot think anything or see or feel anything or even say anything so neither can love apart from wisdom or will apart from understanding do anything In like manner

videre et sentire, immo nec aliquid loqui, quare sapientia absque amore, seu intellectus absque voluntate non potest aliquid facere, si enim illis aufertur amor, non est amplius aliquod velle, ita non est aliquod agere. Cum tale apud hominem, dum facit aliquid, existit, eo magis apud Deum, qui est ipse Amor et ipsa Sapientia, dum universum et omnia ejus creavit et fecit, existit [2.] Quod universum cum omnibus et singulis ejus creatum sit ex Divino Amore per Divinam Sapientiam, confirmari potest ex omnibus visui subjectis in mundo. Sume modo aliquod objectum in specie, et id ex aliqua sapientia lustra, et confirmaberis. Sume arborem, aut ejus semen, aut ejus fructum, aut ejus florem, aut ejus folium, et collige sapientiam apud te, et specta id microscopio acuto, et videbis mirabilia, ac interiora, quae non vides, mirabiliora adhuc sunt. Specta ordinem in sua successione, quomodo arbor a semine crescit usque ad novum semen, et exspende numne in omni successione sit continuus nisus propagandi se ulterius, ultimum enim quo tendit, est semen, in quo prolificum ejus e novo est. Si tunc etiam spiritualiter vis cogitare, hoc potes si vis, annon in illo sapientiam visurus es? Et adhuc, si vis eousque spiritualiter cogitare, quod hoc non sit a semine, nec a sole mundi, qui est purus ignis, sed quod sit in semine a Deo Creatore, cui infinita sapientia, et quod non solum tunc quando creatum est, sed etiam quod continue postea, sustentatio enim est perpetua creatio, sicut subsistentia est perpetua existentia. Hoc simile est, sicut si aufers voluntatem ab actu, cessat opus, aut a loquela aufers cogitationem, cessat loquela, aut si a motu aufers conatum, cessat motus, verbo si ab effectu aufers causam, perit effectus, et sic porro [3.] Omni quidem tali creato indita est vis, sed vis non aliquid a se agit, sed ex illo qui vim indiderat. Specta etiam aliud quoddam super tellure subjectum, sicut bombycem, apem, aut aliud animalculum, et lustra id primum naturaliter, ac postea rationaliter, et demum spiritualiter, et tunc si potes alte cogitare, stupebis ad omnia, et si admittis sapientiam in te loqui, in stupore dices, "Quis non videt in his Divinum? sunt omnia Divinae Sapientiae." Adhuc magis, si spectas usus omnium quae creata sunt, quomodo in suo ordine succedunt usque ad hominem, et ab homine

wisdom apart from love or understanding apart from will cannot think anything or see or feel anything or even say anything so neither can wisdom apart from love or understanding apart from will, do anything. For when in such instances love is taken away there is no longer any willing and thus no doing. As this is true of man's doing anything much more was it true of God when He who is love itself and wisdom itself created and made the universe and all things thereof. [2] That the universe, with each thing and all things of it was created from the Divine love by means of the Divine wisdom can be proved by all things submitted to sight in the world. Select any particular object and examine it with some wisdom and you will be convinced. Take a tree or its seed its fruit, its flower or its leaf gather up the wisdom that is in you examine the object with a good microscope, and you will see wonderful things while the interiors that you do not see are still more wonderful. Observe the order in its development, how the tree grows from seed even to new seed and consider whether there is not at every successive step a continual endeavor to propagate itself further for the final thing to which it aims is seed in which its reproductive power exists anew. And if you are willing to think spiritually which you can do if you wish will you not now see wisdom here? And if you are willing to go far enough in spiritual thought will you not see also that this power is not from the seed nor from the sun of the world, which is pure fire but is in the seed from God the Creator whose wisdom is infinite and is it not only at the moment it was created but continually afterwards? For maintenance involves perpetual creation as permanence involves a perpetual springing forth. It is the same as if you should withdraw willing from doing for then work would stop or as if you should withdraw thought from speech for then speech would stop or as if you should withdraw effort from movement, for then movement would stop in a word if you should withdraw the cause from the effect the effect would perish and so on. [3] Every such created thing is endowed with power but power acts not from itself, but from him who bestowed the power. Examine any other object on the earth as a silkworm a bee or any other little creature look at it first naturally afterwards rationally and at length spiritually and if you are able to think deeply you will be astonished at it all and if you will let wisdom speak within you you will say in amazement Who can fail to see the Divine in these things? All things are of the Divine wisdom Still

ad Creatorem a quo, et quod a conjunctione Creatoris cum homine nexus omnium pendeat, et si vis agnoscere, quod conservatio omnium Quod Divinus Amor omnia creaverit, sed nihil absque Divina Sapientia, videbitur in sequentibus

1. (11) *Quod Divinus Amor et Divina Sapientia ut unum procedant a Domino*, hoc patet quoque ex illis, quae in transactione *De Divino Amore et Divina Sapientia*, demonstrata sunt, imprimis ex his ibi quod Esse et Existere in Domino distincte unum sint (n 14-17) Quod in Domino infinita distincte unum sint (n 17-22) Quod Divinus Amor sit Divinae Sapientiae, et Divina Sapientia Divini Amoris (n 34-39) Quod amor absque conjugio cum sapientia non possit aliquid facere (n 401-403) Quod amor nihil agat nisi in conjunctione cum sapientia (n 409, 410) Quod spiritualis calor et spiritualis lux in procedendo a Domino ut Sole unum faciant, sicut Divinus Amor et Divina Sapientia in Domino unum sunt (n 99-^[1]102) Ex illis quae in istis locis demonstrata sunt, patet veritas hujus rei Sed quia nescitur, quomodo duo inter se distincta possunt unum agere, velim hic ostendere, quod unum absque forma non detur, sed quod ipsa forma faciat unum, dein, quod forma eo perfectius unum faciat, quo illa quae ingrediuntur formam, distincte alia sunt, et tamen unita [2. *Quod unum absque forma non detur, sed quod ipsa forma faciat unum* Omnis qui in intensione mentis cogitat, potest clare videre, quod unum absque forma non detur, et si datur quod sit forma, quicquid enim existit, ex forma trahit id quod vocatur quale, et quoque id quod vocatur praedicatum, tum id quod vocatur status mutatio, ut et id quod vocatur relativum, et similia alia Quare id quod non in forma est, non est alicujus affectionis, et quod non est alicujus affectionis, est etiam nullius rei, ipsa forma dat omnia illa et quia omnia quae in forma sunt, si forma perfecta est, spectant se mutuo, sicut uncus uncum in catena, ideo sequitur quod ipsa forma faciat unum, et sic subjectum, de quo praedicari potest qualitas, status, affectio, ita aliquid, secundum formae perfectionem [3.] Tale unum est omne quod spectatur oculis in mundo, ac tale unum est quoque omne quod non oculis spectatur, sive in interiore natura

more will you wonder if you examine into the uses of all created things, how in their order they follow on even to man and from man to the Creator from whom they are and how upon the conjunction of the Creator with man both the connection of all things, and if you are willing to acknowledge it, the conservation of all things depend. In what follows it will be seen that Divine love created all things but nothing apart from Divine wisdom.

4. (ii.) *Divine love and Divine wisdom go forth from the Lord as a one*—This too is clear from what has been shown in the work on *The Divine Love and the Divine Wisdom* especially from the following. In the Lord *Esse* and *Existere* are one distinctly (n. 14-16). In the Lord infinite things are one distinctly (n. 17-22). Divine love is of Divine wisdom and Divine wisdom is of Divine love (n. 34-39). Without a marriage with wisdom love is unable to effect any thing (n. 401-403). Love does nothing except in conjunction with wisdom (n. 409, 410). Spiritual heat and spiritual light in their going forth from the Lord as a Sun, make one, just as Divine love and Divine wisdom in the Lord are one (n. 99-102). From what has been shown in these places the truth of this proposition is evident. But as it is not known how two things distinct from each other can act as a one, I wish to show here that a one is impossible apart from a form the form itself making the one and next, that the form makes a one the more perfectly as the things entering into the form are distinctly different and yet united. [2.] *A one is impossible apart from a form the form itself making the one*—Any one who thinks intently can see clearly that a one is impossible apart from a form and if it exists it is a form for whatever has existence derives from form that which is called quality and that which is called predicate, also that which is called change of state, also that which is called relativity and the like consequently that which is not in a form has no power to effect and what has no power to effect has no reality. It is the form that gives all these things and as all the things that are in a form when the form is perfect, have a mutual regard for each other as link has to link in a chain therefore it follows that it is the form that makes the one, and thus the subject, of which quality state, power to affect and anything that accords with the perfection of the form can be predicated. [3.] Every object seen by the eyes in the world is such a one also every object not seen by the

sit, sive in mundo spirituali tale unum est homo, et tale unum est societas humana, et tale unum est ecclesia, tum universum caelum angelicum coram Domino, verbo, tale unum est universum creatum non modo in communi, sed etiam in omni particulari. Ut omnia et singula formae sint, necessum est ut Ipse qui creavit omnia sit ipsa Forma, et quod ex ipsa Forma sint omnia quae creata sunt in formis hoc itaque est, quod in transactione *De Divino Amore et Divina Sapientia*, demonstratum est, ut, Quod Divinus Amor et Divina Sapientia sit substantia et quod sit forma (n 40-43) Quod Divinus amor et Divina Sapientia sit forma in se, ita ipsum et unicum (n 44-46). Quod Divinus amor et Divina Sapientia in Domino unum sint (n 14-17, n 18-22) Et quod ut unum procedant a Domino (n 99-102, et alibi) [4.] *Quod forma eo perfectius unum¹³ faciat, quo illa quae ingrediuntur formam, distincte alia sunt, et tamen unita.* hoc aegre cadit in intellectum nisi elevatum, quoniam apparentia est, quod forma non aliter possit unum facere, quam per similitudines aequalitatis illorum quae formam constituunt De hac re saepius cum angelis locutus sum, qui dixerunt quod hoc sit arcanum, quod sapientes illorum percipiunt clare, at minus sapientes obscure, at quod veritas sit, quod forma eo perfectior sit, quo illa quae faciunt illam, distincte alia sunt, sed usque singulari modo unita confirmaverunt id per societates in caelis, quae simul sumptae formam caeli constituunt, perque angelos cujusvis societatis, quod quo quilibet distinctius suus est, ita liber, et sic sicut ex se et ex sua affectione amat consocios, societatis forma perfectior sit Illustrarunt etiam id per conjugium boni et veri, quod quo distinctius duo sunt, eo perfectius unum possint facere, similiter amor et sapientia, et quod indistinctum sit confusum, ex quo omnis imperfectio formae resultat [5.] Quomodo autem perfecte distincta uniuntur, et sic unum faciunt, etiam per plura confirmaverunt, imprimis per illa quae in homine sunt, ubi innumerabilia ita distincta sunt, et tamen unita, distincta per velamenta, ac unita per ligamenta et quod simile sit cum amore et omnibus ejus, ac cum sapientia et omnibus ejus, quae non aliter percipiuntur quam ut unum Plura de his videantur in transactione *De Divino Amore et Divina Sapientia* (n 14-22),

eyes, whether in interior nature or in the spiritual world. Man is such a one, human society is such a one, the church is such a one, also the whole angelic heaven before the Lord in a word, the created universe, not only in general but also in every particular is such a one. But in order that each thing and all things may be forms, it is necessary that He who created all things should be Form itself, and that all things that are created in forms should be from Form itself. This, therefore is what has been¹ shown in the work on *The Divine Love and the Divine Wisdom* as follows. Divine love and Divine wisdom are substance and are form (n. 40-43). Divine love and Divine wisdom are form in itself, thus the Very and the Only (n. 44-46). In the Lord Divine love and Divine wisdom are one (n. 14-22). They go forth from the Lord as a one (n. 99-102 and elsewhere) [4.] *The form makes a one the more perfectly as the things entering into the form are distinctly different and yet united*—Unless the understanding is raised up it can scarcely comprehend this, since the appearance is that a form can make a one only through likenesses of uniformity in the things that make up the form. On this subject I have often talked with angels, who said that this is an arcanum their wiser ones perceive clearly and the less wise obscurely yet it is a truth that a form is the more perfect as the things that constitute it are distinctly different, and yet have become one each in its own way. This they showed by the societies in the heavens which taken together constitute the form of heaven also by the angels of each society in that the form of the society is more perfect in proportion as each angel is more distinctly his own and therefore free and thus loves his companions as if from himself and from his own affection. They illustrated it also by the marriage of good and truth in that the more distinctly these are two the more perfectly they can make a one and the same is true of love and wisdom while what is not distinct is mixed up giving rise to every imperfection of form. [5.] Furthermore, how perfectly distinct things are united and thus make a one, they showed by many things, especially by the things that are in the human body where unnumerable parts are thus distinct and yet united distinct by their coverings and united by their ligaments, showing that it is the same with love and all things of it, and with wisdom and all things of it, which are perceived only as a one. More respecting this can be seen in the work on *The Divine Love and the Divine Wisdom* (n. 14-22).

et in opere *De Caelo et Inferno* (n 56 et 489). Hoc allatum est, quia est Sapientiae Angelicae

5. (ii) *Quod hoc unum sit in quadam imagine in omni creato* Quod Divinus Amor et Divina Sapientia, quae in Domino unum sunt, ac ut unum procedunt ab Ipso, sint in quadam imagine in omni creato, constare potest ex illis quae in transactione *De Divino Amore et Divina Sapientia* passim demonstrata sunt, et imprimis ex illis quae ibi n 47-51, n ¹¹55-60, 282-284, 290-295, ¹²313-318, 319-326, 349-¹³357, in quibus locis ostensum est, quod Divinum sit in omni creato, quia Deus Creator, qui est Dominus ab aeterno, a Se Ipso produxerat Solem mundi spiritualis, et per illum Solem omnia universi, consequenter quod ille Sol qui a Domino et ubi est Dominus, sit non modo prima substantia, sed etiam unica ex qua omnia, et quia est unica substantia, sequitur quod in omni creato sit illa, sed cum infinita varietate secundum usus. [2.] Nunc quia in Domino est Divinus Amor et Divina Sapientia, et in Sole ab Ipso Divinus ignis et Divinus splendor, et a Sole spiritualis calor et spiritualis lux, et haec duo unum faciunt, sequitur quod hoc unum in quadam imagine in omni creato sit. Inde est, quod omnia, quae in universo sunt, se referant ad bonum et verum, immo ad conjunctionem illorum, seu quod idem est, quod omnia in universo se referant ad amorem et sapientiam, et ad conjunctionem illorum, nam bonum est amoris et verum est sapientiae, amor enim omne suum vocat bonum, et sapientia omne suum vocat verum. Quod horum conjunctio sit in omni creato, videbitur in sequentibus

6. A multis agnoscitur, quod unica substantia sit, quae etiam prima, e qua sunt omnia, sed qualis illa substantia est, non scitur. Creditur quod sit ita simplex ut nihil simplicius, et quod assimilari possit puncto quod nullius dimensionis est, et quod ex infinitis talibus formae dimensionis exstiterint. Sed hoc est fallacia, oriunda ex idea spatii, ex hac enim idea apparet minimum tale sed usque veritas est, quod quo aliquid simplicius et purius est, eo plus et plenius sit, quae causa est, quod quo interius aliquod objectum spectatur, inibi eo mirabiliora, perfectiora et formosiora conspiciantur, et quod sic in substantia prima omnium mirabilissima, perfectissima et

and in the work on *Heaven and Hell* (n. 56, 489) This has been adduced because it is of angelic wisdom.

5 (iii.) *In a certain semblance this one is in every created thing*—That the Divine love and the Divine wisdom which are one in the Lord and go forth from Him as one are in every created thing in a certain semblance can be seen from what is shown throughout the work on *The Divine Love and the Divine Wisdom* and especially from what is said in n. 47-51 55-60 282-284 290-295 313-318 319-326 349-357 where it is shown that the Divine is in every created thing because God the Creator who is the Lord from eternity produced from himself the sun of the spiritual world and through that sun all things of the universe consequently that that sun which is from the Lord, and in which the Lord is is not only the first substance but is also the only substance from which all things are and since this is the only substance, it follows that it is in every created thing but with infinite variety according to uses [2] Now since Divine love and Divine wisdom are in the Lord and since Divine fire and brightness are in that sun from Him and spiritual heat and spiritual light are from that sun, and these two make one it follows that in a certain semblance this one is in every created thing. Because of this all things in the universe have relation to good and truth, and in fact to their conjunction or what is the same all things in the universe have relation to love and wisdom and to their conjunction, since good belongs to love and truth to wisdom for love calls all that pertains to it good, and wisdom calls all that pertains to it truth. That there is a conjunction of these in every created thing will be seen in what follows.

6 Many admit that there is an only substance which is the first substance and the source of all things, but what kind of a substance it is they do not know They believe it to be so simple that nothing is simpler that it may be compared to a point with no dimension and that from an infinite number of such the forms of dimension came into existence This however is a fallacy originating in the idea of space for the idea of space seems to make such a least necessary But the truth is that the simpler and purer any thing is the more and the fuller it is. It is for this reason that the more deeply any object is examined, the more wonderful perfect and beautiful are the things seen in it and thus that the most wonderful perfect, and beautiful of all are in the first substance. This is true because the first sub-

formosissima sint Quod ita sit, est quia prima substantia est ex Sole spirituali, qui, ut dictum est, est a Domino et in quo Dominus ita est ipse ille Sol unica substantia, qui quia non in spatio est, est omne in omnibus, ac in maximis et minimis universi creati [2.] Cum Sol ille est substantia prima et unica, ex qua omnia, sequitur quod in illa sint infinite plura, quam quae apparere possunt in substantiis inde oriundis, quae substantiata et demum materiae vocantur, quod illa non in his apparere possint, est quia descendunt a Sole illo per gradus duplicis generis, secundum quos omnes perfectiones decrescunt Inde est, quod, ut supra dictum est, quo interius aliquid spectatur, eo mirabiliora, perfectiora et formosiora conspiciantur. Haec dicta sunt, ut confirmetur, quod Divinum in quadam imagine sit in omni creato, sed quod id minus et minus appareat in descendendo per gradus, et adhuc minus dum gradus inferior separatus a gradu superiori per occlusionem obstipatur materiis terrestribus Sed haec non possunt non obscura videri, nisi lecta sint et intellecta quae in transactione *De Divino Amore et Divina Sapientia*, de Sole spirituali (n 183-172), de gradibus (n 173-281), et de creatione universi (n 282-357), demonstrata sunt.

7. (iv) *Quod Divinae Providentiae sit, ut omne creatum in communi et in parte, sit tale unum, et si non est, ut fiat* hoc est, ut in omni creato sit aliquid ex Divino Amore et simul ex Divina Sapientia, seu quod idem, quod in omni creato sit bonum et verum, seu conjunctio boni et veri Quoniam bonum est amoris et verum est sapientiae, ut supra (n 5) dictum est, ideo in sequentibus pro amore et sapientia passim dicitur bonum et verum, et pro unione amoris et sapientiae conjugium boni et veri

8. Ex articulo praecedente patet, quod Divinus Amor et Divina Sapientia, quae in Domino unum sunt, et a Domino ut unum procedunt, sint in quadam imagine in omni creato ab Ipso Nunc etiam aliquid in specie de uno illo, seu unione, quae vocatur conjugium boni et veri, dicitur Conjugium illud est (1) In Ipso Domino, nam ut dictum est, Divinus Amor et Divina Sapientia in Ipso unum sunt (2) Est ex Domino, nam in omni quod procedit ex Ipso, sunt amor et Sapientia prorsus unita; illa duo procedunt a Domino ut Sole, Divinus Amor

stance is from the spiritual sun which as has been said is from the Lord and in which the Lord is therefore that sun is itself the only substance and as this substance is not in space it is the all in all, and is in the greatest and the least things of the created universe. 121 Since that sun is the first and only substance from which all things are it follows that infinitely more things are in that substance than can appear in the substances that spring from it, which are called substantiate [or composite] and at length material. These things cannot appear in those substances because they descend from that sun by degrees of a twofold kind in accordance with which all perfections decrease. For this reason as said above the more deeply any thing is examined the more wonderful perfect, and beautiful are the things that are seen. This has been said to show that in a certain semblance the Divine is in every created thing but becomes less and less apparent in its descent through the degrees and still less apparent when a lower degree has become separated from a higher by the closing up of the higher and by becoming itself checked up with earthly matters. This however must needs seem obscure unless one has read and understood what has been presented in the work on *The Divine Love and the Divine Wisdom* respecting the spiritual sun (n. 83-17) respecting degrees (n. 173-81) and respecting the creation of the universe (n. 282-33).

7 (n.) *The end of the Divine providence is that every created thing in general and in particular shall be such a one and if it is not that it shall become such* that is that in every created thing there shall be something both from the Divine love and from the Divine wisdom or what is the same that in every created thing there shall be good and truth that is a conjunction of good and truth. Since good is of love and truth is of wisdom (as has been said above n. 5) in the following pages the terms good and truth will be used throughout instead of love and wisdom and the marriage of good and truth instead of the union of love and wisdom.

8 From a preceding article it is evident that the Divine love and the Divine wisdom which in the Lord are one and which go forth as one from the Lord in a certain semblance are in every thing created by Him. And now something shall be said specifically about that oneness or union that is called the marriage of good and truth. That marriage is (1) In the Lord Himself for Divine love and Divine wisdom as has been said are a one in Him. (2) It is from the Lord for in every thing that goes

sicut calor, et Divina Sapientia sicut lux. (3) Recipiuntur illa ab angelis quidem ut duo, sed uniuntur apud illos a Domino. simile fit apud homines ecclesiae (4) Ab influxu amoris et sapientiae a Domino ut unum apud angelos caeli et apud homines ecclesiae, et a receptione illorum ab angelis et hominibus, est quod Dominus in Verbo dicatur Sponsus et Maritus, ac caelum et ecclesia Sponsa et Uxor (5) Quantum itaque caelum et ecclesia in communi, ac angelus caeli et homo ecclesiae in particulari, est in unione illa, seu in conjugio boni et veri, tantum imago et similitudo Domini sunt, quoniam illa duo in Domino unum sunt, immo sunt Dominus (6) Amor et sapientia in caelo et in ecclesia in communi, ac in angelo caeli et in homine ecclesiae unum sunt, quando voluntas et intellectus, ita quando bonum et verum unum faciunt, seu quod idem, quando charitas et fides unum faciunt, seu quod adhuc idem, quando doctrina ex Verbo et vita secundum illam unum faciunt (7) Quomodo autem duo illa unum faciunt in homine et in omnibus ejus, ostensum est in transactione *De Divino Amore et Divina Sapientia*, in Parte Quinta, ubi actum est de Creatione hominis, et imprimis de Correspondentia voluntatis et intellectus cum corde et pulmone (a n. 358 ad 432)

9. Quomodo autem illa unum faciunt in illis quae infra seu extra hominem sunt, tam in illis quae in regno animali, quam in regno vegetabili sunt, in sequentibus passim dicetur, quibus haec tria praemittenda sunt, *Primum*, Quod in universo et in omnibus et singulis ejus, quae creata sunt a Domino, fuerit conjugium boni et veri. *Secundum*, Quod id conjugium post creationem apud hominem separatum sit. *Tertium*, Quod Divinae Providentiae sit, ut quod separatum est, unum fiat, et sic ut conjugium boni et veri restauretur. Haec tria multis confirmata sunt in transactione *De Divino Amore et Divina Sapientia*, quare ulterius confirmare illa, non opus est. Quisque etiam ex ratione videre potest, quod dum conjugium boni et veri a creatione fuerat in omni creato, et dum hoc postea separatum est, Dominus continue operetur, ut illud restauretur, consequenter, quod restauratio ejus, et inde conjunctio universi creati cum Domino per hominem, sit Divinae Providentiae.

IO. (v) *Quod bonum amoris non sit bonum plus quam quantum unitum est vero sapientiae, et quod verum sapientiae non sit verum plus quam quantum est unitum bono amoris* - hoc trahit bonum et verum ex origine sua, bonum in origine sua est in Domino, similiter verum, quia Dominus est ipsum Bonum et ipsum Verum, et haec duo in ipso unum sunt. Inde est quod bonum apud angelos caeli et apud homines telluris non sit bonum in se, nisi quantum unitum est vero, et quod verum non sit verum in se, nisi quantum unitum est bono. Quod omne bonum et omne verum sit a Domino, notum est, inde quia bonum facit unum cum vero, ac verum cum bono, sequitur, quod ut bonum sit bonum in se, et verum sit verum in se, facient unum in recipiente, qui est angelus caeli et homo telluris.

II. Notum quidem est, quod omnia in universo se referant ad bonum et verum, quia per bonum intelligitur id quod universaliter complectitur et involvit omnia amoris, et per verum intelligitur id quod universaliter complectitur et involvit omnia sapientiae. Sed non adhuc notum est, quod bonum non sit aliquid nisi unitum vero, nec quod verum sit aliquid nisi unitum bono. Apparet quidem sicut bonum sit aliquid absque vero, et quod verum sit aliquid absque bono, sed usque non sunt. amor enim, (cujus omnia vocantur bona,) est Esse rei, et sapientia, (cujus omnia vocantur vera,) est Existere rei ex illo Esse, ut in transactione *De Divino Amore et Divina Sapientia* (n 14-16) ostensum est, quare sicut Esse absque Existere non est aliquid, nec Existere absque Esse, ita bonum absque vero, ac verum absque bono non est aliquid. Similiter, quid est bonum absque relatione ad aliquid? Num dici potest bonum? est enim nullius affectionis et nullius perceptionis. [2.] id una cum bono quod afficit, et quod dat se percipi et sentiri, se refert ad verum, quia ad illud quod est in intellectu. Dic alicui nude bonum, et non hoc aut illud est bonum, num bonum est aliquid? At ex hoc aut illo, quod ut unum percipitur cum bono, est aliquid. Hoc non alibi unitur bono quam in intellectu, et omne intellectus se refert ad verum. Simile est cum velle: velle absque scire, percipere et cogitare quid homo vult, non est aliquid, at una cum his fit aliquid. Omne velle est amoris, et se refert ad bonum, et omne scire, perci-

XO (1) *Good of love is good only so far as it has become one with truth of wisdom and truth of wisdom is truth only so far as it has become one with good of love*—Good and truth derive thus from their origin. Good has its origin in the Lord and likewise truth for the Lord is good itself and truth itself and in Him the two are one. For this reason in angels of heaven and in men on earth good is good in itself only so far as it has become one with truth and truth is truth in itself only so far as it has become one with good. It is acknowledged that ex 13 good and every truth is from the Lord since therefore good makes one with truth, and truth with good it follows that for good to be good in itself and for truth to be truth in itself they must make one in the recipient, that is in an angel of heaven or a man on the earth.

XI It is acknowledged that all things in the universe have relation to good and truth for by good is meant that which universally embraces and involves all things of love and by truth that which universally embraces and involves all things of wisdom. But it is not yet acknowledged that good is not any thing until it has become one with truth and that truth is not any thing until it has become one with good. There is an appearance that good is something apart from truth and that truth is something apart from good, and yet they are not since love (all things of which are called goods) is the being (esse) of a thing, and wisdom (all things of which are called truths) is the coming forth (exire) of a thing from that esse as has been shown in the work on *The Divine Love and the Divine Wisdom* (n 14-16) and since esse is nothing apart from *existere* and *existere* is nothing apart from esse so good is nothing apart from truth and truth is nothing apart from good. So again what is good apart from any thing? Can it be called good since no affection or perception can be predicated of it? (2) The thing in connection with good that affects and causes itself to be perceived and felt has relation to truth since it has relation to what is in the understanding. Say to any one, not that this or that is good but simply "the good is the good anything? Good is something because of this or that which is perceived as one with good. This is united with good nowhere but in the understanding and every thing of the understanding has relation to truth. It is the same with willing. To will apart from knowing perceiving and thinking what one wills is not anything but together with these it becomes something. All willing is of love and has relation to good and all knowing perceiving or thinking is of the under

pere et cogitare est intellectus, et se refert ad verum : inde patet quod velle non sit aliquid, sed quod hoc aut illud velle sit aliquid [3.] Simile est cum omni usu, quia usus est bonum. Usus nisi determinatus sit ad quoddam, cum quo sit unum, non est usus, ita non est aliquid. Usus suum aliquid trahit ab intellectu, et id quod inde usui conjungitur vel adjungitur, se refert ad verum, ex eo trahit usus suum quale. [4.] Ex his paucis constare potest, quod bonum absque vero non sit aliquid, ita quod nec verum absque bono sit aliquid. Dicitur quod bonum cum vero, ac verum cum bono sint aliquid, inde sequitur quod malum cum falso et falsum cum malo non sint aliquid, sunt enim haec illis opposita, et oppositum destruit, hic destruit aliquid. Sed de hac re in sequentibus.

12. Sed datur conjugium boni et veri in causa, et datur conjugium boni et veri a causa in effectu. Conjugium boni et veri in causa, est conjugium voluntatis et intellectus, seu amoris et sapientiae, in omni quod homo vult et cogitat, et quod inde concludit ac intendit, est id conjugium. Hoc conjugium intrat effectum et facit illum, sed in efficiendo apparent illa duo distincta, quia simultaneum, tunc facit successivum ut dum homo vult et cogitat nutrirī, vestiri, habitare, facere negotium aut opus, conversari, tunc prius id simul vult et cogitat, seu concludit et intendit, cum determinavit illa in effectus, tunc succedit unum post alterum, sed usque continue in voluntate et cogitatione unum faciunt. Usus in effectibus illis sunt amoris seu boni, media ad usus sunt intellectus seu veri. Generalia haec per specifica quisque confirmare potest, modo distincte percipiat quid se refert ad bonum amoris et quid ad verum sapientiae, et distincte quomodo se refert in causa et quomodo in effectu.

13. Aliquoties dictum est, quod amor faciat vitam hominis, sed non intelligitur amor separatus a sapientia, seu bonum a vero in causa, quia amor separatus seu bonum separatum, non est aliquid, quare amor qui facit vitam hominis intimam, quae est a Domino, est amor et sapientia simul etiam amor qui facit vitam hominis quatenus est recipiens, nec est amor separatus in causa, sed in effectu, non enim potest amor intelligi absque suo quali, et quale ejus est sapientia, non potest quale seu sapien-

standing and has relation to truth. From this it is clear that to will is nothing but to will this or that is something. (3.) It is the same with every use because a use is a good. Unless a use is determined to something with which it may be a one it is not a use and thus it is not any thing. It is from the understanding that use derives its something to which it may be determined and that from the understanding which is conjoined or adjoined to the use has relation to truth and it is from that that the use derives its quality. (4.) From these few things it is clear that good apart from truth is not any thing and that truth apart from good is not any thing. When it is said that good with truth and truth with good are something it follows from this that evil with falsity and falsity with evil are not any thing for the latter are opposite to the former and opposition destroys and in this case destroys that something. But more about this in what follows.

12. There may be a marriage, however of good and truth in the cause, and there may be a marriage of good and truth from the cause in the effect. A marriage of good and truth in the cause is a marriage of will and understanding that is of love and wisdom. There is such a marriage in every thing that a man wills and thinks and in all his conclusions and intentions therefrom. This marriage enters into and produces the effect. But in producing the effect the good and the truth appear distinct, because the simultaneous then produces what is successive. For instance when a man is willing and thinking about his food and clothing and dwelling place, about his business or employment, or his relations with others, at first he wills and thinks or forms his conclusions and purposes about these at the same time but when these have been determined into effects, one follows the other nevertheless in will and thought they continue to make one. In these effects uses pertain to love or to good while means to the uses pertain to the understanding or to truth. Any one can confirm these general truths by particulars, provided he clearly perceives what has relation to good of love and what has relation to truth of wisdom and also how these are related in the cause and how in the effect.

13. It has often been said that love makes the life of man but this does not mean love separate from wisdom or good separate from truth in the cause, since love separate or good separate, is not anything therefore the love that makes man a inmost life, the life that is from the Lord is love and wisdom together and the love that makes the life of man as being a recipient is also

tia dari quam ex suo Esse, quod est amor, inde est quod unum sint similiter bonum et verum Nunc quia verum est ex bono, sicut sapientia est ex amore, ideo utrumque simul sumptum vocatur amor seu bonum, est enim amor in sua forma sapientia, et est bonum in sua forma verum, ex forma et [non] aliunde est omne quale Ex his nunc constare potest, quod bonum ne hilum plus bonum sit, quam quantum est unitum suo vero, et quod verum ne hilum plus verum sit quam quantum unitum est suo bono

14. (vi) *Quod bonum amoris non unitum vero sapientiae non sit bonum in se, sed quod sit apparens bonum, et quod verum sapientiae non unitum bono amoris non sit verum in se, sed quod sit apparens verum* — Veritas est, quod non aliquod bonum detur quod in se bonum est, nisi unitum sit suo vero, nec aliquod verum quod in se verum est, nisi unitum sit suo bono Attamen datur bonum separatum a vero, et verum separatum a bono Hoc datur apud hypocritas et assentatores, apud malos quosunque, et apud illos qui in bono naturali et in nullo bono spirituali sunt Possunt hi et illi facere bonum ecclesiae, patriae, societati, concivi, egenis, pauperibus, viduis et pupillis, et quoque possunt vera intelligere, ex intellectu illa cogitare, ex cogitatione illa loqui et docere, sed tamen bona et vera illa, non sunt interius, ita non in se, bona et vera apud illos, sed sunt exterius bona et vera, ita solum apparentia, sunt enim solum propter se et mundum, et non propter ipsum bonum et ipsum verum, consequenter non ex bono et vero, quare sunt solius oris et corporis, et non cordis [2.] et comparari possunt auro et argento inducto scorius, aut putri ligno, aut fimo, ac vera enuntiata comparari possunt vento respirationis qui dissipatur, aut luci fatuae quae evanescit, quae usque extrinsecus apparent sicut genuina sed apparent talia apud illos, at possunt usque aliter apud audientes et recipientes, qui hoc non sciunt, unumquemvis enim afficit externum secundum internum suum, intrat enim verum, e quocunque ore sit enuntiatum, in alterius auditum, et excipitur a mente secundum ejus statum et quale Apud illos qui in naturali bono sunt ex hereditario, et in nullo bono spirituali, paene similis res est, internum enim omnis boni et omnis veri est spirituale, et hoc falsa et mala discutit, at

love, not separate in the cause but only in the effect. For love can be understood only from its quality and its quality is wisdom and its quality or wisdom can exist only from its being (*esse*), which is love and it is from this that they are one. It is the same with good and truth. And since truth is from good as wisdom is from love, the two taken together are called love or good for love in its form is wisdom and good in its form is truth, and form is the source and the only source of quality. From all this it is now evident that good is not in the least good except so far as it has become one with its truth and that truth is not in the least truth except so far as it has become one with its good.

14. (vi.) *Good of love that has not become one with truth of wisdom is not good in itself but is apparent good and truth of wisdom that has not become one with good of love is not truth in itself but is apparent truth.*—The truth is that no good that is good in itself can exist unless it has become one with its truth nor can truth that is truth in itself exist unless it has become one with its good. Nevertheless there is good separated from truth and truth separated from good. This is found in hypocrites and flatterers in evil persons of every kind and in such as are in natural good and in no spiritual good. All these are able to do what is good to the church, to the country to society to fellow citizens to the needy the poor the widow and the orphan they can also understand truths, and from their understanding can think about them and from their thoughts can talk about them and teach them nevertheless these goods and truths in them are not interiorly that is not in themselves, goods and truths but they are outwardly and thus only apparently goods and truths for they look only to self and the world and not to good itself and truth itself consequently they are not from good and truth but are of the mouth and the body only and not of the heart. [2] They may be likened to gold and silver spread over dross or rotten wood or dung and such truths when uttered may be likened to a breath that passes away or to a delusive light that vanishes, though outwardly they appear like genuine truths. These truths so appear in those that utter them while to those who hear and accept them not knowing what they are they may seem to be quite different. For every one is affected by what is external according to his own internal and a truth by whatever mouth it is uttered enters into another's hearing and is taken up by the mind according to the state and quality of the mind. Nearly the same is true of those that are in natural good by inheritance and

solum naturale illis favet, ac favere malis et falsis, et bonum facere, non concordat

15. Quod bonum a vero, ac verum a bono separari possit, et cum separatum est, usque appareat sicut bonum et verum est quia est homini facultas agendi, quae vocatur libertas, et facultas intelligendi, quae vocatur rationalitas. Ex harum facultatum abusu est, quod homo possit apparere alius in externis quam qualis est in internis; proinde quod malus possit facere bonum et loqui verum, seu quod diabolus possit lucis angelum mentiri. Sed de hac re videantur in transactione *De Divino Amore et Divina Sapientia*, haec sequentia. Quod origo mali sit ex abusu facultatum, quae homini propriae sunt, et vocantur rationalitas et libertas (n. 264-270). Quod binae illae facultates sint tam apud malos quam apud bonos (n. 425). Quod amor absque conjugio cum sapientia, seu bonum absque conjugio cum vero, non possit aliquid facere (n. 401). Quod amor nihil agat nisi in conjunctione cum sapientia seu intellectu, et faciat ut sapientia seu intellectus reciprocè jungatur (n. 410-412). Quod sapientia seu intellectus ex potentia sibi data ab amore possit elevari, et percipere illa quae lucis sunt e caelo, ac recipere illa (n. 413). Quod amor possit similiter elevari, et recipere illa quae caloris sunt e caelo, si amat suam conjugem sapientiam in eo gradu (n. 414, 415). Quod amor alioqui retrahat sapientiam seu intellectum a sua elevatione, ut secum unum agat (n. 416-418). Quod amor purificetur in intellectu, si ¹³simul eleventur (n. 419-421). Quod amor purificatus a sapientia in intellectu fiat spiritualis et caelestis, at quod amor conspurcatus in intellectu fiat sensualis et corporeus (n. 422-424). Quod simile sit cum charitate et fide et earum conjunctione, ut est cum amore et sapientia et horum conjunctione (n. 427-430). Quid charitas in caelis (n. 431).

16. (vii) *Quod Dominus non patiatur ut aliquid divisum sit, quare vel erit in bono et simul vero, vel erit in malo et simul falso.* Divina Providentia Domini praecipue pro fine habet et operatur, ut homo sit in bono et simul vero, sic enim est suum bonum et suus amor, et quoque suum verum et sua sapientia, nam per id homo est homo, est enim tunc imago Domini. At quia homo, dum in mundo

in no spiritual good. For the internal of every good and of every truth is spiritual, and the spiritual dispels falsities and evils, while the natural by itself favors them and favoring evils and falsities is not in accord with doing good.

15. Good can be separated from truth and truth from good and when separated appear to be good and truth for the reason that man has the ability to act that is called liberty and the ability to understand that is called rationality. It is by the abuse of these powers that man can seem in externals to be different from what he is in internals and in consequence, that a bad man can do what is good and speak what is true, or a devil feign himself an angel of light. But on this see what has been said in the work on *The Divine Love and the Divine Wisdom*, as follows. The origin of evil is from the abuse of the capacities peculiar to man that are called rationality and liberty (n. 264-270). These two capacities are in the evil as well as in the good (n. 425). Love without a marriage with wisdom or good without a marriage with truth, is unable to effect any thing (n. 401). Love does nothing except in conjunction with wisdom or the understanding (n. 409). Love makes wisdom or the understanding to be reciprocally conjoined to it (n. 410-412). Wisdom or the understanding from the potency given it by love, can be raised up and can perceive and receive such things as belong to light out of heaven (n. 413). Love can in like manner be raised up and can receive such things as belong to heat out of heaven provided it loves wisdom, its marriage partner in that degree (n. 414, 415). Otherwise love draws down wisdom or the understanding from its elevation, that it may act as one with itself (n. 416-418). Love is purified in the understanding when they are raised up together (n. 419-421). When love has been purified by wisdom in the understanding it becomes spiritual and celestial but when love has been defiled in the understanding it becomes sensual and corporeal (n. 422-424). It is the same with charity and faith and their conjunction as with love and wisdom and their conjunction (n. 427-430). What charity is in the heavens (n. 431).

16 (vii.) *The Lord does not suffer any thing to be divided consequently it must be both in good and in truth, or it must be both in evil and in falsity*—The Lord's Divine providence chiefly has for its end that man should be both in good and in truth and for this it works for thereby man is his own good and his own love and also his own truth and his own wisdom for thereby man is man since he is then an image of the Lord. But inasmuch as man can be, while he is living in the world in good

vivit, potest in bono esse et simul in falso, tum in malo esse et simul in vero, immo in malo esse et simul in bono, ita sicut duplus, et haec divisio destruit imaginem illam et sic hominem, ideo Divina Providentia Domini spectat in omnibus et singulis suis, ut haec divisio non sit. Et quia plus conducit homini, ut in malo et simul falso sit, quam ut in bono et simul malo, ideo Dominus illud permittit, non sicut volens, sed sicut non potens resistere propter finem, qui est salvatio. Quod homo possit in malo et simul vero esse, et quod Dominus non possit resistere propter finem qui est salvatio, est causa, quia intellectus hominis potest elevari in lucem sapientiae, et videre vera, vel agnoscere illa dum audit, amore ejus remanente infra, sic enim potest homo intellectu esse in caelo, sed amore in inferno, ac talis esse non potest negari homini, quia non ei tolli possunt binae facultates, per quas est homo, et distinguitur a bestiis, et per quas unice regenerari et sic salvari potest, quae sunt rationalitas et libertas, nam per illas potest homo agere secundum sapientiam, et quoque agere secundum amorem non sapientiae; et potest ex sapientia supra videre amorem infra, et sic cogitationes, intentiones, affectiones, ita mala et falsa, tum bona et vera vitae et doctrinae suae, sine quorum cognitione et agnitione in se, non potest reformari. De binis his facultatibus supra dictum est, et in sequentibus plura dicenda sunt. Haec causa est quod homo possit in bono et simul vero esse, tum in malo et simul falso, et quoque in alternis eorum.

17. Homo in conjunctionem seu unionem unam aut alteram, hoc est, boni et veri, aut mali et falsi, aegre potest venire in mundo, nam quamdiu ibi vivit, in statu reformationis seu regenerationis tenetur, sed in unum aut alterum venit omnis homo post mortem, quia tunc non amplius reformari et regenerari potest, manet tunc qualis ei vita mundo fuerat, hoc est, qualis ei amor regnans quare si vita amoris mali ei fuerat, aufertur omne verum quod sibi ex magistro, praedicatione, aut Verbo in mundo comparavit, quo ablato imbuat, sicut spongia aquam, falsum malo suo concordans, et vicissim, si autem vita amoris boni ei fuerat, removetur omne falsum, quod per auditum et per lectionem in mundo tulerat, et non apud

and in falsity at the same time who in evil and in truth at the same time and even in evil and in good at the same time and thus be as it were a double man and inasmuch as this division destroys that image and thereby destroys the man the Lord's Divine providence in each and every particular of it has as its end that this division shall not be. And since it is better for a man to be in evil and in falsity at the same time than to be in good and in evil at the same time the Lord permits this not as what he wills, but as if in view of the end which is salvation. He is unable to prevent it. That it is possible for a man to be in evil and in truth at the same time and that the Lord is unable to prevent this in view of the end which is salvation comes from man's ability to have his understanding raised up into the light of wisdom and to see truths or apprehend them when he hears them while his love remains below. For man is thus able to be in heaven with the understanding while with the love he is in hell and this cannot be denied to man because the two capacities, rationality and liberty cannot be taken from him for these are what make him to be a man and differentiate him from the beast and only by means of these can he be regenerated and saved. For by means of these a man is able to act according to wisdom and is also able to act according to a love that is not of wisdom by means of these he is able also from wisdom above to view the love below and thus to view his thoughts intentions affections and in consequence the evils and falsities and the goods and truths of his life and doctrine and without a knowledge and recognition of these in himself he cannot be reformed. These two capacities have been treated of above and more will be said about them in what follows. This is why man can be both in good and in truth, and both in evil and in falsity and in alternations of these.

17 In this world a man can hardly enter into either conjunction or union that is of good and truth or of evil and falsity for so long as he is living in the world he is held in a state of reformation or of regeneration but after death every man comes into one or the other because then he can no longer be reformed and regenerated he then remains such as his life that is such as his ruling love has been in this world. If, therefore his life has been a life of the love of evil every truth that he has acquired in the world from a teacher from preaching or from the Word is taken away and when truth has been taken away he imbibes such falsity as agrees with his evil as a sponge imbibes water. On the other hand if his life has been a life of the love of

se confirmaverat, et loco ejus datur verum, quod cum bono ejus concordat Hoc intelligitur per haec Domini verba

"Tollite ab eo talentum, et date habenti decem talenta habenti enim omni dabitur ut abundet, ab eo autem, qui non habet, etiam quod habet auferetur" (*Matth xxv 28, 29, xiii 12, Marc iv 25, Luc. viii 18, xix 24-26*)

18. Quod unusquisque post mortem vel erit in bono et simul vero, vel in malo et simul falso, est quia bonum et malum non conjungi possunt, nec bonum et simul falsum mali, nec malum et simul verum boni, sunt enim opposita, ac opposita inter se pugnant, usque ut unum destruat alterum Illi qui in malo et simul bono sunt, intelliguntur per haec Domini ad Ecclesiam Laodicensem in *Apocalypsi*

"Novi opera tua, quod neque frigidus sis, neque fervidus, utinam frigidus esses vel fervidus sed quia tepidus es, et neque frigidus neque fervidus, exspuiturus sum te ex ore meo" (*iii 15, 16*)

tum per haec Domini

"Nemo potest duobus dominis servire, nam vel unum odio habebit et alterum amabit, aut uni adhaerebit, et alterum negliget" (*Matth vi 24*)

19. (viii) *Quod id quod est in bono et simul vero sit aliquid, et quod id quod est in malo et simul falso non sit aliquid* Quod id quod est in bono et simul vero sit aliquid, videatur supra (n 11); inde sequitur, quod malum et simul falsum non sit aliquid Per non esse aliquid, intelligitur nihil potentiae illi esse, et nihil vitae spiritualis Illis, qui in malo et simul falso sunt, qui omnes sunt in inferno, est quidem potentia inter se, malus enim malefacere potest, et quoque mille modis malefacit, attamen non nisi quam ex malo potest malefacere malis, sed ne hilum potest malefacere bonis, et si bonis malefacit, quod fit quandoque, est per conjunctionem cum eorum malo, [2.] ex eo sunt tentationes, quae sunt infestationes a malis apud se, et inde pugnae, per quas boni liberari possunt a suis malis Quoniam nihil potentiae est malis, ideo universum infernum coram Domino est non modo quemadmodum nihilum, sed est prorsus nihilum quoad potentiam, quod ita sit per multam experientiam confirmatum vidi Sed hoc mirabile

good all the falsity that he has gathered in the world from hearing and from reading but has not confirmed in himself, is removed and in its place truth agreeing with his good is given him. This is meant by these words of the Lord

Take the talent from him, and give it to him that hath the ten talents for unto every one that hath shall be given, that he may have abundance but from him that hath not shall be taken away even that which he hath (*Matth. xxv 28, 29 xiii 12 Mark iv 25 Luke viii. 18 xix. 24 26*).

18. After death every one must be both in good and in truth or must be both in evil and in falsity for the reason that good cannot be conjoined with evil, nor can good be conjoined with the falsity of evil, nor evil with the truth of good for these are opposites and opposites fight each other until one destroys the other. Those who are both in evil and in good are meant by these words of the Lord to the church of the Laodiceans in the *Apocalypse*

"I know thy works, that thou art neither cold nor hot would that thou wert cold or hot. So because thou art lukewarm and neither cold nor hot, I will spew thee out of My mouth (*iii. 15 16*)

and also by these words of the Lord

"No man can serve two masters for he will either hate the one and love the other or he will cling to the one and neglect the other" (*Matth. vi. 24*).

19 (viii.) *That which is both in good and in truth is something but that which is both in evil and falsity is not anything*—It may seen above (n. 11) that what is both in good and in truth is something and from this it follows that what is both in evil and in falsity is not any thing. Not being any thing means to have no power and no spiritual life. Those who are both in evil and in falsity and all such are in hell have indeed power with one another for an evil person is able to do evil, and does it in a thousand ways. And yet he is unable to do any evil to the evil except from [their] evil and cannot do the least evil to the good and if, as is sometimes the case he does evil to those who are good, it is by a conjunction with their evil. [2.] This is the source of temptations which are infestations by the evil that are with men and consequent combats by means of which the good can be freed from their evils. As the evil have no power so before the Lord the entire hell is not only as nothing but in respect to power is absolutely nothing as I have seen proved by abundant experience. And yet, what is wonderful the wicked

est, quod omnes mali credant se potentes, et quod omnes boni credant se non potentes Causa est, quia mali propriae potentiae, et sic astutiae et malitiae, tribuunt omnia, et nihil Domino, at boni nihil tribuunt propriae prudentiae, sed omnia Domino, qui est Omnipotens Quod malum et simul falsum non sint aliquid, est quoque quia illis nihil vitae spiritualis est, quae causa est, quod vita infernalium non dicatur vita sed mois, quare cum omne aliquid est vitae, non potest esse aliquid mortis

20. Illi qui in malo sunt et simul in veris, comparari possunt aquilis, quae alte volant, quae, dum illis ablatae sunt alae, decidunt, similiter enim faciunt homines post mortem, dum spiritus facti sunt, qui intellexerunt vera, locuti sunt illa, et docuerunt illa, et tamen nihil spectaverunt ad Deum in vita sua; illi per intellectualia sua se elevant in altum, et quandoque intrant caelos, et mentiuntur angelos lucis, at cum illis auferuntur vera, et emittuntur, decidunt in infernum Aquilae etiam significant homines rapinae, quibus visus intellectualis est, et alae significant vera spiritualia Dictum est, quod talis sint illi, qui nihil spectaverunt ad Deum in vita sua per spectare ad Deum in vita, non aliud intelligitur quam cogitare hoc aut illud malum esse peccatum contra Deum, et ideo non facere illud

21. (ix) *Quod Divina Providentia Domini faciat, ut malum et simul falsum inserviat pro aequilibrio, pro relatione, et pro purificatione, et sic pro conjunctione boni et veri apud alios* Ex antecedentibus constare potest, quod Divina Providentia Domini continue operetur, ut apud hominem uniatur verum bono et bonum vero, ex causa, quia unio illa est ecclesia et est caelum est enim unio illa in Domino, et est in omnibus quae procedunt a Domino Ex illa unione est quod caelum dicatur conjugium, et quoque ecclesia, quare regnum Dei in Verbo assimilatur conjugio Ex illa unione est, quod sabbatum in Ecclesia Israelitica sanctissimum cultus fuerit, nam significabat unionem illam Inde etiam est, quod in Verbo ac in omnibus et singulis ejus sit conjugium boni et veri (de quo videatur *Doctrina Novae Hierosolymae de Scriptura Sacra*, n 80-90) Conjugium boni et veri est ex conjugio Domini cum ecclesia, et hoc ex conjugio

Amoris et Sapientiae in Domino, bonum enim est amoris, et verum est sapientiae. Ex his videri potest, quod Divinae Providentiae objectum perpetuum sit, apud hominem unire bonum vero ac verum bono, sic enim homo unitur Domino.

22. Sed quia multi ruperunt et rumpunt hoc conjugium, imprimis per separationem fidei a charitate, nam fides est veri ac verum est fidei, ac charitas est boni et bonum est charitatis,—et per id conjungunt apud se malum et falsum, et sic oppositi facti sunt et fiunt, ut tamen hi usque inserviant pro conjunctione boni et veri apud alios, providetur a Domino per aequilibrium, per relationem, et per purificationem.

23. A Domino providetur conjunctio boni et veri apud alios per *Aequilibrium* inter caelum et infernum, ex inferno enim continue exhalatur malum et simul falsum, ex caelo autem continue exhalatur bonum et simul verum. In hoc aequilibrio tenetur omnis homo, quamdiu in mundo vivit, et per id in libertate cogitandi, volendi, loquendi et faciendi, in qua potest reformari. (De hoc aequilibrio spirituali, ex quo liberum homini est videatur in opera *De Caelo et Inferno*, n 589–596, et n 597–603)

24. A Domino providetur conjunctio boni et veri per *Relationem* bonum enim non cognoscitur quale est, nisi per relationem ad minus bonum, et per oppositionem a malo. Omne perceptivum et sensitivum inde est, quia quale eorum inde est. ita namque omne jucundum percipitur et sentitur ex minus jucundo, et per injucundum, omne pulchrum ex minus pulchro, et per impulchrum, similiter omne bonum quod est amoris ex minus bono, et per malum, et omne verum quod est sapientiae ex minus vero et per falsum. Erit varium in omni re a maximo ad minimum ejus, et cum varium etiam est in opposito ejus a minimo ad maximum, ac intercedit aequilibrium, tunc secundum gradus utrinque fit relativum, ac rei perceptio et sensatio vel crescit vel diminuitur. At sciendum est, quod oppositum tollat, et quoque exaltet perceptiones et sensationes tollit cum se commiscet, et exultat cum se non commiscet, ob quam rem Dominus exquisite separat bonum et malum, ne commisceantur, apud hominem, sicut separat caelum et infernum.

for good pertains to love and truth to wisdom. From all this it can be seen that the unceasing object of the Divine providence is to unite good to truth and truth to good in man for thus man is united to the Lord.

22. But inasmuch as many have sundered or are sundering this marriage, especially by the separation of faith from charity, since faith is of truth and truth is of faith and charity is of good and good is of charity and inasmuch as they thereby conjoin evil and falsity in themselves, and have thus become or are becoming opposite [to good and truth] the Lord provides that such shall still be of service for the conjunction of good and truth in others, as means of equilibrium, relation and purification.

23. The conjunction of good and truth in others is provided by the Lord by means of the *equilibrium* between heaven and hell for there is a constant exhalation from hell of evil and falsity together while from heaven there is a constant exhalation of good and truth together. In this equilibrium every man is held as long as he lives in the world and by means of it he is held in freedom to think, to will, to speak, and to do and in this it is possible for him to be reformed. (Respecting this spiritual equilibrium from which man has freedom see the work on *Heaven and Hell* n. 589-596 and n. 597-603.)

24. The conjunction of good and truth is provided by the Lord by means of *relation* since the quality of a good is known only by its relation to what is less good and by its contrariety to evil. From this comes all power to perceive and to feel since from this comes the quality of these powers for thereby every thing pleasing is perceived and felt from the less pleasing and by means of the unpleasant, every thing beautiful from the less beautiful and by means of the unbeautiful and likewise every good which is of love from the less good and by means of evil and every truth, which is of wisdom from the less true and by means of falsity. In every matter from the greatest to the least of it there must be variety and when there is variety also in its opposite from its least to its greatest and there is equilibrium between them, then there is relation according to degrees on both sides and the perception and sensation of the thing either increase or diminish. But an opposite as we know may take away perceptions and sensations or may exalt them when it mingles itself it takes away but when it does not mingle itself it exalts and for this reason the Lord most carefully separates good and evil in man that they may not be mingled, just as He separates heaven and hell.

25. A Domino providetur conjunctio boni et veri apud alios per *Purificationem*, quae binis modis fit, uno per tentationes, et altero per fermentationes *Tentationes spirituales* non aliud sunt, quam pugnae contra mala et falsa, quae exhalantur ab inferno, et afficiunt, per illas purificatur homo a malis et falsis, ac apud illum conjungitur bonum vero ac verum bono *Fermentationes spirituales*, fiunt multis modis, tam in caelis quam in terris; sed in mundo nesciuntur quid sunt, et quomodo fiunt. sunt enim mala et simul falsa, quae immissa societatibus similiter faciunt sicut fermenta immissa farinis et mustis, per quae separantur heterogenea, et conjunguntur homogenea, et fit purum et clarum Illae sunt, quae intelliguntur per haec Domini verba

"Simile est regnum caelorum fermento, quod accipiens mulier abscondit in farinae satis tribus, donec fermentaretur totum" (*Matth. xiii 33, Luc xiii 21*)

26. Hi usus providentur a Domino ex conjunctione mali et falsi, quae est apud illos qui in inferno sunt, nam regnum Domini, quod non solum est super caelum, sed etiam super infernum, est regnum usuum, ac Providentia Domini est, ut non ibi sit aliquis aut aliquid, a quo et per quod non usus fiat

QUOD DIVINA PROVIDENTIA DOMINI PRO FINE HABEAT CAELUM EX HUMANO GENERE

27. Quod caelum non sit ex aliquibus angelis a principio creatis, et quod infernum non sit ex aliquo diabolo, qui creatus lucis angelus, et e caelo dejectus est, sed quod et caelum et infernum sint ex humano genere, caelum ex illis qui in amore boni et inde in intellectu veri sunt, et infernum ex illis qui in amore mali et inde in intellectu falsi, per diutinum cum angelis et spiritibus commercium mihi notum et testatum factum est de qua re etiam videantur quae in opere *De Caelo et Inferno* (n. 311-316), ostensa sunt, tum quae in opusculo *De Ultimo*

25 In others the conjunction of good and truth is provided by the Lord by means of *purification* which is effected in two ways, one by temptations, and the other by fermentations. *Spiritual temptations* are nothing else than combats against the evils and falsities that are exhaled from hell and affect man. By these combats man is purified from evils and falsities and good is conjoined to truth in him and truth to good. *Spiritual fermentations* are effected in many ways, both in the heavens and on the earth but in the world it is not known what they are or how they are effected. For there are evils and falsities together that do a work when introduced into societies, like that of leaven put into meal, or ferments into new wine, by which heterogeneous things are separated and homogeneous things are united and purity and clearness are the result. These are meant by these words of the Lord

"The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened" (*Mat* xiii. 33 *Luke* xiii. 21).

26 From the conjunction of evil and falsity in those who are in hell the Lord provides these uses for the Lord's dominion, which is not only over heaven but also over hell is a dominion of uses and the Lord provides that there shall be there no person by whom or no thing by means of which some use is not accomplished.

THE LORD'S DIVINE PROVIDENCE HAS AS ITS END A HEAVEN FROM THE HUMAN RACE.

27 By long-continued intercourse with angels and spirits it has been made known and proved to me that heaven is not made up of angels created such from the beginning and that hell did not originate in any devil created an angel of light and cast down from heaven, but that both heaven and hell are from the human race,—heaven from those who are in the love of good and consequent understanding of truth and hell from those who are in the love of evil and consequent understanding of falsity (On this subject see what has been shown in the work on *Heaven and Hell* n. 311-316 also in the little work on the *Last Judgment* n. 14-27 and *Continuation concerning the Last Judgment* and

Judicio (n 14-27), et in *Continuatione de Ultimo Judicio et de Mundo Spirituali* (a principio ad finem) [2.] Nunc quia caelum ex humano genere est, et caelum est cohabitatio cum Domino in aeternum, sequitur quod illud fuerit Domino finis creationis, et quia fuit finis creationis, est illud finis Divinae Ipsius Providentiae Dominus non creavit universum propter Se, sed propter illos cum quibus in caelo erit, spiritualis enim amor talis est, ut velit dare alteri suum, et quantum id potest, est in suo Esse, in sua pace, et in suo beato Hoc trahit amor spiritualis ex Divino Amore Domini, qui infinite talis est Exinde sequitur, quod Divinus Amor, et inde Divina Providentia pro fine habeat caelum, quod consistat ex hominibus factis angelis, et qui fiunt angeli, quibus dare possit omnia beata et felicia quae amoris et sapientiae sunt, et illa dare ex Se Ipso in illis Nec potest aliter, quia imago et similitudo Ipsius a creatione in illis est, imago in illis est sapientia, et similitudo in illis est amor, ac Dominus in illis est amor unitus sapientiae et sapientia unita amor, seu quod idem, est bonum unitum vero et verum unitum bono, de qua unione in articulo praecedente actum est [3.] Sed quia nescitur quid caelum in communi seu apud plures, et quid caelum in particulari seu apud aliquem, tum quid caelum in mundo spirituali, et quid caelum in mundo naturali, et tamen hoc, quia finis Divinae Providentiae est, interest scire, volo id in aliqua luce sistere, in hoc ordine

- (i) *Quod Caelum sit conjunctio cum Domino*
- (ii) *Quod homo ex creatione talis sit, ut propius et propius conjungi possit Domino*
- (iii) *Quod homo quo propius conjungitur Domino, eo sapientior fiat*
- (iv) *Quod homo quo propius conjungitur Domino, eo felicius fiat*
- (v) *Quod homo quo propius conjungitur Domino, eo distinctius appareat sibi quod sit suus, ac evidentius animadvertat quod sit Domini*

28. (i) *Quod Caelum sit conjunctio cum Domino* Caelum non est caelum ex angelis, sed ex Domino, nam amor et sapientia, in quibus angeli sunt, et quae faciunt caelum, non sunt ex illis, sed ex Domino, immo sunt Dominus in illis Et quia amor et sapientia sunt Domini,

the Spiritual World from beginning to end) [2.] Now since heaven is from the human race and heaven is an abiding with the Lord to eternity it follows that this was the Lord's end in creation and since heaven was the end in creation this is the end of His Divine providence. The Lord did not create the universe for His own sake, but for the sake of those with whom He is to be in heaven since spiritual love is such that it wishes to give its own to another and so far as it can do this it is in its being (*esse*) in its peace and in its blessedness. Spiritual love derives this from the Lord's Divine love, which is such infinitely. From this it follows that the Divine love and therefore the Divine providence has as its end a heaven consisting of men who have become or are becoming angels, upon whom the Lord is able to bestow all the blessings and felicities that belong to love and wisdom and to communicate these from Himself in them. Nor can He do this in any other way for there is in them from creation an image and likeness of Himself the image in them is wisdom and the likeness in them is love and the Lord in them is love united to wisdom and wisdom united to love or what is the same is good united to truth and truth united to good (This union was treated of in the preceding chapter) [3.] But since it is not known what heaven is in general or in many and what it is in particular or in the individual what it is in the spiritual world and what it is in the natural world and yet this knowledge is most important, because heaven is the end of the Divine providence, I will try to present the subject with some clearness in the following order

- (i) *It is a conjunction with the Lord*
- (ii) *From creation man has an ability to be more and more nearly conjoined with the Lord*
- (iii) *The more nearly a man is conjoined with the Lord the wiser he becomes*
- (iv) *The more nearly a man is conjoined with the Lord the happier he becomes.*
- (v) *The more nearly a man is conjoined with the Lord the more distinctly does he appear to himself to be his own and the more clearly does he recognize that he is the Lord's*

28 (i) *Heaven is conjunction with the Lord*—It is not from the angels but from the Lord that heaven is heaven, for the love and wisdom in which angels are and which make heaven are not from the angels but from the Lord, and in fact are the Lord in them. And since love and wisdom are the Lord's

et Dominus ibi, ac amor et sapientia faciunt vitam illorum, patet etiam quod vita illorum sit Domini, immo Dominus. Quod a Domino vivant, confitentur ipsi angeli. Inde constare potest, quod caelum sit conjunctio cum Domino. At quia varia conjunctio cum Domino datur, et inde non simile caelum uni quam alteri, sequitur etiam, quod caelum sit secundum conjunctionem cum Domino. Quod propior et propior sit conjunctio, tum remotior et remotior, videbitur in articulo sequente [2.] Hic aliquid dicetur de conjunctione illa, quomodo fit, et qualis est. Est conjunctio Domini cum angelis, et angelorum cum Domino, ita reciproca. Dominus influit in amorem vitae angelorum, et angeli recipiunt Dominum in sapientia, et per hanc vicissim conjungunt se Domino. Sed probe sciendum est, quod appareat angelis sicut ipsi se Domino per sapientiam conjungant, sed usque Dominus conjungit illos Sibi per sapientiam, nam sapientia illorum est etiam a Domino. Simile est, si dicatur, quod Dominus se conjungat angelis per bonum, et quod angeli vicissim se conjungant Domino per verum, nam omne bonum est amoris, et omne verum est sapientiae [3.] Sed quia reciproca haec conjunctio est arcanum, quod pauci possunt intelligere nisi explicetur, volo id, quantum fieri potest, per talia quae aequant captum, evolvere. In transactione *De Divino Amore et Divina Sapientia* (n 404, 405) ostensum est, quomodo amor se conjungit sapientiae, quod nempe per affectionem sciendi ex qua affectio veri, et per affectionem intelligendi ex qua perceptio veri, et per affectionem videndi id quod scitur et intelligitur ex qua cogitatio. Dominus influit in omnes illas affectiones, sunt enim illae derivationes ex amore vitae cujusvis, et angeli recipiunt influxum illum in perceptione veri, et in cogitatione, in his enim apparet illis influxus, non autem in affectionibus [4.] Nunc quia perceptiones et cogitationes apparent angelis sicut sint illorum, cum tamen sunt ex affectionibus quae a Domino sunt, ideo apparentia illa est quod angeli se reciproce conjungant Domino, cum tamen Dominus conjungit illos Sibi, nam ipsa affectio producit illas, est enim affectio quae amoris anima illarum, nemo enim potest aliquid percipere et cogitare absque affectione, et quisque percipit et cogitat secundum affectionem. Ex his

and are the Lord in heaven and love and wisdom constitute the life of angels it is clear that their life is the Lord's life, and in fact, is the Lord. The angels themselves confess that they live from the Lord. All this makes clear that heaven is conjunction with the Lord. But since conjunction with the Lord is various, and consequently heaven is not the same thing to one as to another it follows further that heaven is according to the conjunction with the Lord. In the following chapter it will be seen that the conjunction is more and more near or more and more remote. [2] Here something shall be said about that conjunction how it is effected and what it is. It is a conjunction of the Lord with angels, and of angels with the Lord and is therefore reciprocal. The Lord flows into the life & love of the angels and the angels receive the Lord in wisdom and thereby in turn conjoin themselves with the Lord. But it must be clearly understood that while to the angels the appearance is that they conjoin themselves with the Lord by means of wisdom in fact it is the Lord who conjoins them with Himself by means of wisdom for their wisdom is from the Lord. It is the same if it is said that the Lord conjoins Himself with angels by means of good and the angels in turn conjoin themselves with the Lord by means of truth, for all good pertains to love, and all truth to wisdom. [3] But as this reciprocal conjunction is an arcana that few can understand without explanation I will try to unfold it, as far as possible by means of such things as are adapted to the comprehension. In the treatise on *The Divine Love and the Divine Wisdom* (o 404 405) it has been shown how love conjoins itself with wisdom namely through an affection for knowing from which comes an affection for truth and through an affection for understanding from which comes a perception of truth and through an affection for seeing what is known and understood from which comes thought. Into all these affections the Lord flows for they are derivations from the life & love of every one and this influx is received by the angels in the perception of truth and in thought, for in these the influx becomes apparent to them but not in the affections. [4] Since then perceptions and thoughts appear to the angels as if they were theirs although they are from affections that are from the Lord there is thus appearance that the angels conjoin themselves reciprocally with the Lord, although it is the Lord who conjoins them with Himself for perceptions and thoughts are products of the affection and the affection which pertains to the love is their soul. For no

patet, quod reciproca conjunctio angelorum cum Domino non sit ex illis, sed sicut ex illis Talis conjunctio etiam est Domini cum ecclesia, et ecclesiae cum Domino, quae conjugium caeleste et spirituale vocatur

29. Omnis conjunctio in mundo spirituali fit per inspectionem Quando aliquis ibi cogitat de altero ex affectione loquendi cum illo, alter fit illico praesens, et videt unus alterum facie ad faciem. similiter fit quando aliquis de altero cogitat ex affectione amoris; sed per hanc affectionem fit conjunctio, per alteram autem fit solum praesentia Hoc peculiare est in mundo spirituali, causa est, quia omnes ibi sunt spirituales, aliter in mundo naturali, in quo omnes sunt materiales In mundo naturali simile fit apud homines in affectionibus et cogitationibus spiritus illorum, sed quia in mundo naturali sunt spatia, at in mundo spirituali spatia sunt solum apparentiae, ideo in hoc mundo fit actualiter id, quod in cogitatione spiritus cujusvis fit [2.] Haec dicta sunt, ut sciatur quomodo conjunctio Domini cum angelis fit, ac apparens reciproca angelorum cum Domino, omnes enim angeli vertunt faciem ad Dominum, ac Dominus aspicit illos in fronte, ac angeli aspiciunt Dominum oculis, causa est, quia frons correspondet amoris et ejus affectionibus, et oculi correspondent sapientiae et ejus perceptionibus at usque angeli ex se non vertunt faciem ad Dominum, sed Dominus vertit illos ad Se, et vertit per influxum in amorem vitae illorum, et per illum intrat in perceptiones et cogitationes, et sic convertit illos [3.] Talis circulus amoris ad cogitationes, et a cogitationibus ad amorem ab amore, est in omnibus mentis humanae, qui circulus vocari potest circulus vitae. De his videantur etiam aliqua in transactione *De Divino Amore et Divina Sapientia* ut, Quod angeli faciem suam jugiter vertant ad Dominum, ut Solem (n 129-134) Quod omnia interiora, tam mentis quam corporis angelorum, ad Dominum ut Solem similiter versa sint (n 135-139). Quod unusquisque spiritus, qualiscumque sit, ad amorem suum regnantem similiter se vertat (n 140-145) Quod amor se jungat sapientiae, ac faciat ut sapientia reciprocè conjungatur (n 410-412) Quod angeli sint in Domino, et quod Dominus sit in illis et quia angeli sunt recipientes, quod solus Dominus sit Caelum (n 113-118).

one can perceive or think anything apart from affection, and every one perceives and thinks according to affection. All this makes clear that the reciprocal conjunction of angels with the Lord is not from the angels, but is as if it were from them. Such also is the conjunction of the Lord with the church and of the church with the Lord which is called the celestial and spiritual marriage.

29 All conjunction in the spiritual world is effected by means of looking. When any one there is thinking about another from a desire to speak with him the other immediately becomes present, and they see each other face to face. It is the same when any one is thinking about another from an affection of love but this affection produces conjunction while the other produces presence only. This is peculiar to the spiritual world, for the reason that all there are spiritual beings in the natural world, in which all are material beings it is otherwise. With men in the natural world the same takes place in the affections and thoughts of their spirit but inasmuch as there are spaces in the natural world while in the spiritual world the spaces are merely appearances, that which takes place in the thought of every one's spirit, in the spiritual world takes place actually [21] This has been said to make known how the conjunction of the Lord with angels is effected and how the apparent reciprocal conjunction of angels with the Lord is effected. For all angels turn their faces to the Lord, and the Lord's look is upon the forehead, because the forehead corresponds to love and its affections, while angels behold the Lord with the eyes, because the eyes correspond to wisdom and its perceptions. Nevertheless angels do not from themselves turn their faces to the Lord but the Lord turns them to Himself and He turns them by influx into their life's love, and through that love enters into the perceptions and thoughts and thus He turns them about. [3.] Such a circle of love to thoughts and from thoughts to love from love, is in all things of the human mind. This circle may be called the circle of life. About this something may be seen in the work on *The Divine Love and the Divine Wisdom* as the following. Angels constantly turn their faces to the Lord as a sun (n. 129-134). All the interior things of the angels both of mind and of body are likewise turned to the Lord as a sun (n. 135-139). Every spirit, of whatever quality turns himself likewise to his ruling love (n. 140-145). Love conjoins itself to wisdom and causes wisdom to be reciprocally conjoined with it (n. 410-412). Angels are in the Lord

30. Caelum Domini in mundo naturali vocatur ecclesia, et angelus hujus caeli est homo ecclesiae qui Domino conjunctus est, hic etiam post excessum e mundo fit angelus caeli spiritualis ex quo patet, quod simile, quod dictum est de caelo angelico, intelligendum sit de caelo humano, quod vocatur ecclesia. Conjunctio illa reciproca cum Domino, quae facit caelum apud hominem, revelata est a Domino his verbis apud *Johannem*:

“Manete in Me, etiam Ego in vobis, qui manet in Me, et Ego in illo, hic fert fructum multum, quia sine me non potestis facere quicquam” (xv 4, 5, 7)

31. Ex his constare potest, quod Dominus sit Caelum, non modo in communi apud omnes ibi, sed etiam in particulari apud unumquemvis ibi. Est enim quisque angelus caelum in minima forma; ex tot caelis quot sunt angeli, est caelum in communi; quod ita sit, videatur in opere *De Caelo et Inferno* (n 51–58). Quoniam ita est, ne aliquis foveat erroneum id, quod apud multos cadit in cogitationem primam, quod Dominus sit in caelo inter angelos, aut quod sit apud illos sicut rex est in suo regno, est supra illos quoad aspectum in Sole ibi; sed quoad vitam amoris et sapientiae illorum in illis

32. (11) *Quod homo ex creatione talis sit, ut propius et propius conjungi possit Domino*, constare potest ex illis quae in transactione *De Divino Amore et Divina Sapientia*, in Parte Tertia, de Gradibus ostensa sunt, in specie ex his ibi. Quod tres gradus discreti seu altitudinis in homine ex creatione sint (n 230–235). Quod tres illi gradus in quovis homine a nativitate sint, et quod sicut aperiuntur, homo in Domino sit, et Dominus in illo (n 236–241). Et quod omnes perfectiones crescant et ascendant cum gradibus, et secundum illos (n 199–204). Ex quibus patet, quod homo talis a creatione sit, ut per gradus propius et propius conjungi possit Domino. [2.] Sed omnino sciendum est, quid sunt gradus, et quod sint duplicis generis, gradus discreti seu altitudinis, et gradus continui seu latitudinis, et quae illorum differentia est. tum quod cuivis homini a creatione et inde nativitate sint tres gradus discreti seu altitudinis et quod homo in primum gradum, qui vocatur naturalis, dum nascitur, veniat, et quod hunc gradum apud se possit per continuum augere, usque dum

and the Lord is in them and because angels are recipients the Lord alone is heaven (n. 113-118)

30 The Lord's heaven in the natural world is called the church and an angel of that heaven is a man of the church who is conjoined with the Lord, and who becomes an angel of the spiritual heaven after he leaves this world. From this it is clear that what has been said of the angelic heaven applies equally to the human heaven that is called the church. That reciprocal conjunction with the Lord which makes heaven in man is revealed by the Lord in these words

"Abide in Me and I in you. He that abideth in Me and I in him the same beareth much fruit for apart from Me ye can do nothing (*John xv 4, 5*).

31 From all this it can be seen that the Lord is heaven not only in general in all there but also in particular in each one there. For each angel is a heaven in the least form and heaven in general consists of as many heavens as there are angels. This can be seen in the work on *Heaven and Hell* (n. 51-58). This being so let no one cherish the mistaken idea that enters into the first thought of many that the Lord dwells among the angels in heaven or is with them like a king in his kingdom. In respect to their sight He is above them in the sun there but in respect to the life of their love and wisdom He is in them.

32. (ii) *From creation man has an ability to be more and more nearly conjoined with the Lord*—This can be seen from what has been set forth respecting degrees in the third part of the work on *The Divine Love and Divine Wisdom* and especially from the following. There are three discrete degrees or degrees of height in man from creation (n. 230-235). These three degrees are in every man from birth and as they are opened, man is in the Lord and the Lord in man (n. 236-241). All perfections increase and ascend along with degrees and according to them (n. 199-204). From all this it is clear that from creation man has an ability to be more and more nearly conjoined with the Lord through degrees. [2] But it is necessary to know fully what degrees are, and that there are two kinds, discrete degrees, that is, degrees of height and continuous degrees, that is, degrees of breadth also how they differ and to know that every man by his creation and consequently by birth has three discrete degrees or degrees of height also that man comes into the first degree, which is called the natural, when he is born and may develope

fit rationalis et quod in alterum gradum, qui vocatur spiritualis, veniat, si vivit secundum leges ordinis spirituales, quae sunt Divina vera et quod etiam possit in tertium gradum, qui vocatur caelestis, venire, si vivit secundum leges ordinis caelestes, quae sunt Divina bona [3.] Hi gradus aperiuntur apud hominem a Domino secundum vitam ejus, in mundo actualiter, sed non perceptibiliter et sensibiliter quam post ejus excessum e mundo, et sicut aperiuntur et dein perficiuntur, ita homo propius et propius conjungitur Domino. Potest conjunctio haec per appropinquationem augeri in aeternum, et quoque apud angelos in aeternum augetur, sed usque non potest angelus ad primum gradum Amoris et Sapientiae Domini pervenire, aut illum attingere, quia Dominus est infinitus, et angelus est finitus, ac ratio infiniti et finiti nulla datur. Quoniam nemo potest intelligere statum hominis, et statum elevationis ejus et approximationis ad Dominum, nisi sciat illos gradus, ideo de illis in transactione *De Divino Amore et Divina Sapientia* (a n 173 ad 281) in specie actum est, quae videantur.

33. Paucis dicetur quomodo homo propius conjungi potest Domino, et deinde quomodo conjunctio illa propior et propior apparet. *Quomodo homo propius et propius conjungitur Domino* Hoc non fit per solam scientiam, nec per solam intelligentiam, immo nec per solam sapientiam, sed per vitam illis conjunctam. Vita hominis est ejus amor, et amor est multiplex. In genere est amor mali et amor boni, amor mali est amor adulterandi, vindicandi, defraudandi, blasphemandi, deprivandi alios suis bonis, amor mali in illis cogitandis et faciendis sentit volupe et jucundum. Derivationes quae sunt affectiones hujus amoris, sunt totidem quot sunt mala in quae se determinavit, ac perceptiones et cogitationes hujus amoris sunt totidem quot sunt falsa quae favent illis malis, et confirmant illa. Haec falsa unum faciunt cum malis, sicut intellectus cum voluntate unum facit, non separantur a se invicem, quia unum est alterius [2] Nunc quia Dominus influit in amorem vitae cujusvis, et per ejus affectiones in perceptiones et cogitationes, et non vicissim, ut supra dictum est, sequitur quod non propius possit se conjungere, quam sicut amor mali cum ejus affectionibus, quae sunt concupiscentiae, re-

motus est Et quia hae resident in naturali homine, et homo quicquid ex naturali homine agit, sentit sicut ex se agere, quare homo sicut ex se remove debet amoris illius mala, ut tunc quantum removet illa, tantum Dominus propius accedit, et Se ei conjungit Quisque potest ex ratione videre, quod concupiscentiae cum illarum jucundis obstant et claudant fores pro Domino, et quod a Domino ejici nequeant, quamdiu ipse homo tenet fores clausas, et ab extra urget et adigit ne aperiantur Quod ipse homo aperire debeat, patet a Domini verbis in *Apocalypsi*,

"Ecce sto ad januam et pulso, si quis audiverit vocem meam, et aperuerit januam, ingrediar ad illum, et cenabo cum illo, et ille Me-cum" (iii 20)

[3.] Inde patet, quod quantum quis fugit mala sicut diabolica, et sicut obstantia ingressui Domini, tantum propius et propius conjungatur Domino, et ille proxime, qui abominatur illa sicut totidem furvos et ignitos diabolos, nam malum et diabolus unum sunt, ac falsum mali et santanas unum sunt quoniam sicut influxus Domini est in amorem boni et in ejus affectiones, et per has in perceptiones et cogitationes, quae omnes trahunt ex bono, in quo homo est, quod vera sint, ita influxus diaboli, hoc est inferni, est in amorem mali et ejus affectiones, quae sunt concupiscentiae, et per has in perceptiones et cogitationes, quae omnes trahunt ex malo, in quo homo est, quod falsa sint [4.] *Quomodo conjunctio illa propior apparet.* Quo plus remota sunt mala in naturali homine per illorum fugam et aversionem, homo eo propius conjungitur Domino et quia amor et sapientia, quae sunt Ipse Dominus, non sunt in spatio, affectio enim quae amoris, et cogitatio quae sapientiae, nihil commune habent cum spatio, ideo Dominus secundum conjunctionem per amorem et sapientiam propior apparet, et vicissim secundum rejectionem amoris et sapientiae remotior Spatium in spirituali mundo non datur, sed ibi distantiae et praesentiae sunt apparentiae secundum similitudines et dissimilitudines affectionum, nam, ut dictum est, affectiones quae sunt amoris et cogitationes quae sunt sapientiae, et in se spirituales, non sunt in spatio, de qua re videantur quae in transactione *De Divino Amore et Divina Sapientia* (n 7-10, et n 69-72, et alibi,) ostensa sunt [5.] Conjunctio Do-

in the natural man, and as whatever a man does from the natural man is felt as if done from himself, so man ought as if from himself to put away the evils of that love and so far as this is done by man the Lord draws nearer and conjoins Himself with him. And one can see from reason that lusts with their enjoyments block the way and close the doors before the Lord, and that these can not be cast out by the Lord so long as man himself holds the doors closed, and by pressing and pushing from without prevents their being opened. That man himself ought to open them is clear from the Lord's words in the *Apocalypse*

"Behold I stand at the door and knock. If any one hear My voice and open the door, I will come in to him, and will sup with him and he with Me" (iii. 20).

[3.] From this it is evident that so far as one shuns evils as diabolical and as obstacles to the Lord's entrance he is more and more nearly conjoined with the Lord and he the most nearly who abominates them as so many dirt and fiery devils since evil and the devil are one, and the falsity of evil and Satan are one. For as the Lord's influx is into the love of good and into its affections and through these affection into the perceptions and thoughts (and these are all truths by derivation from the good in which the man is) so the influx of the devil that is of hell is into the love of evil and into its affection which are lusts and through these into the perceptions and thoughts (and these are all falsities by derivation from the evil in which the man is). [4.] *How that conjunction appears more and more near*—The more fully evils in the natural man are set aside by shunning them and turning away from them the more nearly is man conjoined with the Lord. And as love and wisdom which are the Lord Himself are not in space (since affection which belongs to love and thought, which belongs to wisdom have nothing in common with space) so the Lord appears to be nearer in the measure of the conjunction by love and wisdom and on the other hand more remote in the measure of the rejection of love and wisdom. In the spiritual world there is no space, but there distance and presence are appearances in accordance with similarities and dissimilarities of affections for the reason as has been said before that affections, which belong to love and thoughts, which belong to wisdom and which in themselves are spiritual, are not in space. On this subject see what has been set forth in the work on *The Divine Love and the Divine Wisdom* (n 7-10, 69-72 and elsewhere.)

mini cum homine, apud quem mala remota sunt, intelligitur per haec Domini verba

‘ Mundi corde Deum videbunt ’ (*Matth v 8*)

et per haec,

‘ Qui habet praecepta mea, et facit illa, apud illum mansionem faciam ’ (*Joh xiv 21, 23*),

habere praecepta est scire, et facere praecepta est amare, nam etiam ibi dicitur, “qui facit praecepta mea, ille est qui amat Me”

34. (iii) *Quod homo quo propius conjungitur Domino, eo sapientior fiat* Quoniam tres gradus vitae apud hominem a creatione et inde a nativitate sunt, (de quibus mox supra, n 32,) sunt imprimis tres gradus sapientiae apud illum. Hi gradus sunt qui aperiuntur apud hominem secundum conjunctionem, aperiuntur secundum amorem, nam amor est ipsa conjunctio. At amoris ascensus secundum gradus ab homine non percipitur nisi quam obscure, at ascensus sapientiae clare apud illos qui sciunt et vident quid sapientia. Causa quod gradus sapientiae percipiantur, est quia amor per affectiones intrat in perceptiones et cogitationes, et hae se sistunt in visu interno mentis, qui correspondet visui externo corporis, inde est quod sapientia appareat, et non ita affectio amoris quae producit illam. hoc simile est sicut cum omnibus quae actualiter fiunt ab homine, animadvertitur quomodo corpus operatur illa, non autem quomodo anima. ita quoque percipitur quomodo homo meditat, percipit et cogitat, sed non quomodo anima illarum, quae est affectio boni et veri, producit illas. [2] Sed sunt tres gradus sapientiae, naturalis, spiritualis et caelestis. In gradu sapientiae naturali est homo dum vivit in mundo, hic gradus apud illum tunc potest ad summum ejus perfici, et usque non potest intrare gradum spirituale, quia hic gradus non continuatur gradui naturali per continuum, sed conjungitur illi per correspondentias. In gradu sapientiae spirituali est homo post mortem, et hic gradus etiam talis est, ut possit ad summum perfici, sed usque non potest intrare gradum sapientiae caelestem, quia hic gradus nec continuatur spirituali per continuum, sed conjungitur illi per correspondentias. Ex his constare potest, quod sapientia pos-

[16.] The Lord's conjunction with a man in whom evils have been put away is meant by these words of the Lord

"The pure in heart shall see God" (*Matt. v. 8*)

and by these,

"He that hath My commandments and doeth them. I will make My abode with him" (*John xiv. 21. 23*).

To have the commandments is to know and to keep them is to love for it is also there said "He that doeth My commandments, he it is that loveth Me."

34. (iii.) *The more nearly a man is conjoined with the Lord the wiser he becomes*—As from creation and thus from birth there are three degrees of life in man (of which just above, n. 32) so there are, in the first place three degrees of wisdom in him. These are the degrees that are opened in man in the measure of conjunction. They are opened in the measure of love, since love is conjunction itself. Yet the ascent of love according to degrees is perceived by man only in an obscure way while the ascent of wisdom is clearly perceived in such as know and see what wisdom is. The degrees of wisdom are perceived for the reason that love enters through the affections into the perceptions and thoughts, and these present themselves to the internal sight of the mind which corresponds to the external sight of the body. It is owing to this that wisdom is manifest, but the affection of love that produces it is not. It is with this as with all things that are actually done by man. It is noticed how the body does them but not how the soul does them. It is seen how one meditates, perceives and thinks but how the soul of these activities, which is an affection for good and truth, produces the meditation perception and thought, is not seen. [2.] There are three degrees of wisdom, the natural the spiritual and the celestial. While man lives in the world he is in the natural degree of wisdom. This degree may then be perfected in him to its highest point but it cannot enter the spiritual degree, because that degree is not connected with the natural degree continuously but is conjoined with it by correspondences. After death man is in the spiritual degree of wisdom and this degree is also such that it may be perfected to the highest point, but it cannot enter the celestial degree of wisdom for that degree is not connected with the spiritual continuously but it is conjoined with it by correspondences. From all this it can be seen that wisdom can be

sit elevari in ratione triplicata, et quod in unoquoque gradu possit perfici in ratione simplici ad summum ejus. [3.] Qui elevationes et perfectiones horum graduum comprehendit, ille potest aliquantum percipere id, quod de sapientia angelica dicitur, quod sit ineffabilis, haec quoque tam ineffabilis est, ut mille ideae cogitationis angelorum ex sua sapientia non possint sistere quam unam ideam cogitationis hominum ex sua sapientia, nongentae et nonaginta novem illae ideae cogitationis angelorum non possunt intrare, sunt enim supranaturalia quod ita sit, per vivam experientiam pluries datum est scire Sed, ut prius dictum est, nemo in sapientiam illam ineffabilem angelorum venire potest, nisi per conjunctionem cum Domino, et secundum illam, nam solus Dominus aperit gradum spirituales et gradum caelestem, at duntaxat apud illos, qui sapiunt ex Ipso, et illi sapiunt ex Domino, qui rejiciunt diabolum, hoc est, malum a se

35. Sed ne credat aliquis, quod sapientia alicui sit, quod sciat multa, et quod percipiat illa in quadam luce, et quod intelligenter possit loqui illa, nisi illa sit conjuncta amor, amor enim per suas affectiones producit illam, si non conjuncta est amor, est sicut meteoron in aere quod evanescit, et sicut stella cadens, at sapientia conjuncta amor, est sicut solis lux manens, et sicut stella fixa Amor sapientiae est homini, quantum aversatur diabolicam turbam, quae sunt concupiscentiae mali et falsi

36. Sapientia, quae ad perceptionem venit, est perceptio veri ex affectione ejus, imprimis perceptio veri spiritualis, nam est verum civile, verum morale, et verum spirituale Illi qui in perceptione veri spiritualis ex affectione ejus sunt, etiam in perceptione veri moralis et civilis sunt, nam affectio veri spiritualis est anima illarum Locutus sum quandoque cum angelis de sapientia, qui dixerunt quod sapientia sit conjunctio cum Domino, quia Dominus est ipsa Sapientia; et quod in illam conjunctionem veniat, qui rejicit infernum a se, ac tantum in illam, quantum rejicit. Dixerunt, quod sibi repraesentent sapientiam sicut magnificum et ornatissimum palatium, in quod ascenditur per duodecim gradus, et quod nemo ad primum gradum veniat, nisi a Domino per conjunctionem cum Ipso, et quod quisque ascendat secundum conjunctionem, et quod

elevated in a triplicate ratio and in each degree in a simple ratio to its highest point. [3.] One who comprehends the elevation and perfecting of these degrees can in some measure perceive the truth of what is said of angelic wisdom that it is ineffable, and so ineffable that a thousand ideas in the thought of angels from their wisdom can present but a single idea in the thought of men from their wisdom the other nine hundred and ninety nine ideas of angelic thought not being able to gain entrance because they are supernatural. That this is so it has often been granted me to know by living experience. But, as said above, no one can come into that ineffable wisdom of the angels except through conjunction with the Lord and in the measure of that conjunction for the Lord alone opens the spiritual degree and the celestial degree, and opens them in those only who are wise from Him and those are wise from the Lord who cast out the devil that is evil, from themselves.

35. But let no one believe that it is wisdom in any one to know many things to perceive them in some light, and to be able to talk about them intelligently unless this is conjoined with love for it is love through its affections that produces wisdom and wisdom not conjoined with love is like a meteor vanishing in the air and like a falling star. But when wisdom is conjoined with love it is like the abiding light of the sun and like a fixed star. A man has a love of wisdom so far as he turns away from the diabolic crowd which are lusts for evil and falsity.

36. The wisdom that comes to perception is a perception of truth from an affection for it, especially a perception of spiritual truth. For there is civil truth, moral truth, and spiritual truth. Those who have a perception of spiritual truth from an affection for it have also a perception of moral and of civil truth for of these perceptions the affection for spiritual truth is the soul. I have sometimes talked with angels about wisdom and they said that wisdom is conjunction with the Lord because the Lord is wisdom itself and that he comes into that conjunction who casts out hell from himself, and comes into it to the extent that he casts out hell. They said that they represent wisdom to themselves as a palace, magnificent and highly adorned, the ascent to which is by twelve steps and that only from the Lord through conjunction with Him can any one reach the first step and he ascends in the measure of the conjunction and as he ascends, he perceives that no one is wise from himself, but only from the

sicut ascendit percipiat quod nemo sapiat a se, sed a Domino tum quod illa quae sapit, respective ad illa quae non sapit, sint sicut aliquae guttae ad magnum lacum. Per duodecim gradus ad palatium sapientiae significantur bona conjuncta veris et vera conjuncta bonis

37. (iv) *Quod homo quo propius conjungitur Domino, eo felicius fiat* Similia quae supra (n 32 et 34) de gradibus vitae et sapientiae secundum conjunctionem cum Domino, dicta sunt, etiam de gradibus felicitatis dici possunt ascendunt enim felicitates, seu beatitudines et jucunditates, sicut aperiuntur gradus superiores mentis, qui vocantur spiritualis et caelestis, apud hominem, et illi gradus post vitam ejus in mundo crescunt in aeternum

38. Nullus homo qui in jucundis concupiscentiarum mali est, potest aliquid scire de jucundis affectionum boni, in quibus caelum angelicum est, nam jucunda illa sunt sibi prorsus opposita in internis, et inde interius in externis; at vero in ipsa superficie parum discrepant Omnis enim amor sua jucunda habet, etiam amor mali apud illos qui in concupiscentiis sunt, sicut amor adulterandi, vindicandi, defraudandi, furandi, saeviendi, immo apud pessimos blasphemandi sancta ecclesiae, ac effutiendi virus contra Deum Scaturigo illarum jucunditatum est amor dominandi ex amore sui Jucunditates illae sunt ex concupiscentiis quae interiora mentis obsident, ex illis defluunt in corpus, et ibi excitant immunda, quae fibras titillant; inde ex mentis jucundo secundum concupiscentias exoritur jucundatio corporis [2.] Quaenam et qualia sunt immunda, quae fibras corporis illorum titillant, datur curvis scire post obitum, in mundo spirituali, sunt in genere cadaverosa, excrementitia, stercorea, nidorosa et urinosa, scament enim inferna illorum talibus immundis quae quod sint correspondentiae, videantur aliqua in transactione *De Divino Amore et Divina Sapientia* (n 422-424) Sed foedae illae jucunditates, postquam ingressi sunt infernum, vertuntur in dritates Haec dicta sunt, ut intelligi possit, quid et qualis est felicitas caeli, de qua nunc sequitur; quodlibet enim cognoscitur ex suo opposito

39. Beatitudines, faustitates, jucunditates et amoenitates, verbo felicitates caeli, non possunt verbis describi, sed possunt in caelo sensu percipi, quod enim solo

Lord and that the things in which a man is wise compared with the things in which he is not wise, are as a few drops of water to a great lake. The twelve steps to the palace of wisdom signify goods conjoined with truths and truths conjoined with goods.

37 (iv) *The more nearly a man is conjoined with the Lord the happier he becomes*—About the degrees of happiness the same may be said as has been said above (n. 32 and 34) about the degrees of life and of wisdom in the measure of conjunction with the Lord. For happiness, that is beatitudes and pleasures, are exalted as the higher degrees of the mind which are called spiritual and celestial are opened in man and after his life in the world these degrees are enlarged to eternity.

38 No one who is in the pleasures of the lusts of evil can know anything about the pleasures of affections for good in which the angelic heaven is for these two kinds of pleasure are directly opposite to each other in internals, and therefore internally are opposite in externals although they differ little on the mere surface. For every love has its own pleasures even the love of evil in those who are in lusts such as the love of committing adultery taking revenge, defrauding stealing doing cruel deeds, and in the most wicked even the love of blaspheming the holy things of the church and of speaking foolishly and venomously against God. The love of ruling from love of self is the fountain head of these pleasures. They are from the lusts that beset the interiors of the mind and from the interiors they flow down into the body and there excite the unclean things that tittle the fibres and thus bodily pleasure springs from the mind's pleasure in accord with the lusts. (21) What kinds of unclean things there are that tittle the bodily fibres of such persons it is granted to every one after death to know in the spiritual world. They are in general cadaverous, excrementitious, stercoraceous, reeking and urinous things, for the hells of such abound in these unclean things. That these are correspondences can be seen in the work on *The Divine Love and the Divine Wisdom* (n. 422-424) But after they have entered hell these filthy pleasures are turned into direful things. All this has been said that it may be understood what the happiness of heaven is, and the nature of it, which will now be considered. For every thing is known from its opposite.

39 The joys, satisfactions, pleasures and delights in a word the happinesses of heaven, cannot be described in words, although

sensu percipitur, hoc non describi potest, quia non cadit in cogitationis ideas, et inde nec in voces, intellectus enim solum videt, et videt illa quae sapientiae seu veri sunt, non autem illa quae amoris seu boni sunt, quare felicitates illae sunt inexpressibiles, sed usque ascendunt simili gradu cum sapientia Varietates illarum sunt infinitae, et unaquaevis ineffabilis. *Audivi hoc et percepi hoc.* [2] Sed illae felicitates intrant sicut homo concupiscentias amoris mali et falsi tanquam ex se, sed usque ex Domino, amovet, sunt enim felicitates illae felicitates affectionum boni et veri, et hae concupiscentias amoris mali et falsi oppositae sunt Felicitates affectionum amoris boni et veri inchoant a Domino, ita ab intimo, et inde se diffundunt in inferiora, usque ad ultima, ac ita implent angelum, ac faciunt ut totus sit quasi delictum Tales felicitates cum infinitis varietatibus sunt in quavis affectione boni et veri, imprimis in affectione sapientiae

40. Jucunditates concupiscentiarum mali, et jucunditates affectionum boni, non possunt comparari, quia intus in jucunditatibus concupiscentiarum mali est diabolus, ac intus in jucunditatibus affectionum boni est Dominus Si comparandae sunt, non aliter comparari possunt jucunditates concupiscentiarum mali quam cum jucunditatibus lascivis ranarum in stagnis, ut et serpentum in putoribus, at jucunditates affectionum boni comparari possunt deliciis animorum in hortis et floretis similia enim quae afficiunt ranas et serpentes, etiam afficiunt illos in infernis qui in concupiscentias mali sunt, et similia quae afficiunt animos in hortis et floretis, etiam afficiunt illos in caelis qui in affectionibus boni sunt nam ut supra dictum est, immunda correspondentia afficiunt malos, et munda correspondentia afficiunt bonos

41. Ex his constare potest, quod quo propius aliquis conjungitur Domino, eo felicior fiat Sed felicitas illa raro se manifestat in mundo, quia homo tunc in statu naturali est, ac naturale non communicat cum spirituali per continuum, sed per correspondentias, et haec communicatio non sentitur quam per quandam quietem et pacem animi, quae imprimis fit post pugnas contra mala At quando homo exiit statum naturalem, ac intrat statum spiritua-

in heaven they are perceptible to the feeling for what is perceptible to the feeling only cannot be described because it does not fall into ideas of thought, and thus not into words for it is the understanding alone that sees and it sees the things that pertain to wisdom or truth not the things that pertain to love or good. For this reason these happinesses are inexpressible nevertheless they are exalted in a like degree with wisdom. Their varieties are infinite, and each is ineffable. Thus I have heard and perceived. [2] These happinesses enter as man puts away the lusts of the love of evil and falsity as if of himself, although from the Lord for these happinesses are the happinesses of the affections for good and truth and are the opposites of the lusts of the love of evil and falsity. The happinesses of affections of the love of good and truth begin from the Lord thus from the inmost and they pour themselves forth therefrom into lower things even to the lowest, and thus fill the angel making him to be as it were wholly a delight. Such happinesses in infinite variety are in every affection for good and truth especially in an affection for wisdom.

40 The pleasures of lusts for evil and the pleasures of affections for good cannot be compared because the devil is inwardly in the pleasures of lusts for evil and the Lord is inwardly in the pleasures of affections for good. If a comparison must be made, the pleasures of lusts for evil can only be compared to the lewd pleasures of swine in ponds, or of snakes in putrid places while the pleasures of affections for good may be compared to the delights of the mind in gardens and flower beds. For the same things that affect frogs and snakes affect those in the hells who are in the lusts for evil and the same things that affect the mind in gardens and flower beds affect those in the heavens who are in affections for good for as has been said above, corresponding unclean things affect the evil, and corresponding clean things affect the good.

41. From all this it can be seen that the more nearly any one is conjoined with the Lord the happier he becomes. But this happiness is rarely manifest in the world for man is then in a natural state, and the natural does not communicate with the spiritual by continuity but by correspondences and this communication is felt only in a certain quiet and peace of mind that especially follows combats against evils. But when man puts off the natural state and enters the spiritual state, which he does after

lem, quod fit post excessum e mundo, tunc felicitas supra descripta se successive manifestat

42. (v) *Quod homo quo propius conjungitur Domino, eo distinctius appareat sibi sicut sit suus, ac evidentius animadvertat quod sit Domini* Ex apparentia est, quod quo propius aliquis conjunctus est Domino, eo minus suus sit. Talis apparentia est apud omnes malos, et quoque apud illos qui ex religione credunt, quod non sint sub iugo legis, et quod nemo possit facere bonum a se, hi et illi enim non possunt aliter videre, quam quod non licere cogitare et velle malum, sed solummodo bonum, non sit suus esse; et quia illi qui conjuncti sunt Domino non volunt nec possunt cogitare et velle malum, ex apparentia apud se concludunt, quod hoc non sit suus esse cum tamen prorsus contrarium est

43. Est liberum infernale et est liberum caeleste. Ex libero infernali est cogitare et velle malum, et quantum non arcent leges civiles et morales, id loqui et facere, at ex libero caelesti est cogitare et velle bonum, et quantum datur copia, id loqui et facere. Homo quicquid ex libero cogitat, vult, loquitur et facit, hoc percipit sicut suum, nam omne liberum est cuius ex amore ejus, quare qui in amore mali sunt, non percipiunt aliter, quam quod liberum infernale sit ipsum liberum, at qui in amore boni sunt, percipiunt quod liberum caeleste sit ipsum liberum, consequenter quod oppositum sit servum utrique. Sed usque non ab aliquo negari potest, quin unum aut alterum sit liberum, non enim possunt duo libera in se opposita in se libera esse. Insuper non negari potest, quin duci a bono sit liberum, et duci a malo sit servum, nam duci a bono est a Domino, et duci a malo est a diabolo. Nunc quia omne id apparet homini ut suum, quod ex libero facit, hoc enim est amoris ejus, ex amore suo facere est ex libero, ut supra dictum est, sequitur quod conjunctio cum Domino faciat, ut homo sibi appareat liber et inde suus, et quo propior conjunctio est cum Domino, eo liberior, et inde plus suus. Quod *distinctius* appareat sibi sicut suus, est quia Divinus Amor talis est, ut quod suum est velit esse alterius, ita hominis et angeli, omnis amor spiritualis est talis, maxime Divinus Amor et praeterea Dominus nusquam cogit aliquem,

his departure from the world, the happiness described above gradually manifests itself.

42. (1) *The more nearly a man is conjoined with the Lord the more distinctly does he appear to himself to be his own and the more clearly does he recognize that he is the Lord's*—There is an appearance that the more nearly one is conjoined with the Lord the less he is his own. It so appears to all who are evil and it so appears to those who believe from their religion that they are not under the yoke of the law and that no one can do good from himself. For all such are unable to see otherwise than that not to be one's own is not to be allowed to think and will evil, but only good and as those who are conjoined with the Lord are neither willing nor able to think and will evil all such conclude from the appearance to themselves that this is not to be one's own. This however is the exact opposite of the truth.

43. There is infernal freedom and there is heavenly freedom. To think and will evil, and to speak and do it so far as civil and moral laws do not hinder is from infernal freedom. But to think and will good and to speak and do it so far as opportunity is granted, is from heavenly freedom. Whatever a man thinks, wills, speaks, and does from freedom seems to him to be his own for every one's freedom is wholly from his love. For this reason those who are in a love of evil have no other perception than that infernal freedom is freedom itself while those who are in a love of good perceive that heavenly freedom is freedom itself and consequently its opposite is slavery both to the good and to the evil. Yet every one must confess that the one or the other of these is freedom for there cannot be two kinds of freedom in themselves opposite and each freedom in itself. Furthermore every one must confess that to be led by good is freedom and to be led by evil is slavery because to be led by good is to be led by the Lord and to be led by evil is to be led by the devil. Since then everything that a man does from freedom appears to him to be his own for it is of his love, and to act from one's love is to act from freedom as has been said above so it follows that it is conjunction with the Lord that makes a man seem to himself to be free and therefore his own and the nearer the conjunction with the Lord is the more free he seems, and thus the more his own. He appears to himself *more distinctly* to be his own because the Divine love is such that it wills its own to be another's thus to be the man's or the angel's. Such is all spiritual love and pre-eminently the Divine love. Moreover the Lord in no

quia omne id ad quod aliquis cogitur, non apparet ut suum, et quod non apparet ut suum, non potest fieri amoris ejus, et sic appropriari ei sicut suum quare homo a Domino ducitur continue in libero, et quoque reformatur et regeneratur in libero Sed de hac re plura dicentur in sequentibus, aliqua etiam videantur supra (n 4)

14. Quod autem homo, quo distinctius sibi apparet sicut suus, eo evidentius animadvertat quod sit Domini, est quia quo propius conjungitur Domino, eo sapientior fiat, (ut supra, n 34-36, ostensum est,) ac sapientia docet id, et quoque animadvertit id Angeli tertii caeli, quia sapientissimi angelorum sunt, etiam percipiunt id, et quoque vocant id ipsum liberum, at duci a semet vocant servum Causam etiam dicunt, quod Dominus non influat immediate in illa quae sunt perceptionis et cogitationis illorum ex sapientia, sed in affectiones amoris boni, et per has in illa, et quod percipiant influxum in affectione, ex qua illis sapientia, et quod deinde omne quod ex sapientia cogitant, appareat sicut a se, ita sicut suum, et quod per hoc fiat conjunctio reciproca

45. Quoniam Divina Providentia Domini pro fine habet caelum ex humano genere, sequitur quod pro fine habeat conjunctionem humani generis Secum (de qua n. 28-31) tum, quod pro fine habeat, ut homo propius jungatur Ipsi (de quo n 32, 33), sic enim ei caelum interius ut et, quod pro fine habeat, ut homo per conjunctionem illam fiat sapientior (de quo n 34-36), et quod fiat felicior (de quo n 37-41), quia caelum est homini ex sapientia, et secundum illam, et per illam etiam felicitas et demum quod pro fine habeat ut homo distinctius appareat sibi sicut suus, et usque evidentius animadvertat quod sit Domini (de quo n 42-44) Haec omnia sunt Divinae Providentiae Domini, quia haec omnia sunt caelum, quod pro fine est.

wise compels any one for anything to which one is compelled does not appear to be his own and what does not appear to be one's own cannot come to be of his love and thus be appropriated to him as his. Therefore man is led by the Lord continually in freedom and is also reformed and regenerated in freedom. But of this more will be said in what follows something may also be seen above (n. 4)

44. The more distinctly a man appears to himself to be his own the more clearly he recognizes that he is the Lord's, because the more nearly he is conjoined with the Lord the wiser he becomes (as has been shown above n. 34-36) this truth wisdom teaches and recognizes and the angels of the third heaven because they are the wisest of the angels also perceive it and call it freedom itself but to be led by themselves they call slavery. And this they say is the reason that the Lord does not flow immediately into what belongs to their perception and thought from wisdom but into their affections of love for good, and through these into the former that they have a perception of the influx in the affection from which they have wisdom and that then all that they think from wisdom appears to be from themselves, and therefore as their own and that by this a reciprocal conjunction is established.

45. As the end of the Lord's Divine providence is a heaven from the human race, it follows that its end is the conjunction of the human race with Himself (see n. 28-31) also that its end is for man to be more and more nearly conjoined with Him (see n. 32-33) for thus man possesses heaven more interiorly also that its end is for man by that conjunction to become wiser (see n. 34-36) also to become happier (see n. 37-41) because it is from wisdom and according to it that man has heaven, and by means of it has happiness and finally that its end is for man to appear to himself more distinctly to be his own and yet to recognize more clearly that he is the Lord's (see n. 42-44) All these things are of the Lord's Divine providence for they all are heaven, which it has for its end.

QUOD DIVINA PROVIDENTIA DOMINI IN OMNI QUOD
FACIT, SPECTET INFINITUM ET AETERNUM.

46. In Christiano orbe notum est, quod Deus sit Infinitus et Aeternus, nam in Doctrina Trinitatis, quae ab Athanasio nomen habet, dicitur quod Deus Pater sit Infinitus, Aeternus, et Omnipotens, similiter Deus Filius, et Deus Spiritus Sanctus, et quod tamen non tres Infiniti, Aeterni et Omnipotentes sint, sed Unus. Ex his sequitur, quod quia Deus est Infinitus et Aeternus, non aliud de Deo praedicari possit quam Infinitum et Aeternum. At quid Infinitum et Aeternum, non potest a finito comprehendī, et quoque potest non potest comprehendī, quia finitum non est capax infiniti, et potest comprehendī, quia dantur ideae abstractae, per quas videri possunt res quod sint, tametsi non quales sunt. Tales ideae de Infinito dantur, ut quod Deus quia est Infinitus, seu Divinum quia est Infinitum, sit ipsum Esse, quod sit ipsa Essentia et Substantia, quod sit ipse Amor et ipsa Sapientia, seu quod sit ipsum Bonum et ipsum Verum, ita quod sit Ipsum, immo quod sit ipse Homo, tum etiam si dicitur quod Infinitum sit Omne, ut quod Infinita Sapientia sit Omniscientia, ac Infinita Potentia sit Omnipotentia [2.] Sed usque haec cadunt in obscurum cogitationis, et ab incomprehensibili forte in negativum, nisi ab idea abstrahantur illa quae cogitatio trahit ex natura, imprimis quae ex binis naturae propriis, quae sunt spatium et tempus, haec enim non possunt non finire ideas, ac facere ut ideae abstractae sint tanquam non aliquid. At si illa possunt abstrahi apud hominem, sicut fit apud angelum, tunc potest Infinitum per illa quae nunc supra nominata sunt, comprehendī, et inde quoque, quod homo sit aliquid, quia creatus est a Deo Infinito qui est Omne, tum quod homo sit substantia finita, quia creatus est a Deo Infinito qui est ipsa Substantia, ut et, quod homo sit sapientia, quia creatus est a Deo Infinito qui est ipsa Sapientia, et sic porro. Nam nisi Deus Infinitus esset Omne, ipsa Substantia, et ipsa Sapientia, homo non foret aliquid, ita vel nihil, vel solum idea quod sit, secundum visionarios, qui vocantur idealistae [3.] Ex illis quae in transactione *De*

THE LORD'S DIVINE PROVIDENCE LOOKS IN EVERY THING
THAT IT DOES TO WHAT IS INFINITE AND ETERNAL.

46 It is known in the Christian world that God is Infinite and Eternal for in the doctrine of the Trinity that has its name from Athanasius it is said that God the Father is Infinite, Eternal and Omnipotent likewise God the Son and God the Holy Spirit and yet there are not three that are Infinite, Eternal, and Omnipotent, but One. From this it follows that as God is Infinite and Eternal nothing but what is Infinite and Eternal can be predicated of God. But what the Infinite and Eternal is the finite cannot comprehend, and yet it can. The finite cannot comprehend it because it cannot contain the infinite and it can comprehend it because there are abstract ideas by means of which the existence of things can be seen if not the nature of them. Such ideas are possible respecting the Infinite as that God because He is Infinite, that is, the Divine because it is Infinite, is Being (*esse*) itself is Essence itself and Substance itself, is Love itself and Wisdom itself, or Good itself and Truth itself, and therefore is the Itself yea, is Man Himself and when the Infinite is said to be the All that Infinite Wisdom is Omniscience, and that Infinite Power is Omnipotence. [2] And yet such ideas as these fall into obscurity of thought, and perhaps from their incomprehensibility into denial, unless those things that thought derives from nature are withdrawn from the idea especially those that it derives from the two properties of nature, space and time for these must needs limit ideas and cause abstract ideas to be as nothing. But if these can be withdrawn in man as they are in an angel, the Infinite may be comprehended by means of such ideas as are enumerated just above, and also from this that man is something because he was created by an Infinite God who is the All also that man is a finite substance because he was created by an Infinite God who is Substance Itself also that man is wisdom, because he was created by an Infinite God who is Wisdom itself and so on. For unless the Infinite God were the All and were Substance itself and Wisdom itself man would not be anything consequently either a nonentity or merely an idea of being according to those visionaries that are called idealists [3.] From what has been shown in the work on *The Divine*

Divino Amore et Divina Sapientia ostensa sunt, patet, quod Divina Essentia sit Amor et Sapientia (n 28-39): quod Divinus Amor et Divina Sapientia sint ipsa Substantia et ipsa Forma, et quod sit Ipsum et Unicum (n 40-46) et quod Deus creaverit universum et omnia ejus a Se Ipso, et non a nihilo (n 282-284) Inde sequitur, quod omne creatum, ac imprimis homo, et in illo amor et sapientia, sint aliquid, et non solum idea quod sint Nam nisi Deus esset Infinitus, non foret finitum, tum nisi Infinitum esset Omne, non foret aliquid, et nisi Deus ex Se Ipso creaverit omnia, foret nullum seu nihil. Verbo, *Sumus quia Deus Est.*

47. Nunc quia agitur de Divina Providentia, et hic quod illa in omni quod facit, spectet infinitum et aeternum, et hoc non potest distincte tradi, nisi in quodam ordine, quare hic ordo erit

- (i) *Quod Infinitum in se ac Aeternum in se sit idem cum Divino*
- (ii) *Quod Infinitum ac Aeternum in se non possit aliter quam spectare infinitum [ac aeternum] a se in finitis*
- ⁽¹⁾(iii) *Quod Divina Providentia in omni quod facit, spectet infinitum et aeternum a se, imprimis in salvando genere humano*
- (iv) *Quod imago Infinitæ ac Aeternæ exstet in caelo angelico ex salvato genere humano*
- (v) *Quod spectare infinitum et aeternum in formando caelum angelicum, ut sit coram Domino ut unus Homo, qui imago Ipsius, sit intimum Divinae Providentiae*

48. (i) *Quod Infinitum in se ac Aeternum in se, sit idem cum Divino*, constare potest ex illis quae in pluribus locis in transactione *De Divino Amore et Divina Sapientia*, ostensa sunt Quod Infinitum in se ac Aeternum in se sit Divinum, est ex idea angelica, angeli non aliud per Infinitum intelligunt quam Divinum Esse, ac per Aeternum Divinum Existere At quod Infinitum in se, ac Aeternum in se, sit Divinum, ab hominibus et videri potest et non videri, videri potest ab illis qui de Infinito non ex spatio, ac de Aeterno non ex tempore, cogitant; sed non videri potest ab illis qui de infinito ac aeterno ex spatio et tempore cogitant Ita videri potest ab illis, qui elevatius, hoc est, interius in rationali cogitant, ac non

Love and the Divine Wisdom it is clear that the Divine Essence is love and wisdom (n 28-39) that the Divine love and the Divine wisdom are substance itself and form itself and are the Very and the Only (n 40-46) and that God created the universe and all things thereof from Himself and not from nothing (n. 282-284) From this it follows that every created thing and especially man, and the love and wisdom in him are something and not merely an idea of being For unless God were Infinite there could be no finite and unless the Infinite were the All there could not be any thing and unless God had created all things from Himself there would be nullity or nothing In a word *we are because God is*

47 As the Divine providence is here treated of and it is here to be shown that in every thing it does it looks to the Infinite and Eternal, and as this cannot be clearly set forth except in some order the order shall be as follows

- (i) *The Infinite in itself and the Eternal in itself is the same as the Divine*
- (ii) *The Infinite and Eternal in itself must needs look to what is infinite (and eternal) from itself in things finite*
- (iii) *The Divine providence in every thing it does looks to what is infinite and eternal from itself especially in saving the human race*
- (iv) *An image of the Infinite and Eternal is presented in an angelic heaven from a saved human race*
- (v) *Looking to what is Infinite and Eternal in the formation of the angelic heaven that it may be before the Lord as one man which is an image of Himself is the inmost of the Divine providence*

48 (i) *The Infinite in itself and the Eternal in itself is the same as the Divine*—This can be seen from what has been shown in many places in the work on *The Divine Love and the Divine Wisdom* That the Infinite in itself and the Eternal in itself is the Divine is in accord with the angelic idea, the angels understanding by the Infinite nothing else than the Divine being (iiv) and by the Eternal the Divine manifestation (exterior) Men also are able to see that the Infinite in itself and Eternal in itself is the Divine, and are not able to see it. Those can see it who think of the Infinite not from space and of the Eternal not from time but those who think of what is infinite and eternal from space and time can not see it. Therefore it can be seen by those who think in a higher or interior way in the rational but can not be seen by

videri ad illis qui humiliter, hoc est, exterius [2.] Illi, a quibus videri potest, cogitant quod infinitum spatii non possit dari, proinde nec infinitum temporis quod est aeternum a quo, quia infinitum est absque fine primo et ultimo, seu absque terminis. Cogitant etiam, quod nec dari queat Infinitum a se, quia a se ponit terminum et principium, aut prius a quo, consequenter quod vanum sit dicere Infinitum ac Aeternum a se, quia id foret sicut diceretur Esse a se, quod est contradictorium, nam Infinitum a se foret Infinitum ab Infinito, et Esse a se foret Esse ab Esse, ac illud Infinitum ac Esse foret vel idem cum Infinito, vel foret finitum. Ex his et similibus, quae interius in rationali possunt videri, patet, quod sit Infinitum in se, ac Aeternum in se, et quod hoc et illud sit Divinum, ex quo omnia

49. Scio quod plures secum dicturi sint, Quomodo potest aliquis comprehendere interius in suo rationali aliquid absque spatio et absque tempore, et quod hoc non solum sit, sed etiam quod sit omne, et quod sit ipsum, ex quo omnia? Sed cogita interius, num amor aut ulla ejus affectio, aut sapientia aut ulla ejus perceptio, immo num cogitatio sit in spatio et in tempore, ac deprehendes quod non sint. Et cum Divinum est ipse Amor et ipsa Sapientia, sequitur quod Divinum non possit concipi in spatio et in tempore, ita nec Infinitum. Ut hoc clarius percipiatur, expende num cogitatio sit in tempore et spatio, pone progressionem ejus decem aut duodecim horarum, annon hoc spatium temporis possit apparere ut unius horae aut duarum? ac etiam possit apparere ut unius diei aut duorum? Apparet secundum statum affectionis ex qua cogitatio si affectio laetitiae est, in qua non cogitatur de tempore, est cogitatio decem aut duodecim horarum, vix unius aut duarum, vicissim autem si affectio doloris, in qua attenditur ad tempus. Ex quo patet, quod tempus sit modo apparentia secundum statum affectionis ex qua cogitatio. Simile est cum spatii distantia in cogitatione, sive ambulas sive peregrinaris

50. Quoniam angeli et spiritus sunt affectiones quae amoris, ac cogitationes inde, ideo nec illi sunt in spatio et tempore, sed solum in apparentia illorum. Apparentia spatii et temporis est illis secundum status affectionum et

those who think in a lower or exterior way [2] It can be seen by those who call to mind that an infinity of space is impossible, also an infinity of time which is an eternity from which [things have been] because infinity is without end either first or last that is, without limits and who also call to mind that an Infinite from itself is impossible, because *from itself* supposes limit and beginning or a prior from which it is therefore it is unmeaning to speak of the Infinite and Eternal from itself, for this would be like saying being (*esse*) from itself, which is a contradiction for an Infinite from itself would be an Infinite from an Infinite and *Esse* from itself would be *Esse* from an *Esse* and this Infinite and *Esse* would either be the same with *The Infinite* or would be finite. From these and like reasons, which can be seen interiorly in the rational it is evident that there is an Infinite in itself and an Eternal in itself and that this Infinite and Eternal is the Divine from which are all things

49 I know that many will say to themselves How can one comprehend interiorly in his rational any thing apart from space and apart from time, and not only that this is, but also that it is the All and the Very from which all things are? But consider interiorly whether love or any affection of it, or wisdom or any perception of it or even thought, is in space and in time and you will find that it is not. And since the Divine is love itself and wisdom itself it follows that the Divine cannot be conceived of as in space and in time so neither can the Infinite. For a clearer perception of this carefully decide whether thought is in time and space. Suppose thought to go on for ten or twelve hours may not this length of time seem to be no more than one or two hours, or may it not seem to be one or two days? The apparent duration is according to the state of affection from which the thought springs. If it is an affection of gladness in which there is no thought about time ten or twelve hours of thought seem no more than one or two but if it is an affection of sorrow to which time is attended to the reverse will be true. All this makes clear that time is only an appearance in accord with the state of affection from which the thought springs. The same is true of thought about distance in space, either when walking or when making a journey

50 As angels and spirits are affections that belong to love and thoughts from affection, they are consequently not in space and time, but only in the appearance of them. To them there is

inde cogitationum . quare dum aliquis ex affectione cogitat de altero, cum intentione quod velit videre illum, aut loqui cum illo, sistitur actutum praesens [2.] Inde est, quod apud unumquemvis hominem praesentes sint spiritus qui in simili affectione cum illo sunt, mali spiritus cum illo qui in similis mali affectione est, ac boni spiritus cum illo qui in similis boni affectione . et illi tam praesentes sunt, sicut quis est inclusus societati Spatium et tempus nihil faciunt ad praesentiam, ex causa quia affectio et inde cogitatio non sunt in spatio et tempore, ac spiritus et angeli sunt affectiones et inde cogitationes [3.] Quod ita sit, ex viva plurium annorum experientia scire datum est, et quoque ex hac, quod locutus sim cum pluribus post mortem, tam cum illis qui in Europa et in variis ejus regnis, quam cum illis qui in Asia et Africa et in variis earum regnis, et erant omnes prope me quare si forent illis spatium et tempus, intercederet peregrinatio et peregrinationis tempus [4.] Immo, unusquisque homo hoc scit ex insito in se aut in sua mente, quod testatum mihi factum est per hoc, quod nemo cogitaverit de aliqua distantia spatii, cum narraui quod locutus sim cum aliquo in Asia, Africa aut Europa defuncto, sicut pro exemplo, cum Calvino, Luthero, Melanchthone, aut cum aliquo rege, praefecto, sacerdote in regione longinqua, et ne quidem inciderat in cogitationem illorum Quomodo potuit loqui cum illis qui ibi vixerunt, et quomodo potuerunt ad illum venire et adesse, cum tamen terrae et maria intercedunt? Ex hoc quoque patuit mihi, quod unusquisque non cogitet ex spatio et tempore, cum de illis qui in mundo spirituali sunt Quod tamen illis apparentia spatii et temporis sit, videatur in opere *De Caelo et Inferno* (n ¹³162-169, n 191-199)

51. Ex his nunc constare potest, quod cogitandum sit de Infinito ac Aeterno, ita de Domino, absque spatio et tempore, et quod possit cogitari, tum quod etiam cogitetur ab illis qui interius in rationali cogitant, et quod tunc Infinitum ac Aeternum sit idem cum Divino Ita cogitant angeli et spiritus Ex cogitatione abstracta a tempore et spatio comprehenditur Divina Omnipraesentia et Divina Omnipotentia, tum Divinum ab aeterno, et prorsus non ex cogitatione, cui idea ex spatio et tempore

an appearance of space and time, in accord with their states of affection and thoughts therefrom. When therefore an angel thinks about another with a determinate wish to see him or speak with him he is instantly present before him [2] From this it is that with every man there are spirits present that are in like affection with himself evil spirits with one who is an affection for a like evil, and good spirits with one who is an affection for like good and they are as really present as if the man were included in their society. Space and time have nothing to do with that presence because affection and the thought from it are not in space and time and spirits and angels are affections and thoughts therefrom [3.] That this is so it has been granted me to know from a living experience of many years and from having talked with many after their death with some in Europe and its various kingdoms and with some in Asia and Africa and their various kingdoms and they all were near me. If there were space and time with them a journey and time to make it would have intervened. [4] In fact this is known to every man from an intuition in himself or in his mind which has been proved to me by this, that no one thought of any distance in space when told that I had spoken with some one who had died in Asia, Africa or Europe as, for example, with Calvin Luther Melancthon or with some king ruler or priest in a distant land nor did any thought arise How could he speak with those who lived so far away or how could they come and be with him when lands and seas intervened? This has made clear to me also that no one thinks from space and time when thinking of those who are in the spiritual world Nevertheless, that there is an appearance of space and time there may be seen in the work on *Heaven and Hell* (n. 16~169 191-199)

51. From all this it can now be seen that the Infinite and Eternal, thus the Lord, must be thought of apart from space and time, and that such thought is possible also that those have such thought who think internally in the rational and that then the Infinite and Eternal is the same as the Divine Thus do angels and spirits think From thought abstracted from time and space a comprehension of the Divine Omnipresence and the Divine Omnipotence, also of the Divine from eternity is possible, but none at all from thought in which an idea from space and time clings. From all this it is clear that God from eternity can be thought about, but in no wise nature from eternity conse-

inhaeret Ex his patet, quod cogitari possit de Deo ab aeterno, at nusquam de natura ab aeterno, consequenter quod cogitari possit de creatione universi a Deo, et prorsus non aliquid de creatione ex natura, naturae enim propria sunt spatium et tempus, Divinum autem est absque illis Quod Divinum sit absque spatio et tempore, videatur in transactione *De Divino Amore et Divina Sapientia* (n 7-10, n 69-72, n 73-76, et alibi)

52. (11) *Quod Infinitum ac Aeternum in se non possit aliter quam spectare infinitum et aeternum a se in finitis.* Per Infinitum ac Aeternum in se intelligitur ipsum Divinum, ut in mox praecedente articulo ostensum est, per finita intelliguntur omnia creata ab Ipso, ac imprimis homines, spiritus et angeli, et per spectare infinitum et aeternum a se, est spectare Divinum, hoc est, Se in illis, ut spectat homo imaginem sui in speculo. quod ita sit, pluribus ostensum est in transactione *De Divino Amore et Divina Sapientia*, praecipue ubi demonstratum est, quod in universo creato sit imago hominis, et quod sit imago infiniti ac aeterni (n 317, 318), ita imago Dei Creatoris, hoc est, Domini ab aeterno At sciendum est, quod Divinum in se sit in Domino, sed Divinum a se sit Divinum a Domino in creatis

53. Sed ut hoc plenius intelligatur, illustrandum est. Divinum non potest aliud spectare quam Divinum, et non potest alibi id spectare quam in creatis a se Quod ita sit evidens est ex eo, quod nemo possit spectare alium quam ex suo in se, ille qui amat alterum, spectat illum ex amore suo in se, qui sapiens est spectat alterum ex sapientia sua in se Videre quidem potest quod alter vel amet illum, vel non amet illum, tum quod vel sapiat, vel non sapiat, sed hoc videt ex amore et ex sapientia in se; quare tantum conjungit se ei, quantum alter amat se sicut ipse amat illum, seu quantum alter sapit sicut ipse, ita enim unum faciunt [2.] Simile est cum Divino in se, Divinum enim in se non potest ex alio, ut ex homine, spiritu ac angelo, spectare Se, nam nihil Divini in se illis est, a quo, et spectare Divinum ex alio in quo nihil Divini, est, foret spectare Divinum ex nullo Divino, quod non datur. Inde est, quod Dominus ita conjunctus sit homini, spiritui et angelo, ut omne quod se refert ad Divinum, non sit ab

quently the creation of the universe by God can be thought about but in no wise creation from nature for space and time are properties of nature but the Divine is apart from space and time. That the Divine is apart from space and time can be seen in the work on *The Divine Love and the Divine Wisdom* (n 7-10 69-77 73-16 and elsewhere)

52. (ii.) *The Infinite and Eternal in itself must needs look to what is infinite and eternal from itself in things finite*—By the Infinite and Eternal in itself the Divine itself is meant, as has been shown in the preceding article by things finite all things created by the Divine, especially men spirits and angels are meant and to look to what is infinite and eternal from Itself is to look to the Divine, that is, Itself in these as a man looks at his image in a mirror. That this is so has been shown in many places in the work on *The Divine Love and the Divine Wisdom* especially where it has been shown that in the created universe there is an image of man and this is an image of what is infinite and eternal (n 317 318) thus an image of God the Creator that is the Lord from eternity. But let it be understood that the Divine in itself is the Lord and the Divine from itself is the Divine from the Lord in created things.

53 But that this may be more fully understood it shall be illustrated. The Divine can look only to the Divine and it can look to this nowhere but in things created by Itself. That this is true is evident from this that one can look to another only from what is his own in himself. He that loves another looks to him from his own love in himself and he that is wise looks to another from his own wisdom in himself. He may see that the other loves him or does not love him and is wise or not wise, but this he sees from the love and wisdom in himself and therefore he conjoins himself with the other so far as the other loves him as he loves the other or so far as the other is wise as he is wise for thus they make one. [2] It is the same with the Divine in itself for the Divine in itself is not able to look to itself from another that is, from a man or a spirit or an angel for there is no thing in them of the Divine in itself from which [all things are] and to look to the Divine from another in whom there is nothing of the Divine would be to look to the Divine from what is not Divine, which is not possible. For this reason the conjunction of the Lord with a man or a spirit or an angel is such that every thing that has relation to the Divine is not from them but from

illis sed a Domino Nam notum est, quod omne bonum et omne verum quod alicui est, non sit ab illo sed a Domino, immo quod ne quidem aliquis nominare possit Dominum, aut nomina Ipsius Jesum et Christum, nisi ex Ipso [3.] Inde nunc sequitur, quod Infinitum ac Aeternum, quod idem est cum Divino, spectet omnia infinite in finitis, et quod se jungat illis secundum gradum receptionis sapientiae et amoris apud illos Verbo, Dominus non potest mansionem habere et habitare apud hominem et angelum quam in Suo, et non in proprio illorum, hoc enim est malum, et si foret bonum, usque est finitum, quod in se et ex se non est capax Infiniti Ex his patet, quod nusquam dari possit, quod finitus spectet Infinitum, sed quod detur quod Infinitus spectet Infinitum a se in finitis

54. Apparet sicut Infinitum non possit conjungi finito, quia non datur ratio infiniti et finiti, et quia finitum non est capax infiniti, sed usque conjunctio datur, tam quia Infinitus ex Se Ipso creavit omnia, (secundum illa quae in transactione *De Divino Amore et Divina Sapientia*, n 282-284, demonstrata sunt,) quam quia Infinitus in finitis non aliud potest spectare quam infinitum a se, et quod hoc possit apparere apud finitos sicut in illis, sic datur ratio finiti et infiniti, non a finito, sed ab infinito in finito, et quoque sic finitus est capax infiniti, non finitus in se, sed sicut in se, ab infinito a se in illo Sed de his plura in nunc sequentibus

55. (III) *Quod Divina Providentia in omni quod facit, spectet infinitum ac aeternum a se, imprimis in salvando genere humano* Infinitum ac Aeternum in se est ipsum Divinum seu Dominus in Se, at Infinitum ac Aeternum a se, est Divinum procedens seu Dominus in aliis ex Se creatis, ita in hominibus et in angelis, et hoc Divinum est idem cum Divina Providentia, nam Dominus per Divinum a Se providet, ut omnia in ordine, in quo et in quem creata sunt, contineantur et quia Divinum procedens hoc operatur, sequitur quod omne id sit Divina Providentia

56. Quod Divina Providentia spectet in omni quod facit infinitum ac aeternum a se, constare potest ex eo, quod omne creatum a Primo, qui est Infinitus ac Aeternus,

the Lord For it is known that all the good and all the truth that any one has is from the Lord and not from himself, and that no one can even mention the Lord or His names, Jesus, and

Christ, except from Him. [3] From this, then it follows that the Infinite and Eternal, which is the same as the Divine looks to all things in the finite infinitely and conjoins Itself with them in accord with the degree of reception of wisdom and love in them. In a word, the Lord can have an abode in man or angel and dwell with them, only in His own and not in what is their own (*proprium*) for that is evil and If it were good it would be finite, which in itself and from itself cannot contain the Infinite. All this makes clear that it is impossible for a finite being to look to the Infinite but it is possible for the Infinite to look to what is infinite from Himself in finite beings.

54. There is an appearance that no conjunction is possible between the Infinite and the finite because there is no possible ratio between them and because the finite cannot contain what is infinite nevertheless such a conjunction is possible both because the Infinite created all things from Himself (as is shown in the work on *The Divine Love and the Divine Wisdom* n 28~ 84) and because the Infinite in things finite can look only to what is infinite from Himself and with finite beings this infinite from Himself can appear to be in them whereby a ratio between the finite and the infinite is provided not from the finite but from the infinite in the finite and by this also the finite being becomes capable of containing what is infinite not the finite being in himself, but as if in himself from what is infinite from it self in him. But of this more in what now follows.

55 (iii.) *The Divine providence in all that it does looks to what is infinite and eternal from itself especially in saving the human race*—The Infinite and Eternal in itself is the Divine it self or the Lord in Himself while the Infinite and Eternal from itself is the Divine going forth that is, the Lord in others created from Himself thus in men and in angels and this Divine is the same as the Divine providence. For by means of the Divine from Himself the Lord provides that all things may be held together in the order in which and into which they were created And as this is the work of the Divine that goes forth it follows that all this is the Divine providence.

56 That the Divine providence in every thing that it does looks to what is infinite and eternal from itself can be seen from this, that every created thing goes forth from a First, which is the

procedat ad ultima, et ab ultimis ad Primum a quo (ut in transactione *De Divino Amore et Divina Sapientia*, in Parte ubi actum est de Creatione Universi, ostensum est), et quia in omni progressionem est Primum a quo intime, sequitur quod Divinum procedens seu Divina Providentia spectet in omni quod facit aliquam imaginem infiniti ac aeterni hoc spectat in omnibus, sed in quibusdam ad evidentiam perceptionis, et in quibusdam non ad illam. Ad evidentiam perceptionis sistit illam imaginem in omnium varietate, et in omnium fructificatione et multiplicatione [2.] *Imago infiniti ac aeterni in omnium varietate* apparet in eo, quod non detur aliquid idem cum altero, et quod nec dari possit in aeternum Hoc ad oculum patet in faciebus hominum a prima creatione, proinde etiam ab animis eorum, quorum typi sunt facies, et quoque ab affectionibus, perceptionibus et cogitationibus, nam ex his sunt animi Inde est, quod nec dentur in universo caelo duo angeli aut duo spiritus idem, immo quod nec dari queant in aeternum Simile est in omni objecto visus in utroque Mundo tam naturali quam spirituali Ex his constare potest, quod varietas sit infinita ac aeterna [3.] *Imago infiniti ac aeterni in omnium fructificatione et multiplicatione*, constat ex facultate insita seminibus in regno vegetabili, et proliferationi in regno animali, imprimis prosapiae piscium, quod si fructificarentur et multiplicarentur secundum facultatem, intra saeculum implerent spatia totius orbis, immo universi ex quo patet, quod in facultate illa lateat nisus propagationis sui in infinitum Et quia fructificationes et multiplicationes non defuerunt a principio creationis, nec deerunt in aeternum, sequitur quod in facultate illa, etiam ¹⁾ sit nisus propagationis sui in aeternum

57. Simile est in hominibus quoad illorum affectiones quae amoris, et perceptiones quae sapientiae sunt, harum et illarum varietas est infinita ac aeterna, similiter illarum fructificationes et multiplicationes, quae spirituales sunt Non gaudet ullus homo affectione et perceptione tam simili cum alterius, ut sint eadem, nec dari possunt in aeternum et quoque fructificari possunt affectiones et multiplicari perceptiones absque fine, quod scientiae nusquam exauriri possunt, notum est Haec facultas fructi-

Infinite and Eternal to things last and from things last to the First from which (*ex*) as has been shown in the work on *The Divine Love and the Divine Wisdom* where the creation of the universe is treated of. And as the First from which (*ex*) is in mostly in all development, it follows that the Divine that goes forth that is, the Divine providence, in all that it does, looks to some image of the Infinite and Eternal. Thus it looks to in all things but in some things obviously to perception in others not. It presents that image obviously to perception in the variety of all things, and in the fructification and multiplication of all things. [2.] *An image of the Infinite and Eternal in the variety of all things* is apparent in this that there is no thing that is the same as another nor can there be to eternity. In the faces of men this is evident to the eye from the beginning of their creation consequently it is evident from their minds of which their faces are types also from their affections perceptions and thoughts for these constitute the mind. For this reason in the entire heaven there are no two angels or no two spirits that are the same nor can there be to eternity. The same is true of every visible object in the two worlds the natural and the spiritual. From all this it can be seen that variety is infinite and eternal. [3.] *An image of the Infinite and Eternal in the fructification and multiplication of all things* is evident in the vegetable kingdom from the ability implanted in seeds and in the animal kingdom from procreation especially in fishes, which if fructified and multiplied to the extent of their ability would within a century fill the entire space of the world and even of the universe. From this it is clear that in that ability an endeavor to an infinite self propagation lies hidden. And as fructifications and multiplications have not failed from the beginning of creation nor will ever fail to eternity it follows that in that ability there is also an endeavor to an eternal self propagation.

57 The same is true of men in regard to their affections which belong to their love and their perceptions which belong to their wisdom. The variety of both of these is infinite and eternal so too their fructification and their multiplication which are spiritual. No man enjoys an affection or perception so like another's as to be the same nor can such ever be. Moreover affections may be fructified and perceptions multiplied without end. That knowledge is inexhaustible is known. This ability to fructify and multiply without end that is, infinitely and eternally men have in natural things the spiritual angels in spiritual

ficationis et multiplicationis absque fine, seu in infinitum ac aeternum, est in naturalibus apud homines, in spiritualibus apud angelos spirituales, et in caelestibus apud angelos caelestes. Tales non solum sunt affectiones, perceptiones et scientiae in communi, sed quoque unaquaelibet res illarum, etiam minima, in particulari. Tales sunt, quia ab Infinito ac Aeterno in se per infinitum ac aeternum a se existunt. Sed quia finitum non aliquid Divini in se habet, ideo non est aliquid tale, ne quidem minimum, in homine seu angelo ut ejus; est enim homo et angelus finitus, et modo receptaculum, in se mortuum; vivum ejus est a Divino procedente conjuncto ei per contiguum, quod ei apparet sicut suum. Quod ita sit, in sequentibus videbitur.

58. Quod Divina Providentia spectet infinitum ac aeternum a se imprimis in salvando genere humano, est quia finis Divinae Providentiae est caelum ex genere humano, ut supra n^o 27-45, ostensum est, et quia illud est finis, sequitur, quod reformatio et regeneratio hominis, ita salvatio ejus sit, quam Divina Providentia imprimis spectat, nam ex salvatis seu regeneratis existit caelum. Quoniam regenerare hominem est unire bonum et verum apud illum, seu amorem et sapientiam, sicut unita sunt in Divino quod procedit a Domino, ideo Divina Providentia hoc in salvando genere humano imprimis spectat; imago Infiniti ac Aeterni non alibi apud hominem est, quam in conjugio boni et veri. Quod Divinum procedens hoc faciat in humano genere, notum est ex illis, qui impleti Divino procedente, quod Spiritus Sanctus vocatur, prophetarunt, de quibus in Verbo, et ex illis qui illustrati Divina vera in luce caeli vident, imprimis in angelis, qui sensu percipiunt praesentiam, influxum et conjunctionem; sed hi adimadvertunt etiam, quod conjunctio non alia sit, quam quae vocari potest adjunctio.

59. Nondum notum est, quod Divina Providentia in omni progressionem apud hominem spectet statum ejus aeternum, non enim aliud spectare potest, quia Divinum est Infinitum ac Aeternum, ac Infinitum et Aeternum seu Divinum non est in tempore, et inde sunt omnia futura ipsi praesentia, et quia Divinum tale est, sequitur quod in omnibus et singulis quae facit, sit aeternum. At illi

things, and the celestial angels in celestial things. Not only are affections, perceptions and knowledges such in general but also every single thing in them even the least, in particular. They are such because they have their existence from the Infinite and Eternal in itself by means of what is infinite and eternal from it self. But inasmuch as the finite has in itself nothing of the Divine there is in man or angel no such thing as his own not even the least, for a man or an angel is finite and purely a receptacle, in itself dead and whatever is living in him is from the Divine going forth conjoined with him by contiguity and appearing to him as if it were his. That this is so will be seen in what follows.

58 The Divine providence looks to what is infinite and eternal from itself especially in saving the human race because the Divine providence has as its end a heaven from the human race (as has been shown above, n 27-45) and because this is its end it follows that the reformation and the regeneration of man thus his salvation is what the Divine providence especially looks to for from those that have been saved or regenerated heaven exists. Since to regenerate man is to unite good and truth in him or love and wisdom as they are united in the Divine that goes forth from the Lord it is to this that the Divine providence especially looks in saving the human race. The image of the Infinite and Eternal is in man exclusively in the marriage of good and truth. That this is accomplished in mankind by the Divine that goes forth is known from the fact that there have been those who when filled with the Divine that goes forth which is called the Holy Spirit have prophesied of whom in the Word and there are those who when enlightened, behold Divine truths in the light of heaven this can be especially seen in angels who sensibly perceive the presence, the influx, and the conjunction but angels also recognize that this conjunction is nothing more than what may be called an adjunction.

59 It has not heretofore been known that the Divine providence in its whole progress with man looks to his eternal state. It can look to nothing else because the Divine is Infinite and Eternal and the Infinite and Eternal that is, the Divine is not in time, and therefore all future things are present to it and the Divine being such it follows that there is what is eternal in each and every thing that it does. But those who think from time and space scarcely perceive this not only because they love tem

qui cogitant ex tempore et spatio, hoc aegre percipiunt, non solum quia tempoream amant, sed etiam quia ex praesenti in mundo cogitant, et non ex praesenti in caelo, hoc illis, tam absens est, sicut finis terrae at qui in Divino sunt, illi quia ex Domino, etiam ex aeterno dum ex praesenti cogitant, dicentes secum, Quid hoc quod non est aeternum? Annon temporeum respective est sicut nihil, et quoque fit nihil cum finitur? Aliter aeternum, hoc solum Est, quia Esse ejus non finitur Ita cogitare est cogitare dum ex praesenti simul ex aeterno, et cum homo ita cogitat et simul ita vivit, tunc Divinum procedens apud illum seu Divina Providentia in omni progressionem statum vitae aeternae ejus in caelo spectat, et ad illum ducit Quod Divinum in omni homine tam malo quam bono, spectet aeternum, videbitur in sequentibus

60. (iv) *Quod imago Infiniti ac Aeterni exstet in caelo angelico* Inter scitu necessaria est quoque caelum angelicum, unusquisque enim, cui est religio, id cogitat, et illuc venire vult Sed caelum non datur aliis, quam qui sciunt viam ad illud, et ambulant illam, haec via etiam aliquantum sciri potest ex cognitione, quales sunt qui constituunt caelum, et quod nemo angelus fiat, seu in caelum veniat, nisi qui angelicum secum e mundo fert, et angelico inest cognitio viae ex ambulatione ejus, et ambulatio viae per cognitionem ejus In mundo spirituali etiam actualiter sunt viae, quae tendunt ad unamquamvis societatem caeli, et ad unamquamvis inferni, et quisque videt suam viam sicut ex se Quod videat, est quia viae ibi sunt pro unoquoque amore, et amor aperit illam, et ducit ad consocios Alias vias quam sui amoris nemo videt. Ex quo patet, quod angeli non sint nisi quam amores caelestes, nam alioqui non vidissent vias ad caelum tendentes Sed hoc melius constare potest ex descriptione caeli.

61. Omnis spiritus hominis est affectio et inde cogitatio, et quia omnis affectio est amoris et cogitatio est intellectus, est omnis spiritus suus amor et inde suus intellectus quae causa est, quod cum homo solum ex suo spiritu cogitat, quod fit cum domi secum meditatur, ex affectione quae est amoris ejus, cogitet Inde constare potest, quod homo cum fit spiritus, quod fit post mortem, sit sui amoris affectio, et non cogitatio alia quam quae affectionis ejus.

poral things but also because they think from what is present in the world and not from what is present in heaven for that is to them as far away as the end of the earth. But when those who are in the Divine think from what is present they think from what is eternal because they think from the Lord saying within themselves What is that which is not eternal? Is not the temporal relatively nothing and does it not become nothing when it is ended? It is not so with what is eternal that alone is for its being (*est*) has no end. To think thus when thinking from what is present is to think at the same time from what is eternal and when a man so thinks and at the same time so lives the Divine going forth in him that is the Divine providence looks in its entire progress to the state of his eternal life in heaven and leads towards it. That in every man both in the evil and in the good the Divine looks to what is eternal will be seen in what follows.

GO (iv.) *An image of the Infinite and Eternal is presented in an angelic heaven*—Among the things we need to know about is the angelic heaven for every one who has any religion thinks about it and wishes to go there. But heaven is granted only to those who know the way to it and walk in that way. And that way can to some extent be known by knowing the character of those who constitute heaven also by knowing that no one becomes an angel, that is, comes into heaven unless he carries with him from the world what is angelic and in what is angelic there is present a knowledge of the way from walking in it, and a walking in the way through a knowledge of it. Moreover in the spiritual world there are actually ways that lead to every society of heaven and to every society of hell and there each one as if from himself sees his own way. He sees it because there is a way there for every love and the love reveals the way and leads one to his fellows. Other ways than the way of his love no one sees. From this it is clear that angels are nothing but heavenly loves for otherwise they would not have seen the ways leading to heaven. But this can be more fully seen when heaven is described.

GI Every man's spirit is affection and thought therefrom, and as every affection is from the love and every thought is from the understanding every spirit is his own love and his own understanding therefrom. For this reason when a man is thinking solely from his own spirit which he does when meditating at home by himself he thinks from the affection which belongs to his love. From this it is clear that when a man becomes a spirit,

Est affectio mala, quae est cupiditas, si ei amor mali fuerat, et affectio bona si ei amor boni fuerat et cuius est affectio bona, sicut fugerat mala sicut peccata, et cuius est affectio mala, sicut mala non ita fugerat Nunc quia omnes spiritus et angeli sunt affectiones, patet quod universum caelum angelicum, non sit nisi quam amor omnium affectionum boni, et inde sapientia omnium perceptionum veri Et quia omne bonum et verum est a Domino, et Dominus est ipse Amor et ipsa Sapientia, sequitur quod caelum angelicum sit imago Ipsius Et quia Divinus Amor et Divina Sapientia in sua forma est Homo, etiam sequitur, quod caelum angelicum non aliter possit quam in tali forma esse. Sed de hoc plura in sequente articulo dicuntur

62. Quod caelum angelicum sit imago Infiniti ac Aeterni, est quia est imago Domini, ac Dominus est Infinitus et Aeternus Imago Infiniti ac Aeterni Ipsius apparet in eo, quod myriades myriadum angelorum sint, ex quibus caelum, et quod totidem societates constituent, quot sunt affectiones communes amoris caelestis, et quod unusquisque angelus in quavis societate sit distincte sua affectio et quod ex tot affectionibus in communi et in particulari sit Forma Caeli, quae est sicut unum coram Domino, non aliter quam sicut homo est unum, et quod haec Forma in aeternum perficiatur secundum pluralitatem, nam quo plures formam Amoris Divini, quae est Forma formarum, intrant, eo fit unio perfectior Ex his manifeste patet, quod imago Infiniti ac Aeterni exstet in caelo angelico

63. Ex cognitione caeli per brevem hanc descriptionem data, patet, quod affectio quae est amoris boni, faciat caelum apud hominem Sed quis hoc novit hodie? immo quis novit quid affectio amoris boni? tum quod affectiones amoris boni innumerabiles sint, immo infinitae? nam, ut dictum est, unusquisque angelus est distincte sua affectio, et Forma caeli est forma omnium affectionum Divini Amoris ibi Omnes affectiones in hanc formam unire, non potest alius quam qui est ipse Amor et simul ipsa Sapientia, ac una Infinitus et Aeternus, nam infinitum et aeternum est in omni formae, infinitum in conjunctione, ac aeternum in perpetuitate; si ¹¹auferretur ei infinitum ac aeternum, momento dilaberetur Quis alius potest unire affectiones in

as he does after death he is an affection of his own love and is no other thought than what belongs to his affection. He is an evil affection which is a lust, if his love has been a love of evil and he is a good affection if his love has been a love of good and every one has a good affection so far as he has shunned evils as sins and every one has an evil affection so far as he has not so shunned them. And inasmuch as all spirits and angels are affections, the entire angelic heaven is evidently nothing but the love of all affections of good and the consequent wisdom of all perceptions of truth. And as every good and truth is from the Lord and the Lord is love itself and wisdom itself it follows that the angelic heaven is His image. And as the Divine love and the Divine wisdom in their form are Man it also follows that the angelic heaven cannot be otherwise than in such a form. But of this more will be said in the following chapter.

62 The angelic heaven is an image of the Infinite and Eternal because it is an image of the Lord and the Lord is the Infinite and Eternal. An image of His Infinite and Eternal is manifest in this that heaven is made up of myriads of myriad of angels and that it is made up of as many societies as there are general affections of heavenly love and that each angel in each society is distinctly his own affection and that the form of heaven which before the Lord is as one just as a man is one is from so great a number of affections in general and in particular and that this form is perfected to eternity according to the increase of numbers for the greater the number of those that enter into the form of the Divine love which is the form of forms the more perfect the unity becomes. From all this it is very clear that an image of the Infinite and Eternal is presented in the angelic heaven.

63 From the idea of heaven given by this brief description it is evident that it is an affection from the love of good that makes heaven in man. But who at the present day knows this? Who knows even what the affection from the love of good is or that affections from the love of good are innumerable in fact infinite? For as has been said, every angel is distinctly his own affection and the form of heaven is the form of all the affections of the Divine love there. To unite all affections into this form is possible only to Him who is love itself and also wisdom itself and who is at once Infinite and Eternal for what is infinite and eternal is in every thing of the form the infinite in the conjunction and the eternal in the perpetuity and if what is infinite and eternal were withdrawn from it it would dissolve in an instant.

formam? immo quis alius potest unire unum ejus? Unum enim ejus non potest uniri nisi ex idea universalī omnium, et universale omnium nisi ex idea singulari cujusvis. Sunt myriades myriadum qui componunt illam formam, et sunt myriades qui intrant illam quotannis, et qui intrabunt in aeternum. Omnes infantes intrant, ac tot adulti quot sunt affectiones amoris boni. Ex his iterum videri potest imago Infiniti ac Aeterni in caelo angelico.

64. (v) *Quod spectare Infinitum et Aeternum in formando caelum angelicum, ut sit coram Domino ut unus Homo, qui Imago Ipsius, sit intimum Divinae Providentiae* — Quod universum caelum sit sicut unus Homo coram Domino, et quod omnis societas caeli similiter, et quod inde sit quod unusquisque angelus sit in perfecta forma homo, et quod hoc sit quia Deus Creator, qui est Dominus ab aeterno, est Homo, videatur in opere *De Caelo et Inferno* (n 59-86). Tum quod inde sit correspondentia omnium caeli cum omnibus hominis (n 87-102). Quod universum caelum sit sicut unus Homo, non mihi visum est, quia universum caelum non potest videri ab ullo, sed a solo Domino, at quod integra societas caeli, major et minor, apparuerit sicut unus homo, id aliquoties visum est, et tunc dictum, quod societas maxima, quae est caelum in toto complexu, similiter appareat, sed coram Domino, et quod hoc sit causa quod unusquisque angelus sit in omni forma homo.

65. Quoniam universum caelum in conspectu Domini est sicut unus Homo, ideo caelum in tot societates communes distinctum est, quot sunt organa, viscera et membra apud hominem. et unaquaevis societas communis in tot societates minus communes seu particulares, quot sunt partes majores cujusvis visceris et organi. ex quo patet quale caelum est. Nunc quia Dominus est Ipse Homo, et Caelum est imago Ipsius, ideo in caelo esse, dicitur in Domino esse, quod Dominus sit Ipse Homo, videatur in transactione *De Divino Amore et Divina Sapientia* (n 11-13, n 285-289).

66. Ex his hoc arcanum, quod vocari potest angelicum, aliquatenus videri potest quod unaquaevis affectio boni et simul veri sit in sua forma homo, nam quicquid procedit a Domino, trahit ex Divino Amore Ipsius quod

Who else can combine affections into a form? Who else can even unite a single part of it? For a single part can be united only from a universal idea of all and the universal of all only from a particular idea of each part. That form is composed of myriads of myriads and myriads enter it each year and will continue to enter into it to eternity. All children enter into it and as many adults as are affections from a good of love. From all this again an image of the Infinite and Eternal can be seen in the angelic heaven.

64. (1) *Looking to what is infinite and eternal in the formation of the angelic heaven that it may be before the Lord as one man which is an image of Himself is the inmost of the Divine providence*—That the entire heaven is as one man before the Lord and likewise each society of heaven and that it is from this that each angel is a man in complete form and this because God the Creator who is the Lord from eternity is Man may be seen in the work on *Heaven and Hell* (n. 59-86) also that in consequence there is a correspondence of all things of heaven with all things of man (n. 87-102) That the entire heaven is as one man has not been seen by me since the entire heaven can be seen by no one except the Lord but that an entire society of heaven, greater or smaller appears as one man, has several times been seen by me and it was then said that the greatest society which is heaven in its entire aggregate, so appears, but only before the Lord and that this is the reason why every angel is in complete form a man.

65 As in the Lord's sight the entire heaven is as one man so heaven is divided into as many general societies as there are organs, viscera, and members in a man and each general society is divided into as many less general or particular societies as there are larger divisions in each of the viscera and organs. From this it is evident what heaven is. And since the Lord is the very Man, and heaven is his image, to be in heaven is called being in the Lord. That the Lord is the very Man can be seen in the work on *The Divine Love and the Divine Wisdom* (n. 11-13, 285-289).

66 From all this the arcanum which may be called angelic, can in some measure be seen namely that every affection for good and at the same time for truth is in its form a man for whatever goes forth from the Lord by its derivation from His Divine love is an affection for good, and by its derivation from His Divine wisdom is an affection for truth. The affection for

sit affectio boni, et ex Divina Sapientia Ipsius quod sit affectio veri. Affectio veri, quae procedit a Domino, apparet ut perceptio et inde cogitatio veri in angelo et in homine, ex causa quia ad perceptionem et cogitationem attenditur, et parum ad affectionem ex qua, quae tamen cum affectione veri ut unum a Domino procedunt

67. Nunc quia homo a creatione est in minima forma caelum, et inde imago Domini, et quia caelum ex tot affectionibus quot sunt angeli consistit, et unaquaevis affectio in sua forma est homo, sequitur quod continuum Divinae Providentiae sit, ut homo fiat caelum in forma, et inde imago Domini, et quia hoc fit per affectionem boni et veri, ut fiat affectio illa hoc itaque est continuum Divinae Providentiae. Intimum autem ejus est, ut sit hic aut ibi in caelo, seu hic aut ibi in Divino caelesti Homine, sic enim in Domino est. Sed hoc fit cum illis, quos Dominus ad caelum ducere potest. Et quia Dominus id praevidet, etiam continue providet ut talis fiat, sic enim omnis, qui ad caelum se duci patitur, ad suum locum in caelo praeparatur.

68. Est caelum, ut supra dictum est, in societates distinctum, quot sunt organa, viscera, et membra in homine, et in his non potest una pars in alio loco esse quam in suo. Cum itaque angeli sunt tales partes in Divino caelesti Homine, et non alii sunt angeli quam qui fuerunt homines in mundo, sequitur quod homo, qui se duci patitur ad caelum, a Domino continue praeparetur ad suum locum, quod fit per talem affectionem boni et veri quae correspondet. In hunc locum etiam quisque homo angelus post excessum e mundo inscribitur. Hoc est intimum Divinae Providentiae de caelo.

69. Homo autem qui se ad caelum non duci et inscribi patitur, praeparatur ad locum suum in inferno. Homo enim a se continue tendit ad infimum inferni, sed a Domino continue abducitur et qui non abduci potest, praeparatur ad quendam locum ibi, cui etiam inscribitur statim post excessum suum e mundo, et hic locus ibi est oppositus cuidam loco in caelo, nam infernum in opposito est contra caelum. Quare sicut homo angelus secundum affectionem boni et veri suum sortitur locum in caelo, ita homo diabolus secundum affectionem mali et falsi suum

truth that goes forth from the Lord appears in angel and in man as a perception and consequent thought of truth for the reason that attention is given to the perception and thought, and little to the affection from which these spring although they go forth from the Lord as one with affection for truth.

67 Since, then man by creation is a heaven in the least form and consequently an image of the Lord and since heaven consists of as many affections as there are angels, and each affection in its form is a man, it follows that it is the continual aim of the Divine providence that man may become a heaven in form and consequently an image of the Lord, and since this is effected by means of the affection for good and truth that he may become such an affection. This, therefore, is the continual aim of the Divine providence. But its inmost is that man may be in this or that place in heaven, or in this or that place in the Divine heavenly man for thus is he in the Lord. This is accomplished, however only with those whom the Lord can lead to heaven. And as the Lord so ~~wants~~ ^{wishes} this, He also provides continually that man may become such for thereby every one who permits himself to be led to heaven is prepared for his own place in heaven.

68 It has been said above that heaven is divided into as many societies as there are organs, viscera and members in a man and in these no part can be in any place but its own. Consequently as angels are such parts of the Divine heavenly Man and none become angels except such as have been men in the world it follows that the man who permits himself to be led to heaven is continually prepared by the Lord for his own place and this is done by means of such an affection for good and truth as corresponds with it. Moreover every angel man when he leaves this world is assigned to his place. This is the inmost of the Divine providence respecting heaven.

69 On the other hand the man who does not permit himself to be led to heaven and assigned is prepared for his own place in hell. For left to himself man tends continually to the lowest part of hell, but he is continually withheld by the Lord and he who cannot be withheld is prepared for a certain place there to which also he is assigned immediately after he leaves this world and this place there is opposite to a certain place in heaven for hell is the opposite of heaven. Therefore as the angel man according to his affection for good and truth, is allotted his own place in heaven so the devil man according to his affection for evil and falsity is allotted his own place in hell.

sortitur locum in inferno duo enim opposita ordinata in simili situ contra invicem continentur in nexu. Hoc est intimum Divinae Providentiae de inferno.

QUOD LEGES DIVINAE PROVIDENTIAE SINT, QUAE IGNOTAE HOMINIBUS SUNT.

70. Quod Divina Providentia sit, notum est; sed qualis illa est, non notum est Quod non notum sit qualis Divina Providentia est, est quia leges sunt arcanæ, huc usque reconditæ in sapientia apud angelos, at nunc revelandæ, ut addicatur Domino quod Ipsius est, et non alicui homini quod illius non est plerique enim in mundo attribuunt sibi suæque prudentiæ omnia, et quæ attribuere non possunt, illa vocant fortuita et contingentia, non scientes quod prudentia humana nihil sit, et quod fortuita et contingentia sint vanæ voces [2.] Dicitur quod leges Divinae Providentiae arcanæ sint, huc usque reconditæ in sapientia apud angelos causa est, quia in Christiano orbe ex religione occlusus est intellectus in Divinis, et inde ille in his tam obtusus et renitens factus est, ut homo non potuerit quia non voluit, aut non voluerit quia non potuit, intelligere aliud de Divina Providentia quam solum quod sit, et ratiocinari num sit vel non sit, ut et num solum sit universalis, vel etiam particularis: intellectus ex religione occlusus in Divinis non ultra potuit progredi. [3.] Sed quia agnatum est in ecclesia, quod homo non possit a se facere bonum quod in se bonum est, neque a se cogitare verum quod in se verum est, et hæc unum sunt cum Divina Providentia, quare fides unius pendet a fide alterius, ne itaque affirmetur unum et negetur alterum, et sic utrumque cadat, omnino revelandum est, quid Divina Providentia est At hoc non revelari potest, nisi detegantur leges, per quas Dominus providet et regit voluntaria et intellectualia hominis, leges enim dant scire quale ejus, et qui scit quale, ille et non alius potest agnoscere illam, videt enim tunc illam Haec causa est, quod Leges Di-

For these two opposites, arranged in like position over against each other are held in connection. This is the inmost of the Divine providence respecting hell.

THERE ARE LAWS OF THE DIVINE PROVIDENCE THAT ARE UNKNOWN TO MEN

70 That there is a Divine providence is known but what it is is not known. This is not known because the laws of the Divine providence are arcana heretofore concealed in the wisdom of angels but now to be revealed that what belongs to the Lord may be ascribed to Him and what does not belong to man may not be ascribed to any man. For many in the world attribute all things to themselves and their own prudence or what they can not attribute to that they call accidental or casual not knowing that human prudence is nothing and that accidental and casual are idle words. [2] It is said that the laws of the Divine providence are arcana heretofore hidden in the wisdom of angels. This is because in the Christian world the understanding for religion's sake has been closed in respect to Divine things and consequently it has become in such things so obtuse and resistant that man has not been able because he has not been willing or has not been willing because he has not been able to understand anything more about the Divine providence than simply that it exists and to reason whether it exists or not, and also whether it is only universal or also particular. When for religion's sake the understanding is closed in respect to Divine things it can go no further than this. [3] But since there has been in the church an acknowledgment that man is unable from himself to do good that is in itself good and unable from himself to think truth that is in itself truth, and since these are one with the Divine providence (because believing the one depends upon believing the other) it is necessary lest the one be affirmed and the other denied and thus both perish that what the Divine providence is be explicitly revealed. But this cannot be revealed unless the laws by which the Lord cares for and rules the things of man's will and understanding are disclosed. For the laws of Divine providence are what make known its nature and only he who knows its nature can acknowledge it for then he sees it. For this

vinæ Providentiæ huc usque in sapientia apud angelos reconditæ nunc revelentur.

QUOD LEX DIVINAE PROVIDENTIÆ SIT, UT HOMO EX LIBERO SECUNDUM RATIONEM AGAT

71. Quod hominī sit liberum cogitandi et volendi sicut lubet, sed non liberum loquendi quicquid cogitat, nec liberum faciendi quicquid vult, notum est quare liberum, quod hic intelligitur, est liberum spirituale, et non naturale, nisi quando unum faciunt, cogitare enim et velle est spirituale, at loqui et facere est naturale. Distinguuntur etiam manifeste apud hominem, nam homo cogitare potest quod non eloquitur, et velle quod non facit, ex quo patet, quod spirituale et naturale apud hominem discriminata sint, quare non potest homo ab uno in alterum transire, nisi quam per determinationem, quæ determinatio comparari potest januæ, quæ prius recludenda et aperienda est. Sed hæc janua stat sicut aperta apud illos qui ex ratione secundum leges civiles regni et morales societatis cogitant et volunt, hi enim loquuntur quæ cogitant, et faciunt sicut volunt at janua illa stat sicut occlusa apud illos, qui contra illas leges cogitant et volunt. Qui attendit ad suas voluntates et inde facta, animadvertet quod talis determinatio intercedat, et quandoque pluries in una sermocinatione, et in una actione. Hæc præmissa sunt, ut sciatur quod per agere ex libero secundum rationem, intelligatur libere cogitare et velle, et inde libere loqui et facere quod secundum rationem est.

72. Sed quia pauci sciunt, quod hæc lex possit esse lex Divinæ Providentiæ, ex eo imprimis, quia sic etiam liberum est hominī cogitare malum et falsum, et tamen Divina Providentia continue ducit hominem ad cogitandum et volendum bonum et verum, ideo ut hoc percipiatur, distincte progrediendum est, quod erit in hoc ordine

- (1) *Quod hominī Ratio et Liberum sit, seu Rationalitas et Libertas, et quod binæ illæ facultates sint a Domino apud hominem*

reason the laws of Divine providence, heretofore hidden in the wisdom of angels, are now revealed.

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD ACT FROM FREEDOM IN ACCORDANCE WITH REASON

71. Everyone knows that man has the freedom to think and will just as he pleases, but not the freedom to say whatever he thinks or to do whatever he wills therefore the freedom that is here meant is spiritual freedom and not natural freedom except when the two make one. For thinking and willing are spiritual but speaking and doing are natural. Moreover these are clearly distinguished in man for a man is able to think what he does not speak, and to will what he does not do which makes clear that the spiritual and the natural in man are discriminated consequently man can pass from one to the other only through a boundary such a boundary as may be likened to a door that must first be unfastened and opened. This door stands open as it were in those who think and will from reason in accordance with the civil laws of the government and the moral laws of society for such say what they think and do as they will but the door stands shut as it were in those who think and will in opposition to those laws. Whoever attends to his volitions and consequent actions will notice that such a boundary intervenes and sometimes frequently in a single conversation or a single action. This has been premised to make clear that to act from freedom in accordance with reason means to think and will freely and thus to speak and do freely what is in accordance with reason.

72. But as few are aware that this can be a law of Divine providence for the reason chiefly that this gives a man freedom also to think evil and falsity (although the Divine providence is continually leading him to think and will what is good and true,) that this may be clearly seen the subject must be considered step by step which shall be done in the following order

- (I.) *Man possesses reason and freedom or rationality and liberty and these two faculties are in man from the Lord.*
- (II.) *Whatever a man does from freedom whether it be of*

- (ii) *Quod quicquid homo ex Libero facit, sive sit rationis vel non rationis, modo sit secundum ejus rationem, appareat illi ut ejus*
- (iii) *Quod quicquid homo ex Libero secundum suam cogitationem facit, approprietur ei sicut ejus, et remaneat*
- (iv) *Quod homo per binas illas facultates a Domino reformetur et regeneretur, et quod absque illis non possit reformari et regenerari*
- (v) *Quod homo mediis illis binis facultatibus tantum reformari et regenerari possit, quantum potest per illas adduci ad agnoscendum, quod omne bonum et verum quod cogitat et facit, sit a Domino, et non a semet*
- (vi) *Quod conjunctio Domini cum homine, et reciproca hominis cum Domino, per binas illas facultates fiat*
- (vii) *Quod Dominus binas illas facultates apud hominem illibatas ac ut sanctas in omni Divinae suae Providentiae progressionem custodiat*
- (viii) *Quod ideo Divinae Providentiae sit, ut homo ex libero secundum rationem agat*

73. (1) *Quod homini Ratio et Liberum sit, seu Rationalitas et Libertas, et quod binae illae facultates sint a Domino apud hominem* Quod homini sit facultas intelligendi, quae est rationalitas, ac facultas cogitandi, volendi, loquendi et faciendi id quod intelligit, quae est libertas, et quod binae illae facultates sint a Domino apud hominem, in transactione *De Divino Amore et Divina Sapientia* (n. 264–270, 425, et quoque supra, n. 43, 44), actum est Sed quia plura dubia de utraque illa facultate incidere possunt, cum de illis cogitatur, volo in hoc limine solum aliquid de libero agendi secundum rationem apud hominem tradere [2.] Sed primum sciendum est, quod omne liberum sit amoris, adeo ut amor et liberum unum sint, et quia amor est vita hominis, est quoque liberum vitae ejus, omne enim jucundum, quod est homini, est ex amore ejus, non aliunde datur aliquid jucundum, et ex jucundo amoris agere est ex libero, nam jucundum ducit hominem sicut flumen id quod fertur ex se secundum venam ejus Nunc quia amores sunt plures, quidam concordantes, et quidam discordantes, sequitur quod libera similiter plura sint sed in genere dantur tria libera; naturale, rationale, et spirituale [3] *Liberum naturale* est cuivis homini ex hereditate, ex hoc homo non amat aliud quam se et mundum, ejus prima vita non aliud est Et quia omnia mala ex binis illis amo-

- reason or it provided it is in accordance with his reason appears to him to be his*
- (iii.) *If however a man does from freedom in accordance with his law he is appropriated to him as his and remains*
 - (iv.) *It is by means of these two faculties that man is reformed and regenerated by the Lord and without them he cannot be reformed and regenerated*
 - (v.) *By means of these two faculties man can be so far reformed and regenerated as he can be led by means of them acknowledge that every thing good and true that he thinks and does is from the Lord and not from himself*
 - (vi.) *By means of these two faculties the conjunction of the Lord with man and the reciprocal conjunction of man with the Lord are effected*
 - (vii.) *The Lord preserves these two faculties in man unharmed and as sacred in the whole course of His Divine Providence*
 - (viii.) *Therefore it is [a law] of the Divine Providence that man shall not act from freedom in accordance with reason*

73 (1.) *Man possesses reason and freedom or rationality and liberty and these two faculties are in man from the Lord* — That man has the faculty of understanding which is rationality and the faculty of thinking willing speaking and doing what he understands which is liberty and that these two faculties are in man from the Lord has been treated of in the work on *The Divine Love and the Divine Wisdom* (n. 264-270 423 also above, n. 43 44) But as many doubts may arise respecting either of these when they are made a subject of thought at the outset I will merely advance something respecting the freedom to act in accordance with reason that is in man. (2.) First however it must be seen that all freedom is a property of love inasmuch that love and freedom are one. And as love is the life of man freedom also belongs to his life. For every enjoyment that man has is from his love no enjoyment is possible from any other source and acting from love is enjoyment is acting from freedom for a man is led by enjoyment as a thing is borne along by the current of a river. Since then there are many loves, some harmonious and some discordant it follows that there are likewise many kinds of freedom but in general three natural rational, and spiritual. (3.) *Natural freedom* every one has by inheritance. From it man loves nothing but self and the world his first life is nothing else. And as from these two loves all evils spring and thus it comes that evils belong to the love it

follows that thinking and willing evils is man's natural freedom and when he has confirmed evils in him self by reasonings he does evils from freedom in accordance with his reason. Thus his doing evils is from his faculty that is called liberty and his confirming them is from his faculty that is called rationality [4] A man's desire for example to commit adultery to defraud to blaspheme to take revenge is from the love into which he is born and when he confirms these evils in himself, and thereby makes them allowable then from the enjoyment of the love of them, he as it were freely in accordance with reason thinks and wills them and so far as civil laws do not prevent, speaks and acts accordingly. It is from the Lord's Divine providence that man is permitted to do this because he has freedom or liberty. Man is in this kind of freedom by nature because by inheritance and all those are in it who by means of reasonings have confirmed it in themselves from the enjoyment of the love of self and the world. [5] *Rational freedom* is from the love of reputation with a view to honor or gain. The enjoyment of this love lies in appearing externally as a moral man and because man loves such a reputation he does not defraud commit adultery take revenge or blaspheme and because he makes this a matter of reason he acts from freedom in accordance with his reason in sincere just chaste and friendly ways and furthermore from his reason he can advocate such conduct. But if his rational is merely natural and not spiritual such freedom is merely external freedom not internal freedom for he does not love these goods in the least inwardly but only outwardly for the sake of his reputation as has been said and for this reason the good deeds that he does are not in themselves good. He may even assert that these things ought to be done for the public welfare but this he says not from any love for the public welfare but from a love for his own honor or gain. His freedom therefore derives nothing from a love for the public welfare, neither does his reason, since this assents to his love. Consequently this rational freedom is a more internal natural freedom. This freedom too by the Lord's Divine providence remains with every one. [6] *Spiritual freedom* is from a love for eternal life. Into that love and its enjoyment no one comes except he that thinks evils to be sins and in consequence does not will them and at the same time looks to the Lord. As soon as one does this he is in that freedom. For one's ability not to will evils because they are sins and not to do them for that reason comes from internal or higher freedom the more

riori seu superiori amore ejus Hoc liberum non apparet in principio ut liberum, sed usque est at postea apparet, et tunc ex ipso libero secundum ipsam rationem agit, cogitando, volendo, loquendo et faciendo bonum et verum Hoc liberum crescit, sicut liberum naturale decrescit et fit servum, et conjungit se cum libero rationali, et hoc purificat [7.] Quisque in hoc liberum venire potest, modo velit cogitare quod vita aeterna sit, et quod jucundum et beatum vitae in tempore ad tempus, non sit nisi sicut umbra pertransiens ad jucundum et beatum vitae in aeterno in aeternum, et hoc potest homo cogitare si vult, quia ei rationalitas et libertas est, et quia Dominus, ex quo binae hae facultates sunt, continue dat ut possit

71. (11) *Quod quicquid homo ex libero facit, sive sit rationis sive non rationis, modo sit secundum ejus rationem, illi appareat ut ejus* Quid rationalitas et quid libertas, quae homini propriae sunt, non potest clarius sciri, quam per comparisonem hominum cum bestiis, his enim non est aliqua rationalitas seu facultas intelligendi, nec aliqua libertas seu facultas libere volendi, et inde illis non est intellectus et voluntas, sed pro intellectu est scientia, et pro voluntate est affectio, utraque naturalis Et quia binae illae facultates non illis sunt, ideo illis nec est cogitatio, sed pro cogitatione est visus internus, qui unum facit cum visu illarum externo per correspondentiam [2.] Unaquaevis affectio suam comparem sicut conjugem habet, affectio amoris naturalis habet scientiam, affectio amoris spiritualis intelligentiam, et affectio amoris caelestis sapientiam nam affectio absque sua compare sicut conjugem non est aliquid, est enim sicut esse absque existere, ac sicut substantia absque forma, de quibus non aliquid praedicari potest Inde est, quod omni creato insit aliquid, quod ad conjugium boni et veri referri potest, ut supra multis ostensum est In bestiis est conjugium affectionis et scientiae, affectio ibi est boni naturalis, et scientia est veri naturalis [3.] Nunc quia affectio et scientia apud illas prorsus unum agunt, et non potest affectio illarum elevari supra scientiam illarum, nec potest scientia supra affectionem, et si eleventur, elevatur utraque simul, et quia illis non est aliqua mens spiritualis, in quam seu in cujus lucem et calorem elevari possunt, ideo non illis est facultas

which is from his more internal or higher love. At first such a freedom does not seem to be freedom and yet it is and afterwards it so appears and then man acts from freedom itself in accordance with reason itself, in thinking willing speaking and doing what is good and true. This freedom increases as natural freedom decreases and becomes subservient and it conjoins itself with rational freedom and purities it. [7] Any one may come into this freedom if he is but willing to think that life is eternal and that the temporary enjoyment and bliss of life in time are but as a fleeting shadow compared with the never ending enjoyment and bliss of a life in eternity and thus a man can think if he wishes, because he has rationality and liberty and because the Lord from whom these two faculties are derived continually gives the ability.

74 (ii) *Whatever a man does from freedom whether it be of reason or not provided it is in accordance with his reason appears to him to be his*—What rationality and liberty which are peculiar to man are can be most clearly understood by a comparison of man with beasts. For beasts have no rationality or ability to understand and no liberty or ability to will freely consequently they have no understanding or will but in place of understanding they have knowledge and in place of will they have affection both of which are natural. And as they do not possess these two faculties they have no thought but in place of thought they have an internal sight which makes one by correspondence with their external sight. [2] Every affection has its mate which is like a spouse affection from natural love has knowledge affection from spiritual love understanding and affection from celestial love wisdom. For an affection without its mate as a spouse is not any thing it is as being (*esse*) without coming forth (*exterior*) or as substance without form of which nothing can be predicated. Therefore in every thing created there is something that is referable to the marriage of good and truth, as has been shown above in many places. In beasts there is a marriage of affection and knowledge the affection in them pertaining to natural good and knowledge to natural truth. [3] Since, then affection and knowledge in beasts act completely as one and their affection cannot be raised above their knowledge nor their knowledge above their affection but when ever raised are both raised together and since they have no spiritual mind into which or into the light and heat of which they can be raised therefore they have no capacity to understand that is, rationality and no capacity to will freely that is, liberty

intelligendi seu rationalitas, nec facultas libere volendi seu libertas, sed est mera affectio naturalis cum sua scientia. Affectio naturalis quae est illis, est affectio se nutriendi, habitandi, prolificandi, fugiendi et aversandi damna, cum omni scientia requisita illarum. Quia talis status vitae illarum est, non possunt cogitare, Hoc volo et non volo, nec Hoc scio, et non scio, minus Hoc intelligo et hoc amo, sed feruntur ex affectione sua per scientiam absque rationalitate et libertate. Quod ita ferantur, non est ex naturali mundo, sed ex spirituali, nam non datur aliquid in mundo naturali inconnexum a mundo spirituali, omnis causa faciens effectum inde est. Aliqua de hac re videantur etiam infra (n 96)

75. Aliter est cum homine, cui non modo affectio amoris naturalis est, sed etiam affectio amoris spiritualis, et affectio amoris caelestis. Mens enim humana est trium graduum, ut in transactione *De Divino Amore et Divina Sapientia*, in Parte tertia, ostensum est quare homo potest elevari a scientia naturali in intelligentiam spirituales, et inde in sapientiam caelestem, atque ex his duabus, intelligentia et sapientia, spectare ad Dominum, et sic conjungi Ipsi, per quod vivit in aeternum. at haec elevatio quoad affectionem non daretur, nisi ei esset facultas elevandi intellectum ex rationalitate, ac volendi id ex libertate. [2.] Homo per binas has facultates potest cogitare intra se de illis quae percipit sensibus sui corporis extra se, et quoque potest superius cogitare de illis quae inferius cogitat, quisque enim potest dicere, Hoc cogitavi et hoc cogito, tum Hoc volui et hoc volo, tum etiam Hoc intelligo quod ita sit, Hoc amo quia tale est, et sic porro; inde patet, quod homo supra cogitationem etiam cogitet, et hanc videat sicut infra se hoc homini est ex rationalitate et ex libertate, ex rationalitate quod possit superius cogitare ex libertate quod ex affectione velit ita cogitare. nam nisi ei foret libertas ita cogitandi, non foret ei voluntas, et inde nec cogitatio. [3.] Quapropter illi, qui non volunt intelligere aliud quam quod mundi et ejus naturae est, et non quid bonum et verum morale et spirituale, non possunt elevari a scientia in intelligentiam, et minus in sapientiam, nam facultates illas obstipaverunt; quare faciunt se non plus homines, quam quod ex rationalitate

they have merely natural affection with its knowledge. The natural affection that they possess is an affection for providing themselves food, shelter and offspring and for escaping or avoiding injury with all requisite knowledge of these things. Such being the state of their life, they have no ability to think. Thus I wish or do not wish this I know or do not know or still less, this I understand and this I love but from their affection by means of their knowledge they are borne along without rationality or liberty. They are so borne along not from the natural world but from the spiritual. For there is nothing in the natural world unconnected with the spiritual world. From that world is every cause that produces an effect. Something on this subject may be seen below (n. 96)

75 With man it is otherwise. He has not only affection from natural love, but also affection from spiritual love, and affection from celestial love. For the human mind is of three degrees, as shown in Part Third of the work on *The Divine Love and the Divine Wisdom*. Consequently a man can be raised up from natural knowledge into spiritual understanding and from that into celestial wisdom and from these two understanding and wisdom he can look to the Lord, and thus be conjoined with Him whereby he lives forever. But this exaltation in respect to affection would not be possible unless man had from rationality an ability to raise the understanding and from liberty an ability to will this. (2.) By means of these two faculties man has the ability to reflect within himself upon those things that he perceives outside of himself by means of the bodily senses. He also has the ability to think above about what he is thinking below. For one can say. Thus I have thought and thus I now think also. Thus I have willed and thus I now will or again. Thus I understand to be true, thus I love because it is such and so on. From this it is clear that man thinks above thought, seeing it as if beneath him. This ability man has from rationality and from liberty from rationality this capacity for higher thought, from liberty the capacity to will from affection to so think. For without the liberty so to think he would not have the will, and consequently not the thought. (3.) For this reason those that have no wish to understand any thing except what pertains to the world and its nature and no wish to understand what moral and spiritual good and truth are cannot be raised from knowledge into understanding still less into wisdom for they have closed up these capacities and therefore make themselves to be men no further than hav

et libertate insita possint intelligere si volunt, et quoque quod possint velle. Ex his binis facultatibus est homini quod possit cogitare, et ex cogitatione loqui. In reliquis non sunt homines, sed bestiae, et quidam ex abusu facultatum illarum bestius peiores.

76. Quisque ex rationalitate non obvelata videre aut comprehendere potest, quod homo absque apparentia quod sit ejus, non possit in aliqua affectione sciendi esse, nec in aliqua affectione intelligendi, nam omne jucundum et volupe, ita omne voluntatis, est ex affectione quae amoris. Quis potest aliquid velle scire, et velle intelligere, nisi ei aliquid volupe affectionis sit? et quis potest habere id volupe affectionis, nisi id quo afficitur appareat sicut ejus? Si nihil ejus, sed omne alterius esset, hoc est, si quis ex suis affectionibus infunderet aliquid in mentem alterius, cui nullae affectiones sciendi et intelligendi sicut ex se forent, num reciperet, immo num posset recipere? Essetne sicut id quod vocatur brutum et stipes? Inde manifeste constare potest, quod tametsi omnia influunt, quae homo percipit et inde cogitat et scit, et secundum perceptionem vult et facit, usque Providentiae Divinae Domini sit, ut id appareat sicut hominis, nam, ut dictum est, alioqui homo nihil reciperet, ita non aliqua intelligentia et sapientia donari posset. Notum est, quod omne bonum et verum, non sit hominis, sed sit Domini, et tamen quod appareat homini sicut ejus, et quia omne bonum et verum ita apparet, etiam omnia ecclesiae et caeli, proinde omnia amoris et sapientiae, tum charitatis et fidei, ita apparent, et tamen nihil eorum hominis est. Illa recipere a Domino nemo potest, nisi appareat ei percipere illa sicut a se. Ex his constare potest veritas hujus rei, quod quicquid homo ex libero facit, sive sit rationis vel non rationis, modo sit secundum ejus rationem, illi appareat ut ejus.

77. Quis non potest ex facultate sua, quae vocatur rationalitas, intelligere, quod hoc aut illud bonum sit utile communi, et quod hoc aut illud malum sit noxium communi? ut quod justitia, sinceritas, et castitas conjugii, sint utiles communi, et quod injustitia, insinceritas et scortatio cum aliorum uxoribus, sint noxiae communi, consequenter quod mala haec in se sint damna, et quod bona illa in se sint emolumenta. Quis itaque non potest illa rationis

ing an ability to understand, if they will and an ability to so will from the rationality and liberty implanted in them. From these two faculties man is able to think and to speak from thought in all other things men are not men but beasts and some, from the abuse of these faculties are worse than beasts.

76 From an unobscured rationality any one can see or comprehend that it is only from an appearance that it is his that man can be in any affection for knowing or in any affection for understanding. For every enjoyment and pleasure and therefore every thing of the will, is from affection which belongs to love. Who can wish to know any thing or to understand any thing unless he has some pleasure from affection? And who can possess this pleasure of affection unless that which moves the affection appears to be his? If nothing were his but everything another's in other words if any one from his own affections should pour something into the mind of another who had no affection for knowing and understanding as if from himself would the other receive it or even possess the ability to receive it? Would he not be like what is called a dullard and a stock? (2.) From this it is clearly evident that although a thing that man perceives, and thinks and knows therefrom and wills and does in accord with the perception flows into him nevertheless it is made by the Lord's Divine providence to appear to be man's for otherwise as has been said the man could receive nothing and therefore he could be endowed with no understanding or wisdom. It is acknowledged that every thing good and true is the Lord's and not man's and yet that it appears to man to be his and because every thing good and true so appears all things of the church and of heaven, consequently all things of love and wisdom and of charity and faith so appear and yet nothing of these is man's. Unless it is made to appear to man that he perceives these things as if from himself he has no ability to receive them from the Lord. From all this the truth of the matter can be seen, namely that whatever one does from freedom whether it be of reason or not provided it is in accordance with his reason appears to him to be his.

77 With his faculty called rationality who is not able to understand that this or that good is useful to society and that this or that evil is harmful to it for example, that justice sincerity and the chastity of marriage are useful to society and that injustice, insincerity and adulterous relations with the wives of others are harmful to it consequently that these evils in themselves are injuries, and that the goods in themselves are bene

suae facere, modo velit? Rationalitas ei est, et libertas ei est, et tantum ejus rationalitas et libertas nudatur, apparet, moderatur et dat percipere et posse, quantum mala illa apud se propterea fugit, et quantum hoc facit, tantum bona illa, ut amicus amicos, spectat [2.] Ex his dein potest homo ex facultate sua, quae vocatur rationalitas, concludere ad bona quae utilia communi sunt in spirituali mundo, et ad mala quae ibi noxia sunt, si modo pro malis percipiat peccata, et pro bonis opera charitatis. Hoc quoque potest homo rationis suae facere, modo velit, quoniam rationalitas et libertas ei sunt, et tantum ejus rationalitas et libertas nudantur, apparent, moderantur et dant percipere et posse, quantum mala illa ut peccata fugit, et quantum hoc facit, tantum bona charitatis, ut proximus proximum ex amore utrinque, spectat [3.] Nunc quia Dominus propter receptionem et conjunctionem, vult, ut quicquid homo libere facit secundum rationem, appareat illi sicut ejus, et hoc est secundum ipsam rationem, sequitur quod homo possit ex ratione, quia est ejus aeterna felicitas, velle, et ex implorata Divina Domini potentia, id facere

78. (iii) *Quod quicquid homo ex libero secundum suam cogitationem facit, appropriatur ei sicut ejus, et remaneat;* causa est, quia proprium hominis et liberum ejus unum faciunt, proprium hominis est vitae ejus, et quod homo ex vita facit hoc ex libero facit, tum proprium hominis est quod est amoris ejus, nam amor est vita cujusvis, et quod homo ex amore vitae suae facit, hoc ex libero facit. Quod homo ex libero faciat secundum cogitationem, est causa, quia id quod vitae seu amoris alicujus est, hoc etiam cogitatur, et cogitatione confirmatur, et cum confirmatum est, tunc ex libero secundum cogitationem id facit [2.] Nam quicquid homo facit, ex voluntate per intellectum facit, ac liberum est voluntatis, et cogitatio est intellectus. Potest etiam homo ex libero contra rationem agere, tum ex non libero secundum rationem, sed haec non appropriantur homini, sunt modo oris et corporis ejus, et non spiritus seu cordis ejus, at quae spiritus et cordis ejus sunt, dum etiam fiunt oris et corporis, illa appropriantur homini. Quod ita sit, per multa illustrari potest, sed hoc hujus loci non est [3.] Per appropriari homini intelli-

fits? Who therefore is not able, if he will, to make these distinctions matters of reason? He has rationality and he has liberty and so far as he for these reasons shuns these evils in himself are his rationality and liberty uncovered and made manifest, and so far do they regulate, and give perception and ability and so far as this is done man looks to these goods as a friend looks to his friends. [2.] From all this man is able afterwards from his faculty which is called rationality to draw conclusions about such goods as are useful to society in the spiritual world, and about the evils that are harmful there if in place of evils he understands sins, and in place of goods works of charity. Thus a man is able, if he will to make a matter of his reason, since he has rationality and liberty. And so far as he shuns these evils as sins are his rationality and liberty uncovered and made manifest, and so far they regulate and give perception and ability and so far as this is done he looks to the goods of charity as neighbor looks to neighbor from mutual love. [3.] Since, then it is the Lord's will for the sake of reception and conjunction that whatever a man does freely in accordance with reason should appear to him to be his and this is in accordance with reason itself it follows that man is able from his reason to will this on the ground that it constitutes his eternal happiness and by the Lord's Divine power when it is invoked, is able to do it.

78 (iii.) *Whatever a man does from freedom in accordance with his thought is appropriated to him as his and remains*—This is because man's own (*proprium*) and his freedom make one. Man's own belongs to his life and what a man does from his life he does from freedom. Again man's own belongs to his love for every one's life is his love and what a man does from his life's love he does from freedom. From his freedom man acts in accordance with his thought, for the reason that whatever belongs to one's life or love becomes a subject of thought and is confirmed by his thought and when it has been confirmed he does it from freedom in accordance with his thought. [2.] For whatever a man does he does from the will by means of the understanding and freedom belongs to the will, and thought to the understanding. Moreover from freedom man is able to act contrary to reason, also to act in accordance with reason and not from freedom but what is so done is not appropriated to the man it belongs merely to his lips and body not to his spirit and heart. But whatever is from his spirit and heart, when it comes to be also of the lips and body is appropriated to him. That this is so could be shown by many illustrations but this is not the place for them. [3.] To be appropriated to man

gitur intrare vitam ejus, et fieri vitae ejus, consequenter fieri proprium ejus. Quod autem non sit aliquod proprium hominis, sed quod appareat ei sicut sit, in sequentibus videbitur. Hic solum, quod omne bonum, quod homo ex libero secundum rationem agit, approprietur ei sicut suum, quia in cogitando, volendo, loquendo et faciendo, apparet ei sicut suum, attamen bonum non est hominis, sed est Domini apud hominem (videatur supra n. 76). Quomodo autem malum homini appropriatur, in suo articulo videbitur.

79. Dicitur quod id quod homo ex libero secundum cogitationem suam facit, etiam remaneat, nam nihil quicquam quod homo sibi appropriavit, eradicari potest, factum enim est amoris et simul rationis ejus, seu voluntatis et simul intellectus ejus, et inde vitae ejus. Potest hoc quidem removeri, sed usque non ejici, et cum removetur, transfertur sicut a centro ad peripherias, et ibi moratur: hoc intelligitur per quod remaneat [2.] Ut pro exemplo si homo in pueritia et adolescentia appropriaverit sibi quoddam malum faciendo id ex jucundo amoris ejus, ut si defraudaverit, blasphemaverit, vindicaverit, scortatus sit, tunc quia ex libero secundum cogitationem fecerat illa, etiam appropriavit illa sibi, at si postea paenitentiam agit, fugit illa, et aspicit illa ut peccata quae aversanda sunt, et sic ex libero secundum rationem desistit ab illis, tunc appropriantur illi bona, quibus mala illa opposita sunt. Haec bona tunc centrum faciunt, et remonent mala versus peripherias, ulterius et ulterius secundum aversionem et aversionem illorum. At usque illa non possunt ita ejici, ut dici queant exstirpata, sed usque per remotiorem illam apparere possunt sicut exstirpata, quod fit per quod homo a Domino detineatur a malis, et teneatur in bonis. Ita fit cum omni malo hereditario, et similiter cum omni malo actuali hominis [3.] Hoc quoque testatum vidi per experientiam apud aliquos in caelo, qui quia a Domino tenebantur in bono, putabant se absque malis esse, sed ne crederent bonum, in quo erant, illorum proprium⁽¹⁾ esse, demissi sunt e caelo, et remissi in sua mala, usque dum agnoscerent quod in malis essent a se, sed in bonis a Domino, post quam agnitionem in caelum reducti sunt [4.] Sciatur itaque, quod bona illa non aliter appropriantur

means to enter into his life and to become a part of his life consequently to become his own. Yet there is nothing as will be shown in what follows that is man's own it merely seems to him as if it were. Here it needs only to be said that every good that a man does from freedom in accordance with reason is appropriated to him as his, because in the thinking the willing the speaking and the doing it appears to him to be his nevertheless, the good is not man's but the Lord's in man (as may be seen above, n. 76) How evil is appropriated to man will be seen in the proper place.

79 It is also said that whatever one does from freedom in accordance with his thought remains, since nothing that a man has appropriated to himself can be eradicated for it has come to be of his love and at the same time of his reason or of his will and at the same time of his understanding and consequently of his life. It can be removed, but it cannot be eliminated and when removed it is as it were transferred from the centre to the circumference, and there it stays. This is what is meant by its remaining. [2.] For instance if a man in his boyhood and youth has appropriated to himself a certain evil by doing it from the enjoyment of his love, like fraud or blasphemy or revenge or fornication as these things have been done from freedom in accordance with his thought, he has appropriated them to himself but if he afterwards repents of them shuns them and looks upon them as sins that must be hated and thus refrains from them from freedom in accordance with reason then the good things to which those evils are opposed are appropriated to him. These goods then constitute the centre and remove the evils toward the circumferences further and further to the extent that he loathes and turns away from them. Nevertheless they cannot be so cast out as to be said to be extirpated, although by such removal they may appear to be extirpated, which is effected by man's being withheld from evils and held in goods by the Lord. Thus is true both of all man's inherited evil and of all his actual evil. [3.] Moreover I have seen this proved by experience with some in heaven who thought themselves to be free from all evil, because they were held in good by the Lord. But lest these should believe the good in which they were to be their own, they were let down from heaven and again let into their evils until they acknowledged that from themselves they were in evils, and were in goods only from the Lord. After this acknowledgment they were led back into heaven. [4.] Let it be understood therefore, that these

homini, quam quod constanter sint Domini apud hominem, et quod quantum homo hoc agnoscit, tantum det Dominus, ut bonum appareat homini sicut ejus, hoc est, ut appareat homini amare proximum seu habere charitatem sicut a se, credere seu fidem habere sicut a se, facere bonum ac intelligere verum, ita sapere sicut a se ex quibus illustratus videre potest, qualis est et quam fortis est apparentia, in qua Dominus vult ut homo sit, et hoc vult Dominus propter salvationem ejus, nam nemo absque illa apparentia salvari potest De his etiam videantur quae supra (n 42-45), ostensa sunt

80. Non appropriatur homini aliquid quod solum cogitat, immo nec quod cogitat velle, nisi simul velit id in tantum, ut etiam, dum copia datur, faciat illud Causa est, quia dum homo facit illud inde, ex voluntate per intellectum, seu ex voluntatis affectione per intellectus cogitationem, facit illud quamdiu autem est solius cogitationis, non potest appropriari, quia intellectus non se conjungit cum voluntate, seu non cogitatio intellectus cum affectione voluntatis, sed voluntas et hujus affectio se conjungit cum intellectu et ejus cogitatione, ut multis ostensum est in transactione *De Divino Amore et Divina Sapientia*, in Parte Quinta Hoc intelligitur per haec Domini verba,

“Non quod intrat in os, immundum reddit hominem, sed quod” ex corde “per os exit, immundum reddit hominem” (*Matth xv 11, 17, 18, 19*)

per “os” in sensu spirituali intelligitur cogitatio, quoniam cogitatio loquitur per os, et per “cor” in illo sensu intelligitur affectio quae est amoris. si homo ex hac cogitat et loquitur, tunc immundum se reddit Per “cor” etiam significatur affectio quae amoris seu voluntatis, et per “os” cogitatio quae est intellectus, apud *Lucam* (vi 45).

81. Mala quae homo licita credit, tametsi non facit illa, etiam ei appropriantur, nam licitum in cogitatione est ex voluntate, est enim consensus Quare cum homo credit aliquod malum licitum, solvit vinculum internum pro illo, ac detinetur a faciendo illud solum per vincula externa, quae sunt timores Et quia spiritus hominis favet isti malo, ideo remotis vinculis externis ex licito facit illud,

goods are appropriated to man only in the sense that they are always the Lord's in man and that so far as man acknowledges this the Lord grants that the good may appear to man to be his that is, that it may appear to man that he loves the neighbor or has charity as if it were from himself, that he believes or has faith as if it were from himself, that he does good and understands truths and thus is wise as if it were from himself. From all this any one who is enlightened can see the nature and strength of the appearance in which the Lord wills man to be and thus the Lord wills for the sake of man's salvation for without this appearance no one could be saved. On this subject see what has been shown above (n. 42-45)

80 Nothing that a man merely thinks, nor even that which he thinks to will, is appropriated to him unless at the same time he so far wills it as to do it if opportunity offers. This is because when man so does anything he does it from the will through the understanding or from the affection of the will through the thought of the understanding but so long as it is a matter of thought alone it cannot be appropriated because the understanding does not then conjoin itself with the will or the thought of the understanding with the affection of the will but the will with its affection conjoins itself with the understanding and its thought, as has been shown in many places in Part Fifth of the work on *The Divine Love and the Divine Wisdom*. This is meant by the words of the Lord

Not that which entereth into the mouth maketh the man unclean, but that which goeth out of the heart through the mouth, this maketh the man unclean " (Matt. xv 11 also 17 18 19).

In the spiritual sense the mouth means thought, because though speaks by means of the mouth while the heart means in that sense, affection which belongs to the love. When a man thinks and speaks from that affection he makes himself unclean. Again in *Luke* (vi. 45) the heart signifies affection which pertains to the love or will, and the mouth signifies thought which pertains to the understanding

81 Again, such evils as a man believes to be allowable even though he does not do them are appropriated to him since whatever is made allowable in the thought comes from the will for there is then consent. When therefore, a man believes any evil to be allowable, he releases it from internal restraint and is withheld from doing it only by external restraints which are fears. And because his spirit then favors that evil whenever

ac interea continue facit illud in suo spiritu Sed de hac re videatur in *Doctrina Vitae pro Nova Hierosolyma* (n. 108-113)

82. (iv) *Quod homo per binas illas facultates a Domino reformetur et regeneretur, et quod absque illis non possit reformari et regenerari Dominus docet,*

Quod nisi quis generatur denuo, non possit videre Regnum Dei (*Joh.* iii 3, 5, 7)

Sed quid sit generari denuo seu regenerari, paucis notum est causa est, quia non notum fuit quid amor et charitas, et inde nec quid fides, nam qui non scit quid amor et charitas, non scire potest quid fides, quoniam charitas et fides unum faciunt, sicut bonum et verum, et sicut affectio quae voluntatis et cogitatio quae intellectus de qua unione in transactione *De Divino Amore et Divina Sapientia* (n 427-431) tum in *Doctrina Novae Hierosolymae* (n 13-24) at supra (n 3-20) videatur

83. Causa quod nemo venire possit in regnum Dei, nisi denuo generatus sit, est quia homo ex hereditario a parentibus nascitur in omnis generis mala, cum facultate quod per remotionem malorum istorum possit fieri spiritalis, et nisi fiat spiritalis, non potest venire in caelum, a naturali fieri spiritalis est renasci seu regenerari Ut autem sciatur, quomodo homo regeneratur, haec tria considerata sunt qualis ejus status primus est, qui est status damnationis, qualis ejus status secundus est, qui est status reformationis, et qualis ejus status tertius est, qui est status regenerationis [2.] *Status hominis primus, qui est status damnationis*, est cuius homini ex hereditario a parentibus, homo enim nascitur inde in amorem sui et in amorem mundi, et ex his ut fontibus in mala omnis generis Jucunda illorum amorum sunt ex quibus ducitur, et jucunda faciunt, ut nesciat quod in malis sit, omne enim jucundum amoris non sentitur aliter quam sicut bonum, quare etiam homo nisi regeneratur non scit aliter quam quod se et mundum amare super omnia, sit ipsum bonum, et quod dominari super omnes, et possidere omnium aliorum opes, sit summum bonum Inde etiam est omne malum, nam nullum alium spectat ex amore, quam se solum, et si spectat alium ex amore, est sicut diabolus diabo-

external restraints are removed he does it as allowable and in the mean time continually does it in his spirit. But respecting this see the *Doctrine of Life for the New Jerusalem* (n. 108-113)

82 (11) *It is by means of these two faculties that man is reformed and regenerated by the Lord and without them he can not be reformed and regenerated*—The Lord teaches that

Except a man be born again he cannot see the kingdom of God (*John* iii. 3, 5, 7).

But very few have known what it is to be born again or regenerated for the reason that it has not been known what love and charity are nor therefore what faith is for if one does not know what love and charity are he cannot know what faith is since charity and faith make one like good and truth and like affection which belongs to the will and thought which belongs to the understanding. Respecting this union see the work on *The Divine Love and the Divine Wisdom* (n. 427-431) also *The Doctrine of the New Jerusalem* (n. 13-24) and above (n. 3-70)

83 No one can come into the kingdom of God unless he has been born again for the reason that man by inheritance from his parents is born into evils of every kind but with an ability to become spiritual by the removal of those evils and unless he becomes spiritual he cannot come into heaven. From being natural to become spiritual is to be born again or regenerated. But to understand how man is regenerated these three things must be considered what his first state is which is a state of damnation what his second state is which is a state of reformation and what his third state is which is a state of regeneration. [2] *Man's first state which is a state of damnation* every one has his inheritance from his parents for man is thereby born into the love of self and love of the world and from these as fountains into evils of every kind. It is by the enjoyments of these loves that he is led and these enjoyments cause him not to know that he is in evils for no enjoyment of a love is felt otherwise than as a good consequently unless a man is regenerated he knows no otherwise than that to love himself and the world above all things is goodness itself and to rule over all, and to possess the wealth of all is the highest good. Moreover this is the source of all evil for a man then from love looks to no one but himself or if from love he looks to another it is as a devil looks to a devil or a thief to a thief when they act together [3] Those who from the enjoyment

lum, ac sicut fur furem, quando unum agunt [3.] Illi qui istos amores, ac mala ex illis scaturientia, ex jucundo illorum apud se confirmant, manent naturales et fiunt sensuales corporei, ac in propria cogitatione, quae est spiritus eorum, insaniunt, sed usque possunt, dum in mundo sunt, rationaliter et sapienter loqui et agere, sunt enim homines, et inde illis rationalitas et libertas, sed quoque id faciunt ex amore sui et mundi. Hi post mortem, cum fiunt spiritus, non possunt aliud jucundum habere, quam illud quod in spiritu suo habuerunt in mundo, et id jucundum est jucundum amoris infernalis, quod vertitur in injucundum, dolorificum et durum, quod in Verbo intelligitur per cruciatum et ignem infernalem. Ex his patet, quod primus status hominis sit status damnationis, et quod in illo sint, qui non patiuntur se regenerari [4.] *Status hominis secundus, qui est status reformationis*, est cum homo incipit cogitare de caelo ex gaudio ibi, et sic de Deo, a quo illi caeli gaudium. Sed hoc cogitat primum ex jucundo amoris sui, gaudium caeli est illi id jucundum, sed quamdiu jucundum illius amoris, una cum jucundis malorum inde scaturientium regnat, non potest aliud intelligere, quam quod ad caelum venire sit fundere preces, auscultare praedicationes, obire Sanctam Cenam, dare pauperibus, opitulari egenis, impendere templis, conferre spartas xenodochiis, et similia alia. Homo in hoc statu nec scit aliter, quam quod solum cogitare illa quae religio docet, salvet, sive sit id quod vocatur fides, sive id quod vocatur fides et charitas. Quod non aliter intelligat, quam quod illa cogitare, salvet, est quia nihil cogitat de malis, in quorum jucundis est, et quamdiu jucunda illorum remanent, etiam mala remanent, jucunda illorum sunt ex concupiscentia illorum, quae continue spirat illa, et quoque producit illa, dum non aliquis timor detinet [5.] Quamdiu mala in illorum amoris concupiscentiis et inde jucundis manent, non est aliqua fides, charitas, pietas, cultus, nisi solum in externis, quae apparent coram mundo sicut sint, sed usque non sunt. Comparari possunt aquis ex impuro fonte emanantibus, quae bibi non possunt. Quamdiu homo talis est, ut cogitet de caelo et de Deo ex religione, et nihil de malis ut peccatis, est adhuc in statu primo at in statum secundum seu reformationis venit, dum incipit cogi-

of these loves confirm in themselves these loves and the evils flowing from them remain natural and become corporeal sensual and in their own thought, which is the thought of their spirit are insane. Nevertheless while they remain in the world they are able to speak and act rationally and wisely because they are men and to consequence possess rationality and liberty but even this they do from love of self and the world. After death, when they become spirits they are incapable of any other enjoyment than that which they had in spirit while in the world and that enjoyment is the enjoyment of infernal love which is then turned into what is undelightful painful and terrible and this is what is meant in the Word by torment and hell fire. All this makes clear that man's first state is a state of damnation and that those are in it who do not permit themselves to be regenerated. [4] *Man's second state which is the state of reformation* is that in which he begins to think about heaven with reference to the joy of heaven and from this about God who is to him the source of heavenly joy. But at first this thought springs from the enjoyment of love of self which enjoyment is to him heavenly joy. And as long as he is ruled by the enjoyment of that love together with the enjoyments of the evils that flow from it, he must needs think that he draws near to heaven by pouring out prayers, listening to preachings going to the Holy Supper giving to the poor helping the needy spending money on churches contributing to hospitals and so on. A man in this state knows no otherwise than that he is saved by mere thought about those things that religion teaches and that this is either what is called faith or what is called faith and charity. He has no other idea than that he is saved by so thinking because he gives no thought to the evils that he finds enjoyment in, and as long as their enjoyments remain the evils remain. The enjoyments of evil are from lust for them that continually inspires them and when no fear prevents brings them forth. [5] So long as evils continue in the lusts of their love and the consequent enjoyments there is no faith charity piety or worship except in mere externals which to the world seem real, and yet are not. These may be compared to water issuing from an impure fountain which no one can drink. *Man continues in the first state as long as he thinks from religion about heaven and about God and yet gives no thought to evils as sins* and he comes into the second state or the state of reformation when he begins to think that there is such a thing as sin and still more when he thinks that this or that is a sin and when he

tare quod peccatum sit, et magis quod hoc et illud peccatum sit, et cum aliquantisper explorat id apud se, et non vult illud [6.] *Status hominis tertius, qui est status regenerationis*, excipit, et continuatur statui priori Inchoat cum homo desistit a malis ut peccatis, et progreditur sicut fugit illa, ac perficitur sicut pugnat contra illa, et tunc sicut vincit ex Domino, regeneratus est Apud illum, qui regeneratur, vertitur ordo vitae, fit a naturali spiritualis, nam naturale separatum a spirituali est contra ordinem, et spirituale est secundum ordinem, quare homo regeneratus agit ex charitate, et illud fidei suae facit quod ejus charitatis est Sed usque non fit plus spiritualis, quam quantum in veris est, nam omnis homo per vera, et per vitam secundum illa, regeneratur, per vera enim scit vitam, et per vitam facit illa, ita conjungit bonum et verum, quod est conjugium spirituale, in quo est caelum

85. Quod homo per binas illas facultates, que vocantur rationalitas et libertas, reformetur et regeneretur, et quod absque illis reformari et regenerari non possit, est quia per rationalitatem potest intelligere et scire quid malum et quid bonum, et inde quid falsum et verum, et per libertatem potest velle id quod intelligit et scit Sed quamdiu jucundum amoris mali regnat, non potest libere velle bonum et verum, et illa rationis suae facere, quare non potest illa sibi appropriare, nam ut supra ostensum est, illa quae homo ex libero secundum rationem agit, illi appropriantur ut ejus, et nisi appropriantur ut ejus, homo non reformatur et regeneratur et tunc primum ex jucundo amoris boni et veri agit, quando jucundum amoris mali et falsi remotum est, nam duo jucunda amoris sibi opposita non simul dantur Ex jucundo amoris agere, est ex libero, et quia ratio favet amori, etiam est secundum rationem

86. Qua homini tam malo quam bono rationalitas et libertas est, potest tam malus quam bonus intelligere verum et facere bonum, sed malus non potest ex libero secundum rationem, bonus autem potest, quia malus est in jucundo amoris mali, bonus autem in jucundo amoris boni Quare verum quod homo malus intelligit, et bonum quod facit, ei non appropriantur, sed appropriantur homini bono, et absque appropriatione sicut ejus, non datur

examines it in himself to some extent, and refrains from willing it. [8] *Man's third state which is a state of regeneration* takes up and continues the former state. It begins when man refrains from evils as sins and it progresses as he shuns them and is perfected as he fights against them and as he from the Lord conquers them he is regenerated. With one who is regenerated the order of life is reversed from being natural he becomes spiritual for when the natural is separated from the spiritual it is contrary to order while the spiritual is in harmony with order. Consequently the regenerate man acts from charity and what ever belongs to his charity he makes to be of his faith also. Yet he becomes spiritual only so far as he is in truths for man is regenerated only by means of truths and a life in accordance with them for by means of truths he knows what life is and by means of the life he does the truths, and thus he conjoins good and truth which is the spiritual marriage in which heaven is.

85 By means of these two faculties, called rationality and liberty man is reformed and regenerated and without them he cannot be reformed and regenerated for it is by means of rationality that he is able to understand and know what is evil and what is good and thus what is false and what is true and it is by means of liberty that he is able to will what he understands and knows. But so long as enjoyment from the love of evil rules he is not able to will freely what is good and true and to make these to be of his reason, and cannot therefore appropriate them to himself. For as shown above it is that which a man does from freedom in accordance with reason that is appropriated to him as his and unless good and truth are appropriated as his man is not reformed and regenerated. Again man does not act from an enjoyment of the love of good and truth until the enjoyment from the love of evil and falsity has been removed for two kinds of enjoyment from love that are opposites are not possible at the same time. Acting from an enjoyment of love is acting from freedom and since reason favors the love, this is also acting in accordance with reason.

86 As the evil man as well as the good man has rationality and liberty so the evil man as well as the good man is able to understand truth and do good but while the good man is able to do this from freedom in accordance with reason the evil man is not because the evil man is in the enjoyment of the love of evil while the good man is in the enjoyment of the love of good. Consequently the truth that the evil man understands and the good that he does are not appropriated to him while to the good man good and truth are appropriated and without appropriation as one's own there is no reformation nor regener-

reformatio et regeneratio, sunt enim mala cum falsis apud malos sicut in centro, ac bona cum veris in peripheriis, at bona cum veris apud bonos sunt in centro, ac mala cum falsis in peripheriis et utrinque illa quae centri sunt, se effundunt usque ad peripherias, sicut ab igne in centro calor, et a gelu in centro frigus Ita bona in peripheriis apud malos conspurcantur a malis centri, et mala in peripheriis apud bonos mitescunt a bonis centri quae causa est, quod mala regeneratum non damnent, ac bona non regeneratum non salvent

87. (v) *Quod homo medius illis binis facultatibus tantum reformari et regenerari possit, quantum potest per illas adduci ad agnoscendum, quod omne verum et bonum, quod cogitat et facit, sit a Domino, et non a semet* Quid reformatio et quid regeneratio, mox supra dictum est, tum quod homo per binas illas facultates, quae sunt rationalitas et libertas, reformetur et regeneretur et quia hoc per illas fit, ideo de illis adhuc aliqua dicentur Homo ex rationalitate habet quod possit intelligere, et ex libertati quod possit velle, utrumque sicut a se; at posse ex libero velle bonum, et inde secundum rationem id agere, non potest nisi regeneratus Malus solum potest ex libero velle malum, ac id secundum cogitationem, quam per confirmationes sicut rationis facit, id agere, malum enim potest aequè confirmari, sicut bonum, sed malum per fallacias et apparentias, quae dum confirmantur fiunt falsa, et cum confirmatum est, apparet sicut rationis

88. Quisque cui aliqua cogitatio ex interiori intellectu est, potest videre, quod posse velle et posse intelligere, non sit ab homine, sed ab Ipso cui ipsum Posse est, hoc est, cui Posse est in sua essentia Cogita modo, unde est Posse Annon ab Ipso, cui id est in ipsa sua potentia, hoc est, cui id est in Ipso, et sic ab Ipso? Quare posse in se est Divinum Ad omne posse erit copia, quae danda est, et sic determinatio ab interiori seu superiori se Oculus non potest videre a se, nec auris audire a se, neque os loqui a se, aut manus facere a se, copia et inde determinatio a mente erit Nec potest mens cogitare et velle hoc aut illud a se, nisi aliquid interius aut superius sit quod mentem ad id determinat Simile est cum posse intelligere et posse velle haec non dari possunt ab alio

ation. For in the wicked evils with falsities are as it were in the centre, while goods with truths are in the circumferences but in the good, goods with truths are in the centre and evils with falsities are in the circumferences and in both cases that which is at the centre flows out even to the circumferences as heat from a central fire, or as cold from a central frigidity. Thus in the evil the goods in the circumferences are defiled by the evils at the centre while in the good, the evils in the circumferences are moderated by the goods at the centre. This is why evils do not damn the regenerate man and goods do not save the unregenerate man.

87 (v) *By means of these two faculties man can be so far reformed and regenerated as he can be led by means of them to acknowledge that every thing good and true that he thinks and does is from the Lord and not from himself*—It has been told just above what reformation is and what regeneration is also that man is reformed and regenerated by means of the two faculties, rationality and liberty and since it is by means of these that this is done, something further shall be said about them. It is from rationality that man has the ability to understand and from liberty that he has the ability to will in both cases as if it were done from himself. Nevertheless, none but a regenerate man has the ability to will good from freedom and thus do it in accordance with reason. An evil man is able from freedom to will evil only and to do evil in accordance with the thought that he makes by confirmations to appear rational. For evil can be confirmed as easily as good although evil is confirmed by means of fallacies and appearances, which become falsities when they are confirmed and when any thing has been confirmed it appears to be brought into harmony with the reason.

88 Every one who has any thought from interior understanding can see that the power to will and the power to understand are not from man but are from Him who possesses Power itself that is Power in its essence. Consider what this source of power is. Is it not from Him who has it in its very potency that is, who has it in Himself and thus from Himself? Power in itself therefore, is Divine. Every power must have a supply that must be imparted to it, and thus a determination from what is more internal or higher than itself. The eye has no power to see from itself nor has the ear power to hear from itself, nor the mouth to speak from itself, nor the hand to act from itself the supply and consequent determination must be from the mind. Nor has the mind from itself the power to think and to will one thing or another apart from something more internal or higher that determines the mind to it. It is the same with the power to

understand and the power to will these can come only from Him who has in Himself the power to will and the power to understand [2] All this makes clear that these two faculties called rationality and liberty are from the Lord and not from man and as they are from the Lord it follows that man wills and understands nothing whatever from himself, but only as if it were from him self. Any one can be convinced that this is true who knows and believes that the volition of every good and the understanding of every truth are not from man but from the Lord. The Word teaches in *ſ hn* (iii. 7. xv. 5) that

A man can receive nothing from himself, and can do nothing from himself

89 Since then all willing is from love and all understanding is from wisdom, it follows that the power to will must be from the Divine love and the power to understand from the Divine wisdom and thus both must be from the Lord who is Divine love itself and Divine wisdom itself and from this it follows that to act from freedom in accordance with reason can be from no other source. And as freedom like love is inseparable from willing so all action is in accordance with reason. But there is in man an interior and an exterior willing and he can act in accordance with the exterior and not at the same time in accordance with the interior as the hypocrite or the flatterer does and yet such exterior willing is from freedom since it is from a love of appearing something else than what one is or it is from a love of some evil that one has in mind from a love of the interior will. And yet, as just said, an evil man is unable to do any thing from freedom in accordance with his reason except what is evil. From freedom in accordance with reason he has no ability to do good. He can do good, to be sure, but not from that interior freedom which is his own freedom the freedom from which his exterior freedom takes its quality of not being good.

90 It is said that man can be so far reformed and regenerated as he can be led by means of these two faculties to no knowledge that every thing good and true that he thinks and does is from the Lord and not from himself. It is only by means of these two faculties, that man can acknowledge this because these faculties are from the Lord and are the Lord in man as is clear from what has already been said. It therefore follows that man can make this acknowledgment from the Lord but not from himself, nevertheless he can do it as if it were done from himself this the Lord gives to everyone. He may believe it to be from himself and yet when he is wise he will acknow

quod facit, non est verum et bonum in se, est enim homo in illis, et non Dominus in illis, ac bonum in quo homo est, si ^[1]fit propter salutem, est bonum meritorium, at bonum in quo Dominus est, non est meritorium

91. Quod autem agnitio Domini, et quod agnitio quod omne bonum et verum sit ab Ipso, faciat ut homo reformetur et regeneretur, est quod pauci possunt intellectu videre, nam potest cogitari, Quid facit agnitio illa, cum Dominus omnipotens est, et vult omnium salutem? et inde quod possit et velit, modo ad misericordiam moveatur Sed ita cogitare, non est ex Domino, ita nec est ex interiori visu intellectus, hoc est, ex aliqua illustratione: quare quid agnitio operatur, hic paucis dicitur [2.] In mundo spirituali, ubi spatia sunt modo apparentiae, sapientia facit praesentiam, et amor facit conjunctionem, et vicissim Datur agnitio Domini ex sapientia, et datur agnitio Domini ex amore Agnitio Domini ex sapientia, quae in se spectata est solum cognitio, datur ex doctrina; et agnitio Domini ex amore datur ex vita secundam illam, haec dat conjunctionem, illa autem praesentiam quae causa est, quod qui rejiciunt doctrinam de Domino, se removeant ab Ipso, et quia illi etiam rejiciunt vitam, se separent ab Ipso. at qui non rejiciunt doctrinam, sed vitam, illi praesentes sunt, sed usque separati sunt sicut amici, qui colloquuntur inter se, sed non mutuo amant se, et sunt sicut duo, quorum unus tanquam amicus loquitur cum altero, sed tanquam inimicus odit illum [3] Quod ita sit, etiam a communi idea notum est, quod qui bene docet et bene vivit, salvetur, non autem qui bene docet et male vivit, tum quod qui non agnoscit Deum, non salvari possit Ex his patet, qualis religio est, cogitare de Domino ex fide, ut vocatur, et non facere aliquid ex charitate Quare dicit Dominus,

“Quid Me vocatis Domine, Domine, et non facitis quae dico? Omnis qui venit ad Me, et audit sermones meos, et facit illos, similis est homini aedificant domum, et posuit fundamentum super petra qui vero audit et non facit, similis est homini aedificant domum super humo sine fundamento” (*Luc vi 46-49*)

^[2]**92.** (vi) *Quod conjunctio Domini cum homine, et reciproca hominis cum Domino, per binas illas facultates fiat*
Conjunctio cum Domino et regeneratio unum sunt, nam

ledge that it is not from himself. Otherwise the truth that one thinks and the good that he does are not truth and good in themselves, for man is in them and not the Lord; and the good that has man in it provided it has salvation as its end is a meritorious good; but the good that has the Lord in it is not meritorious.

91 But very few are able to apprehend intelligently that acknowledgment of the Lord and an acknowledgment that all that is good and true is from the Lord are what cause a man to be reformed and regenerated. For it may be asked: What does that acknowledgment do since the Lord is omnipotent and wills to save all? And is He not able and willing to do this provided He is moved to mercy? But such thought is not from the Lord; nor is it from any interior sight of the understanding that is from any enlightenment. Therefore what this acknowledgment effects shall be briefly stated. [2.] In the spiritual world where spaces are nothing but appearances, presence is caused by wisdom and conjunction by love; and *vice versa*. There can be an acknowledgment of the Lord from wisdom and there can be an acknowledgment of the Lord from love. Acknowledgment of the Lord from wisdom which regarded in itself is nothing but knowledge is effected by doctrine; while acknowledgment of the Lord from love is effected by a life in accordance with doctrine. This produces conjunction, the other presence. And for this reason those that reject doctrine concerning the Lord remove themselves from Him; and as such also reject life they separate themselves from Him; while those that reject life and not doctrine are present, although separated. They are like those that talk with one another as friend, but have no love for one another. Or they are like two persons, one of whom speaks to the other as a friend, and yet hates him as an enemy. [3.] That this is true is acknowledged in the common belief that he who teaches well and lives well is saved; but he who teaches well and lives wickedly is not saved; also that he who does not acknowledge God cannot be saved. All this makes clear what that religion is that merely thinks about the Lord from faith, as it is called, but does not do any thing from charity. So the Lord says,

“Why call ye Me Lord, Lord, and do not the things that I say? Every one that cometh to Me and heareth My sayings and doeth them, is like a man building a house; and laid a foundation upon the rock. But he that heareth and doeth not, is like a man that built a house upon the earth without a foundation.” (*Luke vi 46-49*).

92 (vi.) *By means of these two faculties the conjunction of the Lord with man and the reciprocal conjunction of man with the Lord are effected*—Conjunction with the Lord and regener-

quantum quis conjunctus est Domino, tantum regeneratus est Quare omne quod supra dictum est de regeneratione, dici potest [de] conjunctione, et quod hic dicitur de conjunctione, dici potest de regeneratione Quod conjunctio Domini cum homine sit et reciproca hominis cum Domino, docet Ipse Dominus apud *Johannem*,

“Manete in Me, etiam Ego in vobis, qui manet in Me, et Ego in illo, hic fert fructum multum” (xv 4, 5)

“In die illo cognoscetis, quod vos in Me et Ego in vobis” (xiv 20)

[2.] Quisque potest ex sola ratione videre, quod non sit aliqua conjunctio animorum nisi etiam sit reciproca, et quod reciprocum jungat Si quis alterum amat et non vicissim amatur, tunc sicut unus accedit, alter recedit; at si vicissim amatur, tunc sicut unus accedit, alter etiam accedit, et fit conjunctio Amor etiam vult amari, hoc ei insitum est, et quantum redamatur, tantum in se est et in suo jucundo Ex his patet, si Dominus solum amat hominem, et non vicissim ab homine amaretur, accederet Dominus, et recederet homo, ita Dominus continue vellet convenire hominem et ad illum ingredi, et homo retro se verteret et abiret Cum illis qui in inferno sunt, ita est, at cum illis qui in caelo sunt, est mutua conjunctio [3.] Quoniam Dominus vult conjunctionem cum homine, propter ejus salvationem, providit etiam ut apud hominem sit reciprocum Reciprocum apud hominem est, quod bonum quod ex libero vult et facit, et verum quod ex illo velle secundum rationem cogitat et loquitur, appareat sicut ab illo, et quod bonum illud in voluntate ejus, et verum illud in intellectu ejus, appareat sicut ejus, immo illa apparent homini sicut ex se et sicut ejus, prorsus sicut forent ejus, non est aliquod discrimen, animadvertet enim aliquis aliter omni sensu percipit De apparentia illa sicut a se, videatur supra (n 74-77), et de appropriatione sicut ejus (n 78-81) sola differentia est, quod homo agnoscere debeat, quod non ex se faciat bonum, et cogitet verum, sed a Domino, et inde quod bonum quod facit, et verum quod cogitat, non sit ejus Ita cogitare, ex aliquo amore voluntatis, quia veritas est, facit conjunctionem, nam sic homo aspicit Dominum et Dominus aspicit hominem

93. Quale discrimen est inter illos, qui omne bonum credunt a Domino esse, et qui credunt bonum a se esse,

ation are the same, for so far as any one is conjoined with the Lord he is regenerated. Therefore all that has been said above of regeneration may be said of conjunction and what is here said of conjunction may be said of regeneration. That there is a conjunction of the Lord with man and a reciprocal conjunction of man with the Lord He Himself teaches in *John*

"Abide in Me and I in you. He that abideth in Me and I in him, the same beareth much fruit" (xv 4, 5).
At that day ye shall know that ye are in Me and I in you (xiv 20).

[2.] Any one can see from reason alone that there is no conjunction of minds unless it is reciprocal, and that the reciprocity is what conjoins. If one loves another and is not loved in return, then as the one approaches the other withdraws but if he is loved in return then as one approaches the other approaches, and conjunction takes place. Moreover love wills to be loved this is implanted in it and so far as love is loved in return, it is in itself and in its enjoyment. This makes clear that when the Lord loves man and is not loved in return by man the Lord approaches and man withdraws thus the Lord continually wills to draw near to man and to enter into him and man turns back and goes away This is true of those that are in hell but with those that are in heaven there is a mutual conjunction. [3.] Since the Lord wills conjunction with man in order to save him He provides that there shall be in man something reciprocal. The reciprocal in man is this that the good which he wills and does from freedom and the truth which from that willing he thinks and speaks in accordance with reason appear to be from himself and this good in his will and this truth in his understanding appear to be his. To man they even appear to be from himself and to be his precisely as if they were his, with no difference whatever Take notice whether any one by any sense perceives it to be otherwise. Respecting this appearance as if from oneself, see above (n. 74-77) and respecting appropriation as one's own (n. 78-81) The only difference is that man is required to acknowledge that he does good and thinks truth not from himself but from the Lord and consequently that the good he does and the truth he thinks are not his. To so think from some love in the will, because such is the truth is what causes conjunction for thus man looks to the Lord and the Lord looks on man.

93. The nature of the difference between those who believe all good to be from the Lord and those who believe good to be

datum est in mundo spirituali et audire et videre Qui bonum credunt a Domino, illi vertunt faciem ad Ipsum, ac recipiunt jucundum et beatum boni, at qui credunt bonum a se esse, illi spectant semet, et cogitant apud se quod meruerint, et quia spectant semet, non possunt aliter quam jucundum sui boni percipere, quod non est jucundum boni sed jucundum mali, nam proprium hominis est malum, ac jucundum mali perceptum ut bonum, est infernum Illi qui bonum fecerunt, et crediderunt id a se, si non post mortem recipiunt id verum, quod omne bonum sit a Domino, commiscent se genus infernalibus, et tandem unum cum illis faciunt, at illi qui recipiunt illud verum, reformantur sed non alii recipiunt, quam qui spectaverunt ad Deum in vita sua Spectare ad Deum in vita sua, non aliud est quam fugere mala ut peccata

94. Conjunctio Domini cum homine et reciproca hominis cum Domino fit per amare proximum sicut se ipsum, et amare Dominum super omnia Amare proximum sicut se ipsum non aliud est quam non insincere et injuste agere cum illo, non odio habere ac vindicta flagrare contra illum, non blasphemare et diffamare illum, non adulterari cum uxore ejus, et similia alia non facere contra illum Quis non videre potest, quod illi qui talia faciunt, non ament proximum sicut se ipsum, at qui talia non faciunt quia sunt mala contra proximum, et simul peccata contra Dominum, illi sincere, juste, amice, fideliter agunt cum proximo, et quia Dominus similiter facit, fit conjunctio reciproca Et cum conjunctio reciproca est, tunc quicquid homo proximo acit, a Domino facit, et quicquid homo a Domino facit, est bonum, et tunc proximus illi non est persona, sed bonum in persona Amare Dominum super omnia, non aliud est, quam non malum facere Verbo, quia in Verbo est Dominus, nec malum facere sanctis ecclesiae, quia in sanctis ecclesiae est Dominus, nec malum facere alicujus animae, quia anima cujusvis in manu Domini est Qui illa mala fugiunt sicut peccata enormia illi, amant Dominum super omnia, sed hoc non possunt alii, quam qui amant proximum sicut se ipsum, conjuncta enim sunt

95. Quoniam conjunctio Domini cum homine est, et hominis cum Domino, ideo duae tabulae legis sunt, una pro Domino, et altera pro homine Quantum homo sicut

from themselves it has been permitted me both to hear and see in the spiritual world. Those who believe good to be from the Lord turn the face to Him and receive the enjoyment and the blessedness of good. But those who believe good to be from themselves look to themselves and think in themselves that they are meritorious. And because they look to themselves they are able to perceive the enjoyment of their own good only which is not the enjoyment of good but the enjoyment of evil. For what is man's own (*proprium*) is evil and the enjoyment of evil when perceived as good is hell. Those that have done good and have believed it to be from themselves, if after death they do not receive the truth that all good is from the Lord mingle with infernal genii and at length come to be one with them while those that receive this truth are reformed. But none receive it except those who have looked to God in their life. Looking to God in their life is nothing else than shunning evils as sins.

94. The conjunction of the Lord with man and the reciprocal conjunction of man with the Lord is effected by loving the neighbor as oneself and loving the Lord above all things. To love the neighbor as oneself consists solely in not acting insincerely or unjustly towards him not holding him in hatred or burning with revenge against him not reviling or defaming him not committing adultery with his wife and not doing other like things against him. Who cannot see that those who do such things do not love the neighbor as themselves? But those who do not do such things for the reason that they are evils against the neighbor and sins against the Lord act sincerely justly kindly and faithfully in relation to the neighbor and as the Lord does likewise, a reciprocal conjunction is effected. And when there is reciprocal conjunction whatever a man does to the neighbor he does from the Lord and whatever he does from the Lord is good. Then it is not the person but the good to the person that is the neighbor to him. To love the Lord above all things consists solely in doing no evil to the Word for the reason that the Lord is in the Word or to the holy things of the church for the reason that the Lord is in the holy things of the church or to the soul of any one for the reason that every one's soul is in the Lord's hand. Those who shun these evils as monstrous sins love the Lord above all things. But this none can do except those who love the neighbor as themselves, for the two are joined together.

95. Because there is a conjunction both of the Lord with

ex se facit leges suae tabulae, tantum Dominus dat ut faciat leges Ipsius tabulae at homo, qui non facit leges suae tabulae, quae omnes se referunt ad amorem proximi, non potest facere leges tabulae Domini, quae omnes se referunt ad amorem Domini. Quomodo potest homicida, fur, adulter, et falsus testator amare Dominum? Annon ratio dicat, quod talis esse et amare Deum, contradictorium sit? Estne diabolus talis? Num ille potest aliter quam odio habere Deum? At cum homo homicidia, adulteria, furta et falsa testimonia aversatur ut infernalibus, tunc potest, nam tunc avertit faciem a diabolo ad Dominum; ac cum vertit faciem ad Dominum, datur ei amor et sapientia haec intrant hominem per faciem, et non per cervicem ejus. Quia ita et non aliter fit conjunctio cum Domino, ideo binæ illae tabulae vocatae sunt foedus, ac foedus est inter duos.

96. (vii) *Quod Dominus binas illas facultates apud hominem illibatas ac ut sanctas in omni Divinae suae Providentiae progressionem custodiat*. Causae sunt, quod homini absque binis illis facultatibus non forent intellectus et voluntas, et sic ille non foret homo, tum, quod homo absque binis illis facultatibus non potuisset conjungi Domino, et sic non reformari et regenerari, ut et, quod homini absque binis illis facultatibus non foret immortalitas, et vita aeterna. Quod ita sit, ex cognitione quid libertas et rationalitas, (quae sunt binæ illae facultates,) quae data est in praecedentibus, quidem videri potest: sed non clare, nisi illa ut conclusiones sistantur ad visum, quare illustranda sunt. [2.] *Quod homini absque binis illis facultatibus non forent voluntas et intellectus, et sic ille non foret homo*, non enim aliunde est homini voluntas, quam quod possit libere velle sicut ex se; ac libere velle sicut ex se, est ex facultate illi a Domino continue data, quae vocatur libertas et non aliunde est homini intellectus, quam quod possit sicut ex se intelligere num rationis sit vel non, ac intelligere num rationis sit vel non, est ex altera facultate illi a Domino continue data, quae vocatur rationalitas. Hae facultates se conjungunt apud hominem sicut voluntas et intellectus, quod nempe quia homo potest velle, etiam possit intelligere, nam velle non datur absque intelligere; intelligere est ejus consors seu com-

man and of man with the Lord there are two tables of the law, one for the Lord and the other for man. So far as man keeps the law of his table as if from himself, so far the Lord enables him to keep the laws of His table. But the man who does not keep the laws of his own table all of which refer to love to the neighbor can not keep the laws of the Lord's table all of which refer to love to the Lord. How can a murderer a thief an adulterer or a false witness love the Lord? Does not reason declare that being such and loving God involves a contradiction? Is not the devil such? Can the devil do other than hate God? But when a man turns away from murder adultery theft and false witness as infernal then he can love the Lord for he then turns his face from the devil to the Lord and when he turns his face to the Lord love and wisdom are given him. Therefore man by the face and not by the back of the neck. As conjunction with the Lord is effected in this way and in no other way these two tables are called a covenant and a covenant is between two.

96 (vii.) *The Lord preserves these two faculties in man unharmed and as started in the whole course of his Divine providence*—This is because without these two faculties man would not possess understanding and will and thus would not be man also because without these two faculties man could not be conjoined with the Lord and thus could not be reformed and regenerated also because without these two faculties man could not have immortality and eternal life. That this is so can be seen in part from a knowledge of what liberty and rationality are (which are the two faculties here meant) as given in the preceding pages but not clearly unless the above propositions are presented to view as conclusions these therefore must be made clear. 121 *Without these two faculties man would not possess will and understanding and would not be man*—For man has will from no other source than being able to will freely as if from himself and to will freely as if from himself is from a faculty continually given him by the Lord that is called liberty. And man has understanding from no other source than being able to understand as if from himself whether a thing is in harmony with reason or not and to understand whether a thing is in harmony with reason or not is from the other faculty continually given to man by the Lord that is called rationality. In man these two faculties are conjoined like the will and the understanding in this respect that man has the ability to understand because he has the power to will for willing is not possible apart from understanding understanding is its consort or mate without which it can

par, sine qua non potest esse quare cum facultate quae vocatur libertas, datur facultas quae vocatur rationalitas etiam si auferas velle ab intelligere, nihil intelligis [3.] et quantum vis, tantum potes intelligere, modo adsint vel simul aperiantur adminicula, quae vocantur cognitiones, nam hae sunt sicut instrumentalia operanti Dicitur quantum vis, potes intelligere, hoc est, quantum amas intelligere, nam voluntas et amor unum agunt Hoc quidem apparet sicut paradoxon, sed ita apparet illis, qui non amant intelligere, et inde non volunt et qui non volunt, dicunt se non posse Quinam autem non possunt, et quinam aegre possunt, dicetur in sequente articulo [4.] Absque confirmatione patet, quod nisi homini foret voluntas ex facultate quae vocatur libertas, ac intellectus ex facultate quae vocatur rationalitas, ille non foret homo Bestius non illae facultates sunt Apparet sicut quod bestiae etiam possint velle, et quod possint intelligere, sed non possunt Est affectio naturalis, quae in se est cupido, cum ejus compare scientia, quae unice ducit et fert illas ad faciendum quod faciunt Civile et morale est quidem in illarum scientia, sed non sunt supra illam, quia illis non est spirituale, quod dat percipere morale, et inde analytice cogitare illud Doceri quidem possunt aliquid facere, sed hoc solum est naturale, quod se addit scientiae et simul affectioni illarum, ac reproducitur vel per visum vel per auditum, sed nusquam fit cogitationis, et minus rationis apud illas Aliqua de hac re videantur supra (n 74) [5.] *Quod homo absque binis illis facultatibus non potuisset conjungi Domino, et sic non reformari et regenerari*, ostensum est supra Nam Dominus in binis illis facultatibus residet apud homines tam malos quam bonos, et per illas Se conjungit unicuique homini Inde est, quod tam malus quam bonus possit intelligere, et inde illi in potentia est voluntas boni ac intellectus veri, quod non actu sint, est ex abusu illarum facultatum Quod Dominus in illis facultatibus apud unumquemque hominem resideat, est ex influxu voluntatis Domini, quod velit recipi ab homine, et mansionem apud illum habere, ac dare ei felicia vitae aeternae, haec voluntatis Domini sunt, quia Divini Amoris Ipsius sunt Haec Domini voluntas est, quae facit ut appareat in homine sicut ejus quod cogitat, loquitur, vult

not exist. This is why along with the faculty called liberty the faculty called rationality is given and why if you take away willing from understanding you understand nothing [3] Moreover in the measure of your willing you have the ability to understand, provided the aids that are called knowledges are both present and opened for these are like tools to the work man. It is said that you have the ability to understand in the measure of your willing that is in the measure of your love to understand, for the will and love act as one. This may seem absurd but it seems so only to those who do not love and therefore do not wish to understand and those who do not wish to understand say that they cannot. But who those are that are unable to understand and who those are that are able to understand with difficulty will be told in a subsequent article. [4.] No proof is needed to show that unless man possessed a will from the faculty that is called liberty and an understanding from the faculty that is called rationality he would not be a man. Beasts do not have these faculties. There is an appearance that beasts are able to will and to understand but they are not. Natural affection which in itself is desire, with its mate, knowledge is what alone leads and moves beasts to do what they do. There is, it is true, something of the civil and moral in their knowledge but this is not above their knowledge because they have no spiritual which gives perception of the moral and consequently have no ability to think analytically about it. They can indeed be taught to do something but this is only something natural that adds itself to their knowledge and affection simultaneously and is reproduced either through the sight or through the hearing but in no wise becomes a matter of thought still less of reason in them. But something respecting this may be seen above (n 74) [5.] *Without these two faculties man could not be conjoined with the Lord and thus could not be reformed and regenerated.*—This has been shown above. For the Lord has His residence in man both in the evil and in the good in these two faculties and it is by means of them that He conjoins Himself with every man. It is from this that an evil man as well as a good man has the ability to understand and in consequence has in potency the will of good and the understanding of truth that he does not have them actually is owing to the abuse of these faculties. That the Lord has His residence in every man in these faculties is from the inflow of His will in that He wills to be received by man and to have an abode in him and to give him the happy things of eternal life. All this belongs to the Lord's will for it belongs to His Divine love. It is

et facit [6.] Quod influxus voluntatis Domini id operetur, multis confirmari potest ex mundo spirituali. Quandoque enim Dominus implet angelum suo Divino, ita ut angelus non sciat aliter quam quod sit Dominus. Ita impleti sunt angeli visi Abrahamo, Hagari, Guideoni, qui inde se vocaverunt Jehovah, de quibus in Verbo. Ita quoque potest unus spiritus impleri ab altero, usque ut non sciat quam quod alter sit. hoc saepius mihi visum est. Notum etiam est in caelo, quod Dominus operetur omnia per velle, et quod fiat quod vult. Ex his patet, quod binæ illae facultates sint, per quas Dominus Se conjungit homini, et per quas facit ut homo reciprocè conjungatur. Quomodo autem homo per illas facultates reciprocè conjungitur, consequenter quomodo per illas reformatur et regeneratur, supra dictum est, et de eo infra plura dicentur [7.] *Quod homini absque binis illis facultatibus non foret immortalitas et vita aeterna*, sequitur ex nunc dictis, quod per illas sit conjunctio cum Domino, tum reformatio et regeneratio, per conjunctionem est homini immortalitas, ac per reformationem et regenerationem est vita aeterna et quia per illas facultates est conjunctio Domini cum omni homine, tam malo quam bono, ut dictum est, ideo omni homini immortalitas est, sed illi homini vita aeterna, hoc est, vita caeli, apud quem est conjunctio reciproca ab intimis ad ultima. Ex his videri possunt causae, cur Dominus binas illas facultates apud hominem illibatas ac ut sanctas in omni Divinae suae Providentiae progressionem custodiat.

97. (viii) *Quod ideo Divinae Providentiae sit, ut homo ex libero secundum rationem agat.* Ex libero secundum rationem agere, et ex libertate ac rationalitate agere, est idem, tum etiam ex voluntate ac intellectu, at aliud est ex libero secundum rationem, seu ex libertate et rationalitate agere, et aliud est ex ipso libero secundum ipsam rationem, seu ex ipsa libertate et ex ipsa rationalitate, agere, quoniam homo qui malum facit ex amore mali, et id apud se confirmat, ille quidem ex libero secundum rationem agit, sed usque liberum ejus non in se est liberum seu ipsum liberum, verum est liberum infernale, quod in se est servum, et ratio ejus non in se est ratio, sed est vel ratio spuria, vel falsa, vel apparens per confirmationes. At usque utrumque est Divinae Providentiae, nam si liberum

this will of the Lord that causes the appearance in man that what he thinks, speaks, wills and does is his own. [6] That it is the inflow of the Lord's will that does this can be established by many things from the spiritual world. Sometimes the Lord so fills an angel with His Divine that the angel does not know that he is not the Lord. Thus were the angels filled that were seen by Abraham, Hagar and Gideon and therefore they called themselves Jehovah of whom in the Word. Again, one spirit can be so filled by another as not to know but that he is the other. This I have often seen. Furthermore it is known in heaven that the Lord does every thing by willing it, and that whatever he wills is done. All this makes clear that it is by means of these two faculties that the Lord conjoins Himself with man and causes man to be reciprocally conjoined with him. But how man is reciprocally conjoined by means of these faculties, and how he is consequently reformed and regenerated by means of them has been told above, and more will be said about it further on. [7] *That man without these two faculties could not have immortality and eternal life* follows from what has just been said, that by means of them there is conjunction with the Lord, also reformation and regeneration through conjunction man has immortality and through reformation and regeneration he has eternal life. And as by means of these two faculties there is a conjunction of the Lord with every man, both the evil and the good as has been said, so every man has immortality. But eternal life, that is, the life of heaven, is given to him in whom there is a reciprocal conjunction from inmosts to outmosts. From all this the reasons are evident why the Lord preserves these two faculties in man unharmed and as sacred, in the whole course of his Divine providence.

97 (viii.) *Therefore it is [a law] of the Divine providence that man should act from freedom in accordance with reason*—To act from freedom in accordance with reason, to act from liberty and rationality and to act from the will and the understanding are the same thing but it is one thing to act from freedom in accordance with reason, or to act from liberty and rationality and it is another thing to act from freedom itself in accordance with reason itself or to act from liberty itself and from rationality itself. For a man who does evil from the love of evil and confirms that evil in himself acts from freedom in accordance with reason but his freedom is not in itself freedom, or freedom itself, but is an infernal freedom that is in itself slavery and his reason is not in itself reason, but is a spurious or a false reason or what is made to appear by confirmations to be reason. Nevertheless they are both of

volendi malum, et id sicut rationis facere per confirmationes, homini naturali tolleretur, periret libertas et rationalitas, et simul voluntas ac intellectus, et non potuisset abduci a malis, ac reformari, ita non conjungi Domino, et vivere in aeternum, quare Dominus liberum apud hominem ita custodit, sicut homo pupillam oculi sui. Sed usque Dominus per liberum continue abducit hominem a malis, et quantum per liberum abducere potest, tantum per liberum implantat bona, ita successive loco liberi infernalis indit liberum caeleste

98. Dictum supra est, quod omni homini sit facultas volendi, quae vocatur libertas, et facultas intelligendi quae vocatur rationalitas, sed probe sciendum est, quod illae facultates homini sicut insitae sint, est enim ipsum humanum in illis. Sed ut mox dictum est, aliud est ex libero secundum rationem agere, et aliud ex ipso libero secundum ipsam rationem agere. Ex ipso libero secundum ipsam rationem agunt non alii, quam qui se passi sunt regenerari a Domino, reliqui autem ex libero secundum cogitationem, quam instar rationis faciunt, agunt. At usque omnis homo, nisi natus sit fatuus aut summe stupidus, potest ad ipsam rationem, et per illam ad ipsum liberum venire, sed quod non veniat, sunt plures causae quae in sequentibus deteguntur. hic solum dicitur, quibus ipsum liberum seu ipsa libertas, et simul ipsa ratio seu ipsa rationalitas, non dari possunt, et quibus aegre dari [2.] Ipsa libertas et ipsa rationalitas non dari possunt fatuis ex nativitate, nec fatuis postea factis quamdiu fatui sunt. Ipsa libertas et ipsa rationalitas nec dari possunt stupidis et obesis natis, et quibusdam factis ex torpore otii, aut ex aegritudine quae pervertit aut prorsus occlusit interiora mentis, aut ex amore vitae bestiae [3.] Ipsa libertas et ipsa rationalitas nec dari possunt apud illos in Christiano orbe, qui prorsus negant Divinum Domini, et sanctitatem Verbi, ac negationem apud se usque ad finem vitae confirmatam retinuerunt, hoc enim intelligitur per peccatum contra Spiritum Sanctum, quod non remittitur in hoc saeculo, nec in futuro (*Matth* xii 31, 32) [4.] Ipsa libertas et ipsa rationalitas nec dari possunt apud illos, qui omnia naturae, et nihil Divino, attribuunt, et id per ratiocinia ex visibilibus fecerunt suae fidei hi⁽¹⁾ etenim

the Divine providence for if the freedom to will evil and to make it appear by confirmations to be in accordance with reason were taken away from the natural man liberty and rationality and will and understanding with them would perish, and he would have no ability to be withdrawn from evils and reformed and thus conjoined with the Lord and live forever. Consequently the Lord guards freedom in man as the man guards the apple of his eye. Nevertheless, the Lord continually withdraws man from evils by means of his freedom and so far as he is able to withdraw him. He implants what is good by means of freedom. Thus in the place of infernal freedom the Lord gradually endows man with heavenly freedom.

98 It has been said above that every man possesses the faculty to will that is called liberty and the faculty to understand that is called rationality but it should be well understood that these faculties are, as it were, innate in man for his human itself is in them. But, as has just been said it is one thing to act from freedom in accordance with reason, and another thing to act from freedom itself in accordance with reason itself. Only such as have suffered themselves to be regenerated by the Lord act from freedom itself in accordance with reason itself all others act from freedom in accordance with thought to which they give the semblance of reason. And yet every man, unless born foolish or excessively stupid is able to attain to reason itself and through it to freedom itself. But there are many reasons why every man does not do this that will be made known in what follows. Here it will only be told who those are to whom freedom itself or liberty itself, together with reason itself or rationality itself, cannot be given and to whom they can scarcely be given. [2.] Liberty itself and rationality itself cannot be given to those that are born foolish or to those that have become foolish so long as they remain so. They cannot be given to those born stupid and gross, or to any that have become so from the torpor of idleness, or from any disease that has perverted or wholly closed the interiors of the mind or from the love of a beastly life. [3.] Liberty itself and rationality itself cannot be given to those in the Christian world who wholly deny the Lord's Divinity and the holiness of the Word and have maintained this denial confirmed in them to the end of life for this is meant by the sin against the Holy Spirit which is not forgiven either in this world or in the world to come (*Math. xii. 31-32*). [4.] Neither can liberty itself and rationality itself be given to those who attribute all things to nature and nothing to the Divine and who have made this to be their

sunt athei [5.] Ipsa libertas et ipsa rationalitas aegre dari possunt apud illos, qui in falsis religionis se multum confirmaverunt quoniam confirmator falsi est negator veri at qui non confirmaverunt se, in quacunque religione sint, possunt, de qua re videantur quae in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 91-97,) allata sunt [6.] Infantes et pueri non possunt in ipsam libertatem et in ipsam rationalitatem venire, prius quam aetate adolescunt quoniam interiora mentis apud hominem successive aperiuntur, sunt interea sicut semina in fructu immaturo, quae in humo non possunt egerminare

99. Dictum est, quod ipsa libertas et ipsa rationalitas non dari queant apud illos qui negaverunt Divinum Domini, et sanctitatem Verbi, tum apud illos qui confirmaverunt se pro natura contra Divinum, et aegre apud illos qui se multis confirmaverunt in falsis religionis at usque omnes illi non perdiderunt ipsas illas facultates. Audivi atheos, qui facti sunt diaboli et satanae, intellexisse arcana sapientiae tam bene sicut angeli, sed solum cum audiverunt illa ab aliis, at cum in suas cogitationes redierunt, non intellexerunt, causa erat, quia non voluerunt. At ostensum est illis, quod etiam potuerint velle, nisi amor et inde jucundum mali illos abduxerit, hoc quoque cum audiverunt, intellexerunt, immo affirmaverunt quod potuerint, sed quod non voluerint posse, quia sic non potuissent velle quod volunt, quod erat malum ex jucundo concupiscentiae ejus. Talia mirabilia in mundo spirituali saepius audivi ex quibus plene confirmatus sum, quod cuivis homini sit libertas et rationalitas et quod quisque in ipsam libertatem et ipsam rationalitatem possit venire, si fugit mala ut peccata. Sed adultus, qui non in ipsam libertatem et ipsam rationalitatem venit in mundo, nusquam in illas venire potest post mortem, nam tunc status ejus vitae, qualis fuerat in mundo, manet in aeternum

belief by reasonings from things visible for such are atheists. [5] Liberty itself and rationality itself can scarcely be given to those who have strongly confirmed themselves in falsities of religion for a confirmer of falsity is a denier of truth. But they can be given to those who whatever their religion may be have not so confirmed themselves (on which see what is presented in *The Doctrine of the New Jerusalem concerning the Sacred Scripture* n. 91-97) [6] Infants and children cannot come into liberty itself and rationality itself until they are grown up for the interiors of the mind in man are opened gradually and in the meantime they are like seeds in unripe fruit, that cannot sprout in the soil.

99 It has been said that liberty itself and rationality itself cannot be given to those that have denied the Lord's Divinity and the boleness of the Word, or to those that have confirmed themselves in favor of nature against the Divine, and scarcely to those that have strongly confirmed themselves in falsities of religion. Yet none of these have lost the faculties themselves. I have known atheists who had become devils and satans to understand the arcana of wisdom as well as angels but only while they heard them from others and when they returned into their own thoughts they did not understand, for the reason that they had no desire to. They were shown that they might have the desire if they were not misled by the love and consequent enjoyment of evil and thus they understood when they heard it and even asserted that they might, but that they had no wish to be able, since this would make them unable to will what they had willed, which was evil from enjoyment in its lust. I have often heard such wonderful things in the spiritual world, by which it has been fully proved to me that every man possesses liberty and rationality and that every one can come into liberty itself and rationality itself provided he shuns evils as sins. But a mature man who does not come into liberty itself and rationality itself in the world can in no wise come into them after death for his state of life then remains forever such as it had been in the world.

QUOD LEX DIVINAE PROVIDENTIAE SIT, UT HOMO SIC-
UT EX SE REMOVEAT MALA UT PECCATA IN
EXTERNO HOMINE, ET QUOD SIC NON ALITER
DOMINUS REMOVERE POSSIT MALA IN INTERNO
HOMINE, ET SIMUL TUNC IN EXTERNO

100. Quisque potest ex sola ratione videre, quod Dominus, qui est ipsum Bonum et ipsum Verum, non possit intrare apud hominem, nisi remota sunt mala et falsa apud illum, malum enim est oppositum bono, et falsum est oppositum vero, et duo opposita nusquam commisceri possunt, sed cum unum accedit ad alterum, fit pugna, quae perstat usque dum unum alteri cedit locum, et quod cedit, abit, et alterum succedit. In tali opposito sunt caelum et infernum, seu Dominus et diabolus. Num quisquam ex ratione potest cogitare, quod Dominus possit intrare, ubi diabolus regnat? seu quod caelum possit esse ubi est infernum? Quis non ex rationalitate cuiusvis homini sano data videt, quod ut Dominus intret, diabolus ejiciendus sit, vel ut caelum intret, infernum removendum sit? [2.] Oppositio illa intelligitur per verba Abrahami e caelo ad divitem in inferno,

"Inter nos et vos hiatus ingens firmatus est, ut qui volunt transcendere abhinc ad vos, non possint, neque qui ibi, ad nos transire" (*Luc xvi 26*)

Ipsum malum est infernum, ac ipsum bonum est caelum, seu quod idem, ipsum malum est diabolus, et ipsum bonum est Dominus, et homo, in quo regnat malum, est in minima forma infernum, et homo in quo regnat bonum, est in minima forma caelum. Quoniam ita est, quomodo potest caelum intrare infernum, cum inter illa hiatus tam ingens firmatus est, ut non transiri possit hinc illinc? Ex his sequitur, quod omnino removendum sit infernum, ut Dominus cum caelo possit intrare.

101. At multi, imprimis illi qui se confirmaverunt in fide separata a charitate, non sciunt quod in inferno sint cum in malis; et ne quidem sciunt quid mala, ex causa, quia nihil cogitant de illis, dicentes quod non sint sub iugo legis, et sic quod lex illos non damnet, tum, quia nihil conferre possunt ad salutem, quod non aliquod ma-

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD AS IF FROM HIMSELF PUT AWAY EVILS AS SINS IN THE EXTERNAL MAN AND THE LORD IS ABLE IN THIS WAY AND IN NO OTHER TO PUT AWAY EVILS IN THE INTERNAL MAN AND SIMULTANEOUSLY IN THE EXTERNAL.

100 Any one is able to see from reason alone that the Lord who is good itself and truth itself, cannot enter into man unless the evils and falsities in him are put away for evil is the opposite of good and falsity is the opposite of truth and two opposites can in no wise be commingled but when one draws near to the other a combat takes place which lasts till one gives way to the other and the one that yields departs, and the other takes its place. In such opposition are heaven and hell or the Lord and the devil. Can any one think in a rational way that the Lord can enter where the devil reigns or that heaven can be where hell is? From the rationality granted to every sane man can he not see that for the Lord to enter the devil must be cast out? or for heaven to enter hell must be put away? (2) This opposition is meant by Abraham's words from heaven to the rich man in hell

"Between us and you there is a great gulf fixed that those wishing to pass from this side to you may not be able nor can those on that side pass over to us (Luke xvi. 26).

Evil itself is hell and good itself is heaven or what is the same, evil itself is the devil and good itself is the Lord and the man in whom evil reigns is a hell in the least form while the man in whom good reigns is a heaven in the least form. This being so how can heaven enter hell when between them a gulf so great is fixed that there can be no crossing from one to the other? From all this it follows that hell must by all means be put away to make it possible for the Lord with heaven to come in.

101. But many especially such as have confirmed themselves in a faith separated from charity do not know that when they are in evils they are in hell they do not even know what evils are, for the reason that they give no thought to evils saying that as they are not under the yoke of the law they are not condemned by the law and that, as they are unable to contribute anything to their salvation they are unable to put away any evil

lum a se removeere possint, ac insuper quod non aliquod bonum possint facere a se Hi sunt, qui omittunt cogitare de malo, et quia id omittunt, continue in illo sunt. Quod illi sint qui per hircos a Domino intellecti sint, *Matth.* [xxv 32, 33,] 41-46, in *Doctrina Novae Hierosolymae de Fide* (n 61-68) videatur, de quibus (vers 41) dicitur "Discedite a Me, maledicti, in ignem aeternum paratum diabolo et angelis ejus" [2.] Nam illi qui nihil cogitant de malis apud se, hoc est, qui non explorant se, et postea desistunt ab illis, non possunt aliter quam nescire quid malum, et tunc id ex jucundo ejus amare, nam qui nescit id, ille amat id, et qui cogitare omittit de illo, ille continue est in illo; est sicut caecus qui non videt, nam cogitatio videt bonum et malum, sicut oculus videt pulchrum et impulchrum, ac in malo est, tam qui cogitat et vult illud, quam qui credit malum non apparere coram Deo, a qui credit remitti si apparet, sic etenim cogitat quod absque malo sit Si abstinent a faciendis malis, non abstinent quia peccata sunt contra Deum, sed quia timent leges et famam, at usque faciunt illa in spiritu suo, nam spiritus hominis est qui cogitat et vult, quare quod homo in spiritu suo in mundo cogitat, hoc post excessum e mundo, cum fit spiritus, facit [3.] In mundo spirituali, in quem omnis homo post mortem venit, non quaeritur qualis tua fides fuerat, nec qualis tua doctrina, sed quae tua vita, ita num talis aut talis scitur enim quod qualis alicujus vita est, talis ejus fides, immo doctrina sit, vita enim facit sibi doctrinam, et facit sibi fidem

102. Ex nunc dictis constare potest, quod lex Divinae Providentiae sit, ut ab homine removeantur mala, absque enim remotione illorum non potest Dominus conjungi homini, et illum a Se in caelum adducere Sed quia ignotum est, quod homo debeat sicut a se removeere mala in externo homine, et nisi homo id sicut a se faciat, quod Dominus non possit removeere mala apud illum in interno, ideo haec coram ratione in luce ejus sistuntur in hoc ordine

- (1) *Quod cuilibet homini externum et internum cogitationis sit*
- (11) *Quod externum cogitationis hominis sit in se quale ejus internum est*

from themselves and furthermore are unable to do any good from themselves. These are such as neglect to think about evil and because of this they are continually in evil. Such are meant by the goats spoken of by the Lord in *Matthew* (xxv 32-33 41-46) as may be seen in *The Doctrine of the New Jerusalem concerning Faith* (n. 61-68) of whom it is said

"Depart from me ye cursed, into the eternal fire which I prepared for the devil and his angels" (verse 41).

(12) For those who give no thought to the evils in themselves that is do not examine themselves and afterwards refrain from evil must needs be ignorant of what evil is and must needs love it from enjoyment in it for he who does not know what evil is loves it, and he who fails to think about it is continually in it. Like a blind man he does not see it. For it is the thought that sees good and evil as it is the eye that sees the beautiful and the unbeautiful and he who so think and will evil as to believe that evil does not appear before God or that if it does appear it is forgiven is in evil since he is thus led to think that he is free from evil. If such abstain from doing evils they do so abstain because these are sins against God but because they fear the laws or the loss of reputation and they shall do them in their spirit for it is the spirit of man that thinks and will consequently what a man thinks in his spirit in this world that he does after he leaves this world when he becomes a spirit. (13) In the spiritual world into which every man comes after death it is not asked what your belief has been or what your doctrine has been but what your life has been that is whether it has been such or such for it is known that as one's life is such is his belief and even his doctrine for the life makes doctrine for itself and belief for itself.

102 From what has now been said it can be seen that it is a law of the Divine providence that evils should be put away by man for unless they are put away the Lord cannot be conjoined with man, and cannot from Himself lead man into heaven. But as it has not been known that man ought as if of himself to put away the evils in the external man and unless man does this as if of himself the Lord cannot put away the evils that are in man's internal these things shall be presented to the reason in its own light in the following order

- (i.) *Every man has an external and an internal of thought*
- (ii.) *The external of man's thought is in itself of the same character as its internal*

- (iii) *Quod internum non possit purificari a concupiscentiis malis, quamdiu mala in externo homine non remota sunt, quia obstant*
- (iv) *Quod mala in externo homine a Domino non possint removeri, quam medio homine*
- (v) *Quod ideo homo mala ab externo homine remove debet sicut a se*
- (vi) *Quod Dominus tunc purificet hominem a concupiscentiis malis in interno homine, et ab ipsis malis in externo*
- (vii) *Quod continuum Divinae Providentiae Domini sit, ut conjungat hominem Sibi, et Se illi, ut dare possit ei felicitatem vitae aeternae, quod non fieri potest, nisi quantum mala cum illorum concupiscentiis remota sunt*

103. (1) *Quod cuilibet homini externum et internum cogitationis sit* — Per externum et internum cogitationis hic intelligitur simile quod per externum et internum hominem, per quem non aliud intelligitur quam externum et internum voluntatis ac intellectus, voluntas enim ac intellectus faciunt hominem et quia haec duo se manifestant in cogitationibus, dicitur externum ac internum cogitationis. Nunc quia non corpus hominis sed spiritus ejus vult ac intelligit, et inde cogitat, sequitur, quod hoc externum et internum sit externum et internum spiritus hominis. Quod corpus agit, sive loquatur sive faciat, est solum effectus ex interno et externo spiritus ejus, nam corpus est modo obedientia.

104. Quod cuivis homini in aetate provecta sit externum et internum cogitationis, proinde externum [et internum] voluntatis et intellectus, seu externum et internum spiritus, quod idem est cum externo et interno homine, patet cuivis qui ad alterius cogitationes et intentiones ex loquelis aut factis ejus attendit, et quoque ad suas cum in conspectu est, et cum absque illis. Potest enim quis amice loqui cum altero ex cogitatione externa, et tamen inimicus esse in cogitatione interna potest quis de amore erga proximum et de amore in Deum ex cogitatione externa et simul ex affectione ejus loqui, cum tamen in cogitatione sua interna nihili facit proximum, et non timet Deum potest etiam quis de justitia legum civilium, de virtutibus vitae moralis, et de illis quae sunt doctrinae et vitae spiritualis, ex cogitatione et simul affectione externa loqui, et tamen cum solus est secum ex cogita-

- (iii.) *The internal cannot be cleansed from the lusts of evil so long as the evils in the external man are not put away since these obstruct*
- (iv.) *The evils in the external man can be put away by the Lord only through man's instrumentality*
- (v.) *Therefore man ought as if of himself to put away evils from the external man*
- (vi.) *Then the Lord cleanses man from the lusts of evil in the internal man and from the evils themselves in the external*
- (vii.) *It is the unceasing effort of the Lord's Divine providence to conjoin man with Himself and Himself with man, that He may be able to bestow upon man the happinesses of eternal life and this can be done only so far as evils with their lusts are put away*

103 (i.) *Every man has an external and an internal of thought.*—The same is here meant by the external and internal of thought as by the external and internal man and by this nothing else is meant than the external and internal of the will and understanding for the will and understanding are what constitute man, and as these manifest themselves in the thoughts, the terms external and internal of thought are used. Since, then, it is the spirit of man and not his body that wills and understands and therefore thinks it follows that this external and internal are the external and internal of man's spirit. The action of the body whether in words or deeds, is only an effect from the internal and external of man's spirit, since the body is mere obedience.

104. Every man of mature age has an external and an internal of thought and therefore an external [and an internal] of will and understanding or an external and an internal of the spirit, which is the same as the external and the internal man and this is evident to any one who observes carefully another's thoughts and intentions as exhibited in his words or acts and also his own thoughts when in company and when he is alone. For one can talk with another in a friendly way from external thought and yet be at enmity with him in internal thought. From external thought and its affection a man can talk about love towards his neighbor and love to God when in his internal thought he cares nothing for the neighbor and has no fear of God. From external thought and its affection a man can talk about the justice of civil laws the virtues of moral life, and matters of doctrine and spiritual life and yet when alone by himself he may from

tione et ejus affectione interna loqui contra leges civiles, contra virtutes morales, et contra illa quae sunt doctrinae et vitae spiritualis, ita faciunt illi qui in concupiscentiis mali sunt, et usque volunt apparere coram mundo quod in illis non sint [2.] Plerique etiam, dum audiunt alios loquentes, secum cogitant, ^[1]num interius in se cogitent, sicut cogitant in loquela, num credendi sint vel non, quid intendunt. Quod assentatoribus et hypocritis duplex cogitatio sit, notum est, possunt enim continere se et cavere ne aperiatur cogitatio interior, ac quidam interius et interius celare illam, et quasi obstruere fores ne appareat. Quod homini cogitatio exterior et cogitatio interior detur, patet manifeste ex eo, quod possit ex interiore sua cogitatione videre cogitationem exteriorem, et quoque reflectere super illam, ac judicare de illa num mala sit vel non mala. Quod hominis mens talis sit, acceptum fertur binis facultatibus, quae illi a Domino sunt, quae vocantur libertas et rationalitas, ex quibus nisi externum et internum cogitationis illi foret, non potuisset percipere et videre aliquod malum apud se, et reformari, immo nec potuisset loqui, sed solum sonare sicut bestia.

105. Internum cogitationis est ex amore vitae et ejus affectionibus et inde perceptionibus; externum cogitationis est ex illis quae in memoria sunt, et quae inserviunt amor vitae pro confirmationibus, et pro mediis ad finem. Homo ab infantia usque ad aetatem juvenilem est in externo cogitationis ex affectione sciendi, quae tunc facit internum ejus, transpirat etiam aliquid concupiscentiae et inde inclinationis ex amore vitae connato ex parentibus. Sed postea sicut vivit, fit amor vitae ejus, cujus affectiones et inde perceptiones faciunt internum cogitationis ejus, et ex amore vitae fit amor mediorum, quorum jucunda et inde excitatae scientiae e memoria, faciunt externum cogitationis ejus.

106. (11) *Quod externum cogitationis hominis in se sit quale ejus internum.* Quod homo a capite ad calcem sit qualis est amor vitae ejus, prius ostensum est. Hic itaque primum aliquid de amore vitae hominis dicetur, quoniam non prius aliquid dici potest de affectionibus quae una cum perceptionibus faciunt internum hominis, ac de affec-

internal thought and its affection speak against the civil laws the virtues of moral life and matters of doctrine and spiritual life and this is done by those who are in the lusts of evil but who wish it to appear before the world that they are not in them [2] Moreover many think to themselves, when they hear others talking whether these are internally in themselves thinking in accord with the thoughts they are expressing whether or not they are to be believed and what their intentions are. It is well known that flatterers and hypocrites have a double thought for they are able to keep things to themselves and to guard against disclosing their interior thought and some can conceal it more and more deeply and as it were block up the doors lest it appear. That both exterior and interior thought are possible to man is also clearly evident from his being able from his interior thought to look upon his exterior thought and to judge of it whether it is evil or not evil. That the mind of man is such is due to the two faculties that man has from the Lord, call of liberty and rationality. Unless man had from these an external and an internal of thought he would not be able to perceive and see any evil in himself and be reformed. In fact he would not be able to speak but only to utter sounds like a beast.

105 The internal of thought is from the life's love and its affections and the perceptions therefrom the external of thought is from the contents of the memory which are serviceable to the life's love as confirmations and as means to further its end. From infancy to early manhood man is in the external of thought from an affection for knowing which then constitutes its internal also there exhales from his life's love which is innate from his parents something of lust and inclination therefrom. But afterwards the way he lives determines his life's love and its affections with the perceptions therefrom constitute the internal of his thought while the life's love determines the love of the means and the enjoyments of this and the knowledges thereby called forth from the memory constitute the external of his thought.

106 (ii) *The external of man's thought is in itself of the same character as its internal*—That man from head to foot is of the same character as his life's love has been shown above. In the first place therefore something must be said about the life's love in man for this must precede any consideration of the affections associated with perceptions which constitute man's in-

tionum jucundis una cum cogitationibus quae faciunt externum ejus Amores sunt multiplices, sed bini sunt illorum sicut domini et reges, amor caelestis et amor infernalis Amor caelestis est amor in Dominum et erga proximum, et amor infernalis est amor sui et mundi Hi et illi amores sunt sibi oppositi sicut sunt caelum et infernum, nam qui in amore sui et mundi est, non vult alicui bonum quam sibi, at qui in amore in Dominum et in amore erga proximum est, ille vult omnibus bonum Hi bini amores sunt amores vitae hominis, sed cum multa varietate Amor caelestis est amor vitae illorum quos Dominus ducit, et amor infernalis est amor vitae illorum, quos diabolus ducit [2.] Sed amor vitae cujusvis non potest dari absque derivationibus, quae vocantur affectiones Derivationes amoris infernalis sunt affectiones mali et falsi, proprie concupiscentiae, et derivationes amoris caelestis sunt affectiones boni et veri, proprie dilectiones Affectiones amoris infernalis, quae proprie sunt concupiscentiae, sunt totidem quot mala, et affectiones amoris caelestis, quae proprie sunt dilectiones, sunt totidem quot bona Amor in suis affectionibus habitat sicut dominus in suo dominio, aut sicut rex in suo regno dominium et regnum eorum est super illa quae sunt mentis, hoc est, quae sunt voluntatis et intellectus hominis, et inde corporis Amor vitae hominis per suas affectiones et inde perceptiones, ac per sua jucunda et inde cogitationes regit totum hominem, internum mentis ejus per affectiones et inde perceptiones, et externum mentis per jucunda affectionum et inde cogitationes

107. Forma hujus regiminis potest aliquatenus per comparationes videri Amor caelestis cum affectionibus boni et veri, et inde perceptionibus, et simul cum jucundis affectionum illarum et inde cogitationibus, comparari potest arbori insigni ramis, foliis et fructibus amor vitae est arbor illa, rami cum foliis sunt affectiones boni et veri cum illarum perceptionibus, ac fructus sunt jucunda affectionum cum illorum cogitationibus At amor infernalis cum ejus affectionibus mali et falsi, quae sunt concupiscentiae, et simul cum jucundis concupiscentiarum illarum et inde cogitationibus, comparari potest araneae et ejus telae circumtextae ipse amor est aranea, concupiscentiae

ternal and of the enjoyments of affections associated with thoughts which constitute his external. Loves are manifold but two of them heavenly love and infernal love are like lords and kings. Heavenly love is love to the Lord and love towards the neighbor and infernal love is love of self and of the world. These two kinds of love are opposite to each other as hell and heaven are for those who are in the love of self and the world have no good will for any but themselves while those who are in love to the Lord and in love towards the neighbor have good will for all. These two loves are the life's loves of man but with much variety. Heavenly love is the life's love of those whom the Lord leads and infernal love is the life's love of those whom the devil leads. [2] But the life's love of no one can exist without derivations, which are called affections. The derivations of infernal love are affections for evil and falsity which strictly speaking are lusts and the derivations of heavenly love are affections for good and truth which strictly speaking are dilections. Of infernal love there are as many affections, that is, lusts, as there are evils and of heavenly love there are as many affections, that is, dilections as there are goods. Love dwells in its affections like a lord in his realm or like a king in his kingdom. The dominion or sovereignty of these loves is over the things of the mind that is, the things of man's will and understanding and thence of the body. The life's love, by means of its affections and perceptions therefrom and its enjoyments and thoughts therefrom rules the entire man—the internal of his mind by means of affections and perceptions therefrom and the external by means of the enjoyments of the affections and thoughts therefrom.

107 The form of this rule can in some measure be seen by comparisons. Heavenly love with its affections for good and truth and perceptions therefrom together with the enjoyments from these affections and thoughts therefrom may be likened to a tree with an abundance of branches, leaves and fruits. The life's love is the tree the branches with the leaves are affections for good and truth with their perceptions and the fruits are the enjoyments of affections with their thoughts. But infernal love with its affections for evil and falsity which are lusts together with the enjoyment of these lusts and thoughts therefrom may be likened to a spider with its surrounding web. The love is the spider the lusts of evil and falsity with their

malī et falsī cum illarum interioribus astutiis, sunt fila retiformia araneae sedī proxima, ac jucunda concupiscentiarum illarum cum machinationibus dolosis sunt fila remotiora, ubi volantes muscae captantur, circumvelantur et comeduntur

108. Ex his comparationibus videri quidem potest conjunctio omnium voluntatis ac intellectus seu mentis hominis cum amore vitae ejus, sed usque non rationaliter. Illa conjunctio potest rationaliter ita videri sunt ubivis tria simul quae unum faciunt, quae vocantur finis, causa et effectus, amor vitae ibi est finis, affectiones cum illarum perceptionibus sunt causa, ac jucunda affectionum cum illorum cogitationibus sunt effectus, nam similiter ut finis per causam venit in effectum, ita etiam amor per suas affectiones venit ad sua jucunda, et per suas perceptiones ad suas cogitationes. Ipsi effectus sunt in mentis jucundis et illorum cogitationibus, quando jucunda sunt voluntatis ac cogitationes sunt intellectus inde, ita, quando plenus consensus ibi est, sunt tunc effectus spiritus ejus, qui si non in actum corporis veniunt, usque sicut in actu sunt, quando est consensus sunt etiam tunc simul in corpore, et habitant cum amore vitae ejus ibi, ac spirant actum, qui fit dum nihil obstat. Tales sunt concupiscentiae malī, et ipsa mala, apud illos, qui mala in spiritu suo licita faciunt [2.] Nunc sicut finis conjungit se cum causa, et per causam cum effectū, ita amor vitae cum interno cogitationis, et per hoc cum externo ejus. Inde patet, quod externum cogitationis hominis in se sit quāle ejus internum est, nam finis indit omne suum causae, et per causam effectui, nihil enim essenziale datur in effectū, quam quod est in causa, et per causam in fine, et quia sic finis est ipsum essenziale quod ingreditur causam et effectum, ideo causa et effectus vocantur finis medius et finis ultimus

109. Apparet quandoque sicut externum cogitationis hominis non in se sit quale est internum, sed hoc fit, quia amor vitae cum suis internis circum se, ponit vicarium infra se, qui vocatur amor mediorum, et ei injungit, ut caveat et custodiat ne aliquid ex suis concupiscentiis appareat. Quare ille vicarius ex astutia principis sui, qui est amor vitae, loquitur et agit secundum civilia regni, se-

interior subtleties are the net like threads nearest the spider's seat and the enjoyments of these lusts with their deceitful devices are the remoter threads, where the flies are caught on the wing and are bound and eaten.

108 The conjunction of all things of the will and understanding that is, of the mind of man with his life's love, is made evident by these comparisons and yet not made rationally evident. The conjunction is made rationally evident in this way. There are every where three things together that make one these are called end, cause, and effect here the life's love is the end the affections with their perceptions are the cause and the enjoyment of the affections with their thoughts are the effect for just as the end through the cause enters into the effect, so does the love through its affections come to its enjoyments, and through its perceptions to its thoughts. The effects themselves are in the mind's enjoyments and their thoughts, whenever these enjoyments belong to the will and the thoughts to the understanding therefrom, that is whenever the agreement is complete. Then the effects belong to the spirit, and if they do not come into bodily act, still they are as if in act when there is agreement. Furthermore, they are then together in the body and dwell there with the life's love of the man and aspire to action, which takes place when nothing hinders. Such are lusts of evil and the evils themselves in those who in their spirit make evils allowable. (2) Now as the end conjoins itself with the cause, and through the cause with the effect, so does the life's love conjoin itself with the internal of thought, and through this with its external. This makes clear that the external of man's thought is in itself of the same character as its internal for the end imparts itself wholly to the cause, and through the cause to the effect for there is nothing essential in the effect except what is in the cause and through the cause in the end. And as the end is thus the very essential which enters into the cause and the effect, cause and effect are called mediate and outmost ends.

109 Sometimes the external of man's thought does not appear to be of the same character as the internal but this is because the life's love with its surrounding internals places a vicar below itself, which is called the love of means, and enjoins upon it to take heed and watch that nothing from its lusts appear. This vicar therefore from the cunning of its chief which is the life's love, talks and acts in accord with the civil require

cundum moralia rationis, et secundum spiritualia ecclesiae; et quidam tam astute et ingeniose, ut nemo videat quātales sint, quales loquuntur et agunt, et tandem ex circumvelatione ut vix ipsi sciant aliter Tales sunt omnes hypocritae, et tales sunt sacerdotes qui corde nihili faciunt proximum et non timent Deum, et tamen praedicant de amore proximi et de amore Dei tales sunt iudices, qui judicant secundum dona et amicitias, cum simulant zelum pro iustitia, et ex ratione de iudicio loquuntur, tales sunt negotiatores corde insinceri ac fraudulentī, cum sincere agunt lucri causa et tales sunt adulteri, cum ex rationalitate, quae cuiusvis homini est, de castitate conjugii loquuntur, et sic porro [2.] At idem si amorem mediorum, vicarium amoris vitae eorum, exuunt vestibus purpureis et byssinis, quas circumposuerunt, ac induunt illum toga sua domestica, tunc cogitant, et quandoque ex cogitatione sua cum amicissimis, qui in simili amore vitae sunt, loquuntur prorsus contrarium Credi potest, quod quando illi ex amore mediorum tam juste, sincere et pie locuti sunt, tunc non quale interni cogitationis fuerit in externo cogitationis eorum, at usque fuit, est hypocrisis in illis, est amor sui et mundi in illis, cujus astutia est captare famam honoris aut lucri causa usque ad ultimam apparentiam Hoc quale interni est in externo cogitationis illorum, quando ita loquuntur et agunt.

IIIO. Apud illos autem qui in amore caelesti sunt, internum et externum cogitationis, seu internus et externus homo, unum agunt, cum loquuntur, nec sciunt discrimen Amor vitae illorum cum ejus affectionibus boni et harum perceptionibus veri, est sicut anima in illis quae cogitant, et inde loquuntur et agunt Si sacerdotes sunt, ex amore erga proximum et ex amore in Dominum praedicant, si iudices sunt ex ipsa iustitia judicant, si negotiatores sunt, ex ipsa sinceritate agunt, si uxorati, ex ipsa castitate amant conjugem, et sic porro Amor vitae illorum etiam amorem mediorum ut vicarium habet, quem docet et ducit ut ex prudentia agat, et amicit illum vestibus zeli pro veris doctrinae et simul pro bonis vitae

IIIX. (III) *Quod internum non possit purificari a concupiscentiis malis, quamdiu mala in externo homine non remota sunt, quia obstipant, sequitur ex supradictis, quod exter-*

ments of the country the moral requirements of reason and the spiritual requirements of the church. Some do this so craftily and ingeniously that no one sees that they are not such as their speech and act indicate and at last, from the habit of concealment they scarcely know otherwise themselves. All hypocrites are such and such are the priests who at heart care nothing for the neighbor and do not fear God, and yet preach about love of the neighbor and the love of God such are the judges who give judgment according to bribes and friendship while they show a pretended zeal for justice and from reason talk of judgment such are the merchants who are insincere and fraudulent at heart, while they act sincerely for the sake of gain and such are adulterers when from the rationality that every man has they talk about the chastity of marriage and so on. [2] But when these same persons strip this love of means—this vicar of their life's love—of the garments of purple and fine linen with which they have invested it, and clothe it in its domestic garb they think, and sometimes with their dearest friends whose life's love is similar they speak from their thought in a wholly opposite way. It might be supposed when from their love of means they have talked so justly sincerely and piously that the character of the internal of their thought was not in the external of their thought, and yet it was. There is hypocrisy in such there is a love of self and the world in them and the cunning of that love is to secure reputation for the sake of honor or gain in respect to outward appearances. This character of the internal is in the external of their thought when they so speak and act.

III But in those who are in heavenly love the internal and the external of thought, or the internal and the external man make one when they speak nor do such know any difference between these. Their life's love, with its affections for good and the perceptions for truth belonging thereto is like a soul in their thoughts, and in what they speak and do from them. If they are priests they preach from love towards the neighbor and from love to the Lord if judges they judge from genuine justice if merchants they act from genuine sincerity if married they love their wives from genuine chastity and so on. The life's love of such has its love of means as its vicar which it teaches and leads to act from prudence, and clothes with the garments of zeal both for truths of doctrine and for goods of life.

VII (iii.) *The internal cannot be cleansed from the lusts of*

num cogitationis hominis in se sit quale internum cogitationis ejus, et quod cohaereant sicut illud quod non solum intus in altero est, sed etiam ex altero, quare non separari potest unum nisi simul alterum. Ita est cum omni externo quod ab interno est, et cum omni posteriori quod a priori est, et cum omni effectu qui a causa est. [2.] Nunc quia concupiscentiae una cum astutis faciunt internum cogitationis apud malos, et jucunda concupiscentiarum una cum machinationibus faciunt externum cogitationis apud illos, et haec cum illis conjuncta sunt in unum, sequitur quod internum non possit purificari a concupiscentis, quamdiu mala in externo homine non remota sunt. Sciendum est, quod voluntas interna hominis sit quae in concupiscentis est, et quod intellectus internus ejus sit qui in astutis, ac quod voluntas externa sit quae in jucundis concupiscentiarum est, ac intellectus externus sit qui in machinationibus ex astutis. Quisque potest videre quod concupiscentiae et earum jucunda unum faciant, tam quod astutiae et machinationes unum faciant, et quod quatuor illa in una serie sint, et faciant simul sicut unum manipulum, ex quibus iterum patet, quod internum, quod consistit a concupiscentis, non possit ejici nisi quam per remotionem externi, quod consistit ex malis. Concupiscentiae per jucunda sua producant mala, sed cum mala creduntur licita, quod fit ex consensu voluntatis ac intellectus, tunc jucunda et mala unum faciunt. Quod consensus sit factum, notum est, quod etiam est quod Dominus dicit,

"Si quis aspexerit mulierem alienam, ita ut concupiscat eam, jam adulterium committit cum illa in corde suo" (*Matth v 28*)

Simile est cum reliquis malis

II2. Ex his nunc constare potest, quod ut homo purificetur a concupiscentis mali, omnino removenda sint mala ab externo homine, non enim prius datur concupiscentis exitus, et si non datur exitus, manent concupiscentiae intus, et exspirant jucunda a se, et sic adigunt hominem ad consensum, ita ad factum. Concupiscentiae per externum cogitationis intrant corpus, quare cum consensus est in externo cogitationis, sunt illico in corpore, jucundum quod sentitur, ibi est. Quod qualis est

evil so long as the evils in the external man are not put away since these obstruct—This follows from the preceding statement that the external of man's thought is in itself of the same character as its internal and that the two cohere like things that are not only one within the other but one from the other consequently one cannot be set aside unless the other is also. It is so with every thing external that is from an internal, and with every thing posterior that is from a prior and with every effect that is from a cause. [2] Since then lusts with their subtleties constitute in the evil the internal of thought and the enjoyments of lusts together with their devices constitute the external of thought and the latter and the former are joined together as one it follows that the internal cannot be cleansed from lusts so long as the evils in the external man are not put away. It should be understood that man's internal will is that which is in the lusts, and the internal understanding is that which is in the subtleties, and that the external will is that which is in the enjoyments of the lusts, and the external understanding is that which is in the devices from the subtleties. Anyone can see that lusts and their enjoyments make one and that the subtleties and devices make one also that these four are in one series, and together make as it were one bundle and from this again it is clear that the internal which consists of lusts can be cast out only by the putting away of the external which consists of evils. Lusts through their enjoyments produce evils but when evils are believed to be allowable which comes from the agreement of will and understanding the enjoyments and the evils make one. It is acknowledged that this agreement is equivalent to doing the thing and this is what the Lord says,

"Whoever looketh on another's woman to lust after her hath committed adultery with her already in his heart (Matt. v 28).

It is the same with other evils

XXX. From all this it can now be seen that evils must surely be put away from the external man that man may be cleansed from the lusts of evil for until this is done there is no possible exit for lusts and if there is no exit the lusts remain within and breathe out enjoyments from themselves, and so they urge men on to the consent, thus to the doing. Through the external of thought the lusts enter the body when therefore there is consent in the external of thought the lusts are at once present

mens tale sit corpus, ita totus homo, videatur in transactione *De Divino Amore et Divina Sapientia* (n 362-370). Hoc potest per comparationes illustrari, et quoque per exempla [2.] *Per comparationes* Concupiscentiae cum earum jucundis comparari possunt igni, qui quo plus fomentatur, eo plus flagrat, et quo liberior excursus ei est, eo latius se spargit, usque ut in urbe consumat domos ejus, et in silva arbores ejus Concupiscentiae mali etiam in Verbo comparantur igni, ac mala inde incendio Concupiscentiae mali cum jucundis illarum in mundo spirituli etiam apparent sicut ignes, ignis infernalis non aliud est. Comparari etiam possunt diluvius et inundationibus ab aquis, remotis aggeribus seu vallis Comparari etiam possunt gangraenis et apostematibus, quae letum inducunt corpori, sicut excurrunt, aut sicut non sanantur [3.] *Per exempla* patet clare, quod si non mala in externo homine removentur, concupiscentiae cum illarum jucundis crescant et exuberent Fur quantum furatur tantum concupiscit furari, usque tandem ut non possit desistere defraudatur similiter quantum defraudat cum odio et vindicta, cum luxurie et intemperantia, cum scortatione, blasphematione, est similiter Quod amor dominandi ex amore sui in tantum crescat quantum ei laxantur frena, notum est; pariter amor possidendi bona ex amore mundi, apparet sicut illis non sit terminus aut finis Ex quibus patet, quod quantum mala in externo homine non removentur, tantum concupiscentiae illorum exuberent, tum quo gradu malis relaxantur frena, eo gradu concupiscentiae crescant

■ ■ 3. Homo non potest percipere concupiscentias sui mali, percipit quidem jucunda illarum, sed etiam parum reflectit super illa, jucunda enim oblectant cogitationes, et auferunt reflexiones Quare si non aliunde sciret, quod sint mala, vocaret illa bona, et ex libero secundum rationem cogitationis suae patraret illa, quod cum facit, appropriat illa sibi Quantum confirmat illa ut licita, tantum amplificat aulam amoris regnantis, qui est amor vitae ejus. Aulam ejus faciunt concupiscentiae, nam illae sunt sicut ejus ministeria et satellitia, per quae exteriora, quae faciunt regnum ejus, gubernat Sed sicut rex est, tales sunt ministri et satellites, et tale est regnum Si rex est dia-

in the body and the enjoyment that is felt is there. That as the mind is such is the body thus the whole man may be seen in the work on *The Divine Love and the Divine Wisdom* (n. 362-370). This may be made clear by comparisons and also by examples. [2.] *By comparisons* Lusts with their enjoyments may be likened to fire the more a fire is fed the more it burns and the freer the course given it the further it spreads until in a city it consumes the houses and in a forest the trees. In the Word the lusts of evil are likened to fire and their evils to its burning. Moreover in the spiritual world lusts of evil with their enjoyments appear like fires infernal fire is nothing else. Lusts may also be likened to floods and inundations of water when dikes or dams give way. They may also be likened to gangrenous sores and ulcers which, if they run their course or are not cured, bring death to the body. [3.] *By examples* It is made clear that unless the evils in the external man are put away the lusts and their enjoyments grow and multiply. The more a thief steals the more he loves to steal till at last he cannot refrain so with the defrauder the more he defrauds. The same is true of hatred and revenge of luxury and intemperance of whoredom and blasphemy and the like. Every one knows that the love of ruling from the love of self increases as rein is given to it equally the love of possessing from love of the world these seem to be without limit or end. All this makes clear that so far as the evils in the external are not put away their lusts multiply and that lusts increase to the extent that evils have loose rein.

XX3 Man is not able to perceive the lusts of his evil he does perceive their enjoyments, although he does not think much about them for the enjoyments divert the thoughts and banish reflection. Consequently unless one knew from some other source that his lusts are evils he would call them good and from freedom in accordance with the reason of his thought he would give expression to them and when he does that he appropriates them to himself. So far as he confirms evils as allowable he enlarges the court of the ruling love, which is his life's love. Lusts are what constitute its court for they are like its ministers and attendants, through which it governs the exterior that constitute its kingdom. But as is the king such are the ministers and attendants, and such the kingdom. When a king is a devil his ministers and attendants are maniacs and

bolus, tunc ejus ministri et satellites sunt insanae, ac populus regni ejus sunt falsa omnis generis, quae ministri, quos vocant sapientes, tametsi sunt insani, per ratiocinationes ex fallaciis et per phantasias faciunt ut appareant sicut vera, ac pro veris agnoscantur Num talis status hominis mutari potest aliter quam per quod mala in externo homine removeantur? sic etiam concupiscentiae, quae cohaerent malis, removentur Alioqui non patet concupiscentis exitus, sunt etiam inclusae, sicut urbs obsessa, et sicut ulcus obturatum

II.4. (iv) *Quod mala in externo homine a Domino non possint removeri nisi medio homine* In omnibus ecclesiis Christianis receptum est hoc doctrinae, quod homo antequam ad sanctam Communionem accedit, semet exploraturus sit, visurus et agniturus sua peccata, et acturus paenitentiam, desistendo ab illis, et rejiciendo illa, quia a diabolo sunt, et quod alioqui peccata ei non remittantur, et quod sit damnatus Angli, tametsi in doctrina de sola fide sunt, usque in oratione ad Sanctam Communionem, aperte docent explorationem, agnitionem, confessionem peccatorum, paenitentiam, et renovationem vitae, ac minantur illos qui illa non faciunt, his verbis, quod alioqui diabolus intraturus in illos sicut in Judam, ac impleturus illos omni iniquitate, et destructurus et corpus et animam Germani, Sueci, Dani, qui etiam in doctrina de sola fide sunt, in oratione ad sanctam Communionem docent similia, minando etiam, quod alioqui se reos paenarum infernalium ^[1]facturi essent, ac damnationis aeternae, propter commixtionem sancti et profani Haec a sacerdote alta voce praeleguntur coram illis qui Sanctam Cenam obituri sunt, et auscultantur ab illis cum omni agnitione quod ita sit [2.] Attamen idem, cum eodem die audiunt praedicationem de sola fide, et tunc quod lex illos non damnet, quia Dominus illam pro illis impleverat, et quod a se non possint aliquod bonum nisi meritum facere, et sic opera nihil salutis in se habeant, sed sola fides, redeunt domum cum plena oblivione confessionis prioris, et cum rejectione ejus, quantum ex praedicatione de sola fide cogitant. Quid nunc verum est, sive hoc sive illud? non possunt duo sibi contraria esse vera, ut quod absque exploratione, cognitione, agnitione, confessione et rejectione peccatorum,

the people of his kingdom are falsities of every kind which his ministers (whom they call wise although they are insane) cause by means of reasonings from fallacies and by means of illusions to appear as truths and cause to be acknowledged as truths. Can such a state in man be changed except by putting away the evils in the external man? For thereby the lusts that cling to evils are put away. Otherwise no exit is open for the lusts for they are shut in like a besieged city or like a closed ulcer.

II4. (iv) *The evils in the external man can be put away by the Lord only through man's instrumentality* —In all Christian churches the doctrine has been accepted that before man approaches the holy communion he shall examine himself shall see and acknowledge his sins and shall do the work of repentance by refraining from evils and by rejecting them because they are from the devil and otherwise his sins are not forgiven and he is damned. The English hold the doctrine of faith alone and yet in their exhortation to the holy communion they plainly teach self-examination, acknowledgment, confession of sins, repentance and renewal of life and those who fail to do this are threatened that the devil will enter into them as he did into Judas and will fill them with all iniquity and destroy both body and soul. The Germans, the Swedes, and the Danes who also hold the doctrine of faith alone, have the same teaching in their exhortation to the holy communion threatening also that all such will be subject to infernal punishments and to eternal damnation for mixing the holy and the profane. This is read by the priest with a loud voice before those who are about to come to the Holy Supper and is listened to by them with full acknowledgment that it is so. [2] And yet when these same persons listen on the same day to the preaching of faith alone and that the law does not condemn them because the Lord fulfilled it for them and that they are not able from themselves to do any good except what is meritorious and thus works have nothing saving in them but faith only they return home entirely forgetful of their former confession and discarding it so far as they give their thought to the preaching about faith alone. Which of these, then, is true, this or that? For two things contrary to each other cannot both be true as on the one hand that without self-examination, recognition, acknowledgment, confession and renunciation of sins thus without repentance there is no forgiveness of sins thus no salvation, but eternal damnation and on the other hand that such things contribute nothing to salvation because the Lord by the

ita absque paenitentia, non detur remissio illorum, ita non salvatio, sed damnatio aeterna aut quod talia nihil faciant ad salutem, quia satisfactio plenaria pro omnibus peccatis hominum a Domino per passionem crucis facta est pro illis qui in fide sunt, et quod illi qui in sola fide cum fiducia quod ita sit, et in confidentia de imputatione meriti Domini, absque peccatis sint, et quod appareant coram Deo sicut qui lavati facie nitent Ex his patet, quod communis religio omnium ecclesiarum in Christiano orbe sit, quod homo se exploraturus sit, visurus et agniturus sua peccata, et postea destitutus ab illis, et quod alioqui non salvatio, sed damnatio Quod etiam sit ipsa Divina veritas, patet a locis in Verbo, ubi mandatur quod homo paenitentiam acturus sit, ut ab his

[¹] Jesus dixit, "Facite fructus dignos paenitentia, jam jam securis ad radicem arboris jacet, omnis arbor non faciens fructum bonum, excindetur et in ignem conjicietur" (*Luc* iii 8, 9)

Jesus dixit, "Nisi paenitentiam egeritis, omnes peribitis" (*Luc* xiii 3, 5)

Jesus praedicavit "Evangelium Regni Dei, paenitentiam agite, et credite Evangelio" (*Marc* i 14, 15)

Jesus emisit discipulos, qui exeuntes praedicarent "ut paenitentiam agerent" (*Marc* vi 12)

Jesus dixit ad apostolos, quod illos oporteat praedicare "paenitentiam et remissionem peccatorum, in omnibus gentibus" (*Luc* xxiv 47)

Johannes praedicavit "baptisma paenitentiae in remissionem peccatorum" (*Marc* i 4, *Luc* iii 3)

Cogita de hoc etiam ex aliquo intellectu, et si tibi religio est, videbis, quod paenitentia a peccatis sit via ad caelum, et quod fides separata a paenitentia non sit fides, et qui in non fide sunt ex non paenitentia, in via ad infernum sint

II5. Illi qui in fide separata a charitate sunt, et confirmaverunt se ex dicto Pauli ad *Romanos*,

Quod fide justificetur homo sine operibus legis (iii 28),

adorant hoc dictum sicut qui adorant solem, et fiunt sicut qui oculos obnixe figunt in sole, ex quo acies obtusa facta non videt aliquid in media luce non enim vident quid ibi intelligitur per "opera legis," quod sint ritualia quae a Mose descripta sunt in libris ejus, quae ubivis ibi vocantur Lex, et quod non praecepta decalogi Quare ne intelligantur praecepta decalogi, explicat illud dicendo,

"Ergone legem arbrogamus per fidem? absit, sed legem stabilimus"
(verse 31 ejusdem capituli)

passion of the cross has made full satisfaction for all the sins of men for those who have faith and that those who have faith only with confidence that it is true and with a trust in the imputation of the Lord's merit are without sins, and appear before God like those with washed and bright faces. From all this it is clear that it is the common religion of all the churches in the Christian world that man should examine himself, should see and acknowledge his sins, and afterwards refrain from them and that otherwise there is not salvation but damnation. Moreover that this is the veritable Divine truth is evident from the passages in the Word, where man is commanded to repent as the following

- Jesus said, "Bring forth therefore fruits worthy of repentance. Even now is the axe laid unto the root of the tree: every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire" (*Luke* iii. 8, 9).
 Jesus said, "Except ye repent ye shall all perish" (*Luke* xiii. 3, 5).
 Jesus preached "the gospel of the kingdom of God. Repent ye and believe the gospel" (*Mat* x. 7, 8).
 Jesus sent forth His disciples, and they went out and preached "that men should repent" (*Mark* vi. 12).
 Jesus said to the apostles that repentance and remission of sins should be preached "unto all nations" (*Luke* xxiv. 47).
 John preached "the baptism of repentance for the remission of sins" (*Mark* i. 4. *Luke* iii. 3).

Think of this with some understanding and if you have religion you will see that repentance from sins is the way to heaven that faith separate from repentance is not faith and that those who are not in faith because they do not repent are in the way to hell.

XX5 Those who are in faith separate from charity and have confirmed themselves in it from Paul's saying to the Romans,

That a man is justified by faith apart from the works of the law (*Rom* iii. 28).

adore this saying like men who adore the sun and they become like those who fix their eyes steadily on the sun, by which the sight is so blurred that they can see nothing in ordinary light. For they do not see that "the works of the law" mean not the commandments of the decalogue but the rituals described by Moses in his books which are there always called the law. Lest, therefore, it should be thought that the commandments are meant Paul explains by saying

Do we then make void the law through faith? God forbid; yea, we establish the law (verse 31 of the same chapter).

Those who have confirmed themselves by this saying in faith

Qui ex illo dicto se in fide separata confirmaverunt, illi ex intuitione illius loci sicut in sole, nec vident ubi enumerat leges fidei, quod sint ipsa opera charitatis, quid itaque fides absque suis legibus? Nec vident ubi enumerat mala opera, dicendo, quod qui illa faciunt, non possint intrare in caelum. Ex quo patet, qualis caecitas inducta est ex unico hoc loco male intellecto.

II6. Quod mala in externo homine non removeri possint nisi quam medio homine, est quia ex Divina Domini Providentia est, quod quicquid homo audit, videt, cogitat, vult, loquitur et facit, appareat prorsus sicut ejus. Quod absque illa apparentia non foret homini aliqua receptio Divini veri, nulla determinatio ad faciendum bonum, nulla appropriatio amoris et sapientiae, tum charitatis et fidei, et inde nulla conjunctio cum Domino, proinde nulla reformatio et regeneratio, et sic salvatio, supra (n 71-95 et seq) ostensum est. Quod absque illa apparentia non dabilis sit paenitentia a peccatis, immo nec fides, evidens est, tum quod homo absque illa apparentia non sit homo, sed expers vitae rationalis, similis bestiae. Consulat qui vult suam rationem, num apparet aliter, quam quod homo de bono et vero, tam spirituali, quam morali et civili, cogitet ex se, et tunc recipe id doctrinale, quod omne bonum et verum sit a Domino, et nihil ab homine, annon agnosces hoc consequens, quod homo bonum faciet et verum cogitabit sicut ex se, sed usque agnoscet, quod illa a Domino? proinde etiam, quod homo removebit mala sicut a se, sed usque agnoscet quod id faciat ex Domino?

II7. Plures sunt qui non sciunt quod in malis sint, quia non in externis faciunt illa; timent enim leges civiles, et quoque jacturam famae, et sic ex assuetudine et habitu imbuunt fugere mala ut damna sui honoris et sui lucri. Sed si mala non fugiunt ex principio religionis, quia peccata sunt, et contra Deum, tunc apud illos concupiscentiae mali cum jucundis illarum remanent, sicut aquae impurae obturatae aut stagnatae. Explorent cogitationes ac intentiones suas, et invenient illas, modo sciunt quid peccata. [2.] Sunt tales multi, qui se in fide separata a charitate confirmaverunt, qui quia credunt, quod lex non damnet, ne quidem attendunt ad peccata, et quidam dubitant num sint, et si sunt, non coram Deo sint, quia

separate from charity from gazing at this passage as at the sun, fail to see where Paul enumerates the laws of faith as being the very works of charity and what is faith without its laws? Nor do they notice where he enumerates evil works and declares that those who do them cannot enter into heaven. This shows clearly how great is the blindness that has been induced by a wrong understanding of this single passage.

II6 Evils in the external man can be put away only by man's instrumentality because it is of the Lord's Divine providence that whatever man hears, sees, thinks, wills, speaks, and does, seems to him to be wholly his own. Without this appearance (as has been shown above, n. 71-95 and in subsequent numbers) there could be in man no reception of Divine truth, no determination towards doing good, no appropriation of love and wisdom or of charity and faith and therefore no conjunction with the Lord, consequently no reformation and regeneration and thus salvation. Without this appearance repentance from sins and faith even, are evidently impossible. It is also evident that without this appearance a man would not be a man but would be devoid of rational life like a beast. Let any one who will consult his reason and see, when a man thinks about good and truth, spiritual, moral, or civil, whether there is any other appearance than that he thinks from himself; let him then accept this doctrinal that everything good and true is from the Lord and nothing from man and will he not acknowledge this consequence, that man must do good and think truth as if of himself, and yet must acknowledge that he does it from the Lord and furthermore, that man must put away evils as if of himself and yet must acknowledge that he does it from the Lord?

II7 Many are not aware that they are in evils inasmuch as they do not do them outwardly because they fear the civil laws and the loss of reputation and thus from custom and habit fall into the way of shunning evils as detrimental to their honor and success. But when evils are not shunned from a religious principle on the ground that they are sins and antagonistic to God, the lusts of evil with their enjoyments still remain, like impure waters confined and stagnant. Let such examine their thoughts and intentions and they will find these lusts, provided they know what sins are. [2.] This is a state of many who have confirmed themselves in faith separate from charity who believing that the law does not condemn them do not even think about sins and some question whether there are any sins in them or if there are,

condonata Tales etiam sunt naturales moralistae, qui credunt civilem et moralem vitam cum ejus prudentia producere omnia, et Divinam Providentiam non aliquid Tales etiam sunt, qui honestatis et sinceritatis famam et nomen propter honorem aut propter lucrum multo studio affectant Sed illi qui tales sunt, et simul aspernati religionem, post mortem fiunt spiritus concupiscentiarum, qui apparent sibi sicut forent ipsi homines, sed aliis e longinquo sicut priapi, ac vident in tenebris, et nihil in luce, sicut noctuae

VI 8. Ex his nunc sequitur v articulus confirmatus, qui est, *Quod ideo homo mala ab externo homine remove debeat sicut a se*, quae etiam explicata videantur in tribus articulis in *Doctrina Vitae pro Nova Hierosolyma* in uno, Quod non aliquis possit fugere mala ut peccata, usque ut interius aversetur illa, nisi quam per pugnas contra illa (n 92-100) in altero, Quod homo debeat fugere mala ut peccata, et pugnare contra illa, sicut a se (n 101-107) in tertio, Quod si quis fugit mala ex quacunque alia causa, quam quia peccata sunt, non fugiat illa, sed modo faciat ut non appareant coram mundo (n 108-113)

VI 9. (vi) *Quod Dominus tunc purificet hominem a concupiscentiis in interno homine, et ab ipsis malis in externo* Quod Dominus tunc purificet hominem a concupiscentiis mali, quando homo sicut a se removet mala, est causa, quia Dominus non prius purificare potest, sunt enim mala in externo homine, et concupiscentiae mali in interno, ac cohaerent sicut radices cum trunco quare nisi mala remonentur, non datur apertura; obstipant enim, et claudunt portam, quae a Domino non aperiri potest nisi medio homine, ut mox supra ostensum est Quando ita homo sicut a se aperit portam, tunc Dominus concupiscentias una exstirpat Causa etiam est, quia Dominus agit in intimum hominis, et ab intimo in consequentia usque ad ultima, et in ultimis est homo simul Quamdiu itaque ultima ab ipso homine tenentur clausa, non potest aliqua purificatio, sed modo talis operatio fieri a Domino in interioribus, qualis est Domini in inferno, cujus forma est homo qui in concupiscentiis et simul malis est, quae operatio est solum dispositio ne unum perdat alterum, et ne violetur bonum et verum Quod Dominus continue urgeat

whether they are sins before God since they have been pardoned. In a like state are natural moralists who believe that civil and moral life with its prudence accomplishes everything and Divine providence nothing. Such also are those who strive with great eagerness after a reputation and name for honesty and sincerity for the sake of honor or gain. But those who are of this character and who have also despised religion become after death spirits of lusts, appearing to themselves as if they were men but to others at a distance like treacherous forms (*grieps*) and like birds of night they see in the dark and not in the light.

118 (v) *Therefore man ought as if of himself to put away evils from the external man*—This has already been proved by what has been said. It may also be seen explained in three articles in the *Doctrine of Life for the New Jerusalem* *first* That no one can shun evils as sins so as to turn away from them interiorly except by combats against them (n. 92-100) *secondly* That man ought to shun evils as sins and to fight against them as if of himself (n. 101-107) *thirdly* That if one shuns evils for any reason whatever except that they are sins he does not shun them but only prevents their appearing before the world (n. 108-113)

119 (vi.) *Then the Lord cleanses man from the lusts [of evil] in the internal man and from the evils themselves in the external*—The Lord cleanses man from the lusts of evil when the man as if of himself puts away the evils for the reason, in the first place that the Lord cannot cleanse him until he does this because the evils are in the external man and the lusts of evil in the internal man and the two are connected like roots and trunk consequently until the evils are put away no opening is possible, for the evils obstruct and close the door and the door can be opened by the Lord only by man's instrumentality as has been shown just above. When therefore man as if of himself opens the door the Lord roots out the lusts and the evils together. A second reason is, that the Lord acts into man's inmost and from the inmost into consequent things even to outmosts while man is simultaneously in outmosts. Therefore so long as man from himself holds the outmosts closed there can be no cleansing but only such operation by the Lord in man's interiors as the Lord carries on in hell (the man who is both in lusts and in evils being a form of hell) and this operation is only an arrangement to prevent one thing from destroying another

ac instet, ut homo sibi aperiat portam, patet a Domini verbis in *Apocalypsi*

“Ecce sto ad januam et pulso, si quis audiverit vocem meam, et aperuerit januam, ingrediar ad illum, et cenabo cum illo, et ille Me-cum” (iii 20)

120. Homo ne hilum scit de statu interiori mentis suae, seu interno suo homine, sunt tamen ibi infinita, quorum ne unum ad ejus cognitionem venit Internum enim cogitationis hominis seu internus ejus homo, est ipse ejus spiritus, et in illo tam infinita seu tot innumerabilia sunt, quot in hominis corpore, immo adhuc innumerabiliora, nam spiritus hominis est in sua forma homo, et omnia ejus correspondent omnibus hominis in ejus corpore Nunc sicut homo nihil scit ex aliqua sensatione, quomodo mens ejus seu anima in omnia sui corporis conjunctim et singillatim operatur, ita nec scit homo quomodo Dominus in omnia mentis seu animae, hoc est, in omnia spiritus ejus, operatur Operatio est continua, in hoc homo nullam partem habet, at usque non potest Dominus purificare hominem ab ulla concupiscentia mali in ejus spiritu seu interno homine, quamdiu homo tenet externum clausum Sunt mala, per quae homo tenet externum suum clausum, quorum unumquodvis ei apparet sicut unum, tamen infinita sunt in unoquoque, cum homo hoc sicut unum removet, tunc Dominus infinita in illo removet Hoc est quod intelligitur per quod Dominus tunc purificet hominem a concupiscentia mali in interno homine, et ab ipsis malis in externo

121. Creditur a multis, quod solum credere id quod Ecclesia docet, purificet hominem a malis, et creditur a quibusdam quod facere bonum purificet, a quibusdam quod scire, loqui et docere talia quae ecclesiae sunt, a quibusdam quod legere Verbum ac libros pietatis, a quibusdam frequentare templa, auscultare praedicationes, et imprimis obire Sanctam Cenam, a quibusdam abdicare mundum, ac studere pietati, a quibusdam confiteri se reum omnium peccatorum, et sic porro At usque omnia haec nihil purificant hominem, nisi ille exploret se, videat sua peccata, agnoscat illa, condemnet se propter illa, ac poenitentiam agat desistendo ab illis, et haec omnia faciet sicut a se, sed usque ex cordis agnitione quod a Domino.

and to prevent the violation of good and truth. The Lord continually solicits and urges man to open the door to Him as is clear from His words in the *Apocalypse*

"Behold, I stand at the door and knock. If anyone hear My voice and open the door, I will come in to him and will sup with him and be with him (Ul. 30).

120 Of the interior state of his mind or of his internal man, man knows nothing whatever. Although there are infinite things there, not one of them comes to man's cognizance. For the internal of man's thought, or his internal man, is his spirit itself and in it there are things as infinite and numberless as there are in his body and even more innumerable for man's spirit is a man in its form and all things belonging to it correspond with all things of man in the body. And just as man has no knowledge from any sensation of the manner in which his mind or his soul operates in all things of the body conjointly and severally so neither does he know in what manner the Lord operates in all things of his mind or soul that is, in all things of his spirit. The operation is unceasing in it man has no part, and yet the Lord can cleanse man from no lust of evil in his spirit or internal man so long as man holds his external closed. Man holds his external closed by means of evils, every one of which seems to him as a single thing and yet in every one there are infinite things and when man puts away an evil as a single thing the Lord puts away the infinite things in it. This is what is meant by the Lord's then cleansing man from the lusts of evil in the internal man and from the evils themselves in the external.

121. Many believe that man is cleansed from evils by merely believing what the church teaches others by his doing good others by his knowing talking about, and teaching the things of the church others by his reading the Word and pious books others by his attending churches listening to sermons and especially by coming to the Holy Supper others by his renouncing the world and devoting himself to piety and others by his confessing himself guilty of all sins and so on. Yet none of these cleanse man in the least unless he examines himself, sees his sins, acknowledges them, condemns himself for them, and repents by refraining from them and all this he must do as if of himself but with acknowledgment in heart that he does it from the Lord [2] Until this is done the things that have been

[2.] Antequam haec fiunt, supradicta nihil juvant, sunt enim vel meritoria vel hypocritica, ac illi apparent in caelo coram angelis aut sicut meretrices pulchrae ex tabe sua male olentes, aut sicut mulieres deformes ex inducto fuce apparentes formosae aut sicut personati harioli et mimi super theatris, aut sicut simiae in vestibus humanis Sed quando mala remota sunt, tunc supramemorata fiunt amoris eorum, et illi apparent in caelo coram angelis ut homines pulchri, ac ut consortes et consocii eorum

122. At probe sciendum est, quod homo paenitentiam acturus ad solum Dominum spectare debeat, si ad solum Deum Patrem non potest purificari, nec si ad Patrem propter Filium, nec si ad Filium ut solum hominem est enim unus Deus, et Dominus est Ille, nam Divinum et Humanum Ipsius est una Persona, ut in *Doctrina Novae Hierosolymae de Domino*, ostensum est Ut quisque paenitentiam acturus spectet ad Dominum solum, instituta est Sancta Cena ab Ipso, quae confirmat remissionem peccatorum apud illos qui paenitentiam agunt, confirmat, quia in illa Cena seu Communione quisque tenetur spectare ad solum Dominum

123. (vii) *Quod continuum Divinae Providentiae Domini sit, ut jungat hominem Sibi ac Se illi, ut dare possit ei felicia vitae aeternae, quod non fieri potest, nisi quantum mala cum illorum concupiscentiis remota sunt* Quod continuum Divinae Providentiae Domini sit conjungere hominem Sibi et Se illi, et quod illa conjunctio sit quae vocatur reformatio et regeneratio, et quod inde homini sit salvatio, supra (n 27-45,) ostensum est Quis non videt, quod conjunctio cum Deo sit vita aeterna et salvatio? Hoc videt omnis qui credit, quod homines a creatione sint imagines et similitudines Dei (*Gen* 1 26, 27), et qui novit quid imago et similitudo Dei [2.] Quis cui sana ratio est, dum ex rationalitate sua cogitat, et ex libertate sua vult cogitare, potest credere, quod tres Dii sint, aequales essentia, ac quod Divinum Esse seu Divina Essentia possit dividi? Quod Trinum sit in uno Deo, hoc potest cogitari et comprehendere, sicut comprehenditur anima et corpus in angelo ac in homine, ac procedens vitae ab illis Et quia hoc Trinum in Uno datur solum in Domino, sequitur quod conjunctio erit cum Ipso Utere rationali-

mentioned above do not help at all, for they are either meritorious or hypocritical and those who do them appear in heaven before angels like beautiful harlots, smelling badly from their corruption or like ill favored women so painted as to appear handsome, or like masked actors and mimics on the stage or like apes in human clothing. But when evils have been put away the things enumerated above belong to the love of those who do them and such appear in heaven before the angels as beautiful human beings, and partners and companions of the angels.

122 But it must be well understood that when a man wishes to repent he must look to the Lord alone if he looks to God the Father only he cannot be cleansed nor if he looks to the Father for the sake of the Son nor if he looks to the Son as merely a man. For there is one God and that one is the Lord, His Divine and Human being one person, as shown in the *Doctrine of the New Jerusalem concerning the Lord*. In order that man in repenting might look to the Lord alone He instituted the Holy Supper which confirms the remission of sins in those who repent. It confirms this because in that Supper or communion every one is kept looking to the Lord alone.

123 (vii.) *It is the unceasing effort of the Lord's Divine providence to conjoin man with Himself and Himself with man that he may be able to bestow upon man the happinesses of eternal life and this can be done only so far as evils with their lusts are put away*—That it is the unceasing effort of the Lord's Divine providence to conjoin man with Himself and Himself with man and that this conjunction is what is called reformation and regeneration, and that from it man has salvation has been shown above (n. 27-45). Who does not see that conjunction with God is life eternal and salvation? Every one sees it who believes that men are from creation images and likenesses of God (*Gen.* i. 26-27) and who knows what an image and likeness of God is. [2] Who that is possessed of sound reason when he thinks from his rationality and is willing to think from his liberty can believe that there are three Gods, equal in essence and that Divine Being (*Ess*) or Divine Essence can be divided? That there is a Trine in the one God can be conceived and comprehended, as one can comprehend that there are soul, body and outgoing of life from these in an angel or in a man. And as it is in the Lord alone that this Trine in One is possible, it follows that conjunction must be with the Lord. Make use of

tate tua ac simul libertate cogitandi, et hanc veritatem in sua luce videbis, sed admitte prius, quod sit Deus, quodque sit caelum, et quod sit vita aeterna [3.] Nunc quia Deus est unus, ac homo ex creatione factus est imago et similitudo Ipsius, et quia per amorem infernalem, ac per ejus concupiscentias, et harum jucunda, in amorem omnium malorum venit, ac inde imaginem et similitudinem Dei apud se destruxit, sequitur quod continuum Divinae Providentiae Domini sit, ut jungat hominem Sibi et Se homini, et sic facere ut sit imago Ipsius Quod hoc sit ob finem, ut Dominus homini dare queat felicia vitae aeternae, etiam sequitur, nam Divinus Amor talis est [4.] Quod autem illa non possit dare, nec facere illum imaginem Sui, nisi homo sicut a se removeat peccata in externo homine, est quia Dominus non modo est Divinus Amor, sed etiam Divina Sapiencia, ac Divinus Amor nihil facit nisi ex Divina sua Sapiencia, et secundum illam Quod homo non possit Ipsi conjungi, et sic reformari, regenerari et salvari, nisi ei liceat ex libero secundum rationem agere, per id enim homo est homo, est secundum Divinam Ipsius Sapientiam, et quicquid est secundum Divinam Domini Sapientiam, hoc quoque est Ipsius Divinae Providentiae

124. His adjiciam duo arcana sapientiae angelicae, ex quibus videri potest qualis est Divina Providentia unum, quod Dominus nusquam agat in aliquod particulare apud hominem singillatim, nisi in omnia simul, alterum, quod Dominus agat ab intimis et ab ultimis simul *Quod Dominus nusquam agat in aliquod particulare apud hominem singillatim, nisi in omnia ejus simul*, est quia omnia hominis in tali nexu sunt, et per nexum in tali forma, ut non sicut plura sed sicut unum agant Quod in tali nexu et per nexum in tali forma sit homo quoad corpus, notum est In simili forma ex connexu omnium est quoque mens humana, nam mens humana est spiritualis homo, et quoque est actualiter homo Inde est quod spiritus hominis, qui est mens ejus in corpore, sit in omni forma homo, quare homo post mortem est aequè homo ut in mundo, modo cum discrimine, quod exuvias, quae fecerunt corpus ejus in mundo, rejecerit [2.] Nunc quia forma humana talis est, ut omnes partes faciant com-

your rationality together with your liberty of thinking and you will see this truth in its light but first grant that there is a God and a heaven and eternal life. [3] Since then God is one and man was made from creation an image and likeness of Him and since by means of infernal love and its lusts and their enjoyments man has come into the love of all evils and has thereby destroyed in himself the image and likeness of God it follows that it is the unceasing effort of the Lord's Divine providence to conjoin man with Himself and Himself with man and thus make man to be an image of God. It also follows that this is to the end that the Lord may bestow upon man the happinesses of eternal life for such is Divine love. [4] But the Lord cannot bestow these upon man, nor make him an image of Himself unless man as if of himself puts away sins in the external man for the reason that the Lord is not only Divine love but is also Divine wisdom and Divine love does nothing except from its own Divine wisdom and in accordance with it. And it is in accordance with His Divine wisdom that man cannot be conjoined with the Lord and thus reformed regenerated and saved unless it is permitted him to act from freedom in accordance with reason (for by this man is man). And whatever is in accordance with the Lord's Divine wisdom belongs also to his Divine providence.

¶ 24 To this I will add two arcana of angelic wisdom from which it can be seen what the Divine providence is first that the Lord in no wise acts upon any particular thing in man singly without acting simultaneously upon all things secondly that the Lord acts from inmosts and from outmosts simultaneously. *The Lord in no wise acts upon any particular thing in man singly without acting simultaneously upon all things of man* for the reason that all things of man are in such connection and through this connection in such a form that they do not act as many but as one. It is acknowledged that in respect to his body man is in such a connection and through this connection in such a form. The human mind is in a like form from a connection of all things in it for the human mind is the spiritual man and is actually the man. From this it is that man's spirit which is his mind in his body is in its entire form a man consequently man after death is just as much a man as he was in the world with this difference only that he has cast off the coverings that formed his body in the world. [2.] Since then the human form is such that all the parts make a general whole, which acts as one it follows that one part cannot be moved out of its place and changed in state except

mune, quod sicut unum agit, sequitur quod unum non possit emoveri loco, ac mutari quoad statum, nisi in consensu reliquorum, nam si unum emoveretur loco et mutaretur quoad statum, pateretur forma, quae ut unum aget. Ex his patet, quod Dominus nusquam agat in aliquod particulare, nisi simul in omnia. Ita Dominus agit in universum caelum angelicum, quoniam universum caelum angelicum est in aspectu Domini ut unus Homo. Ita quoque agit Dominus in unumquemvis angelum, quia unusquisque angelus, est in minima forma caelum. Ita etiam agit in unumquemvis hominem, proxime in omnia mentis ejus, et per haec in omnia corporis ejus, nam mens hominis est ejus spiritus, et secundum conjunctionem cum Domino est angelus, ac corpus est obedientia. [3.] Sed probe observandum est, quod Dominus singulatim immo singularissime in omne particulare hominis etiam agat, sed simul per omnia formae ejus, at usque non mutat statum alicujus partis, seu alicujus rei in particulari, nisi toti formae convenienter. Sed de his plura in sequentibus dicentur, ubi demonstrabitur quod Divina Divini Providentia sit universalis quia in singularibus, et quod sit singularis quia est universalis. [4.] *Quod Dominus agat ab intimis et ab ultimis simul*, est quia sic et non aliter omnia et singula continentur in nexu, pendent enim intermedia successive ab intimis usque ad ultima, et in ultimis sunt illa simul, nam in transactione *De Divino Amore et Divina Sapientia*, in Parte Tertia, ostensum est, quod in ultimo sit simultaneum omnium a primo. Ex eo etiam est, quod Dominus ab aeterno seu Jehovah in mundum venerit, ac ibi induerit et suscepit Humanum in ultimis, ut potuisset a primis et simul in ultimis esse, et sic a primis per ultima regere universum mundum, et sic salvare homines, quos secundum leges Divinae suae Providentiae, quae etiam sunt leges Divinae suae Sapientiae, salvare potest. Hoc itaque est, quod in Christiano orbe notum est, quod nullus mortalium salvari potuerit, nisi Dominus in mundum venerit, de quo videatur *Doctrina Novae Hierosolymae de Fide* (n. 35). Inde est quod Dominus dicatur Primus et Ultimus.

¶ 5. Haec arcana angelica praemissa sunt, ut comprehendi possit, quomodo Divina Providentia Domini

operatur, ut conjungat hominem Sibi et Se homini, hoc non fit in aliquod particulare ejus singillatim, nisi in omnia ejus simul, et hoc fit ab intimo hominis et ab ultimis ejus simul. Intimum hominis est amor vitae ejus; ultima sunt illa quae in externo cogitationis sunt, intermedia sunt quae in interno cogitationis ejus sunt quae qualia sunt apud hominem malum, in antecedentibus ostensum est, ex quibus iterum patet, quod Dominus ab intimis et ultimis simul non possit agere, nisi una cum homine, homo enim una cum Domino in ultimis est, quare sicut homo in ultimis, quae ejus arbitrii sunt, quia in ejus libero, agit, ita Dominus ab intimis ejus, et in successivis ad ultima agit. Illa quae in intimis hominis, et in successivis ab intimis ad ultima sunt, homini prorsus ignota sunt, et ideo homo prorsus nescit, quomodo et quid Dominus ibi operatur, sed quia illa cohaerent ut unam cum ultimis, ideo non homini necessarium est scire plus quam ut fugiat mala ut peccata, et spectet ad Dominum. Sic non aliter potest amor vitae ejus, qui a nativitate est infernalis, a Domino removeri, et loco ejus implantari amor vitae caelestis.

126. Quando amor vitae caelestis loco amoris vitae infernalis a Domino implantatus est, tunc loco concupiscentiarum mali et falsi implantantur affectiones boni et veri, ac loco jucundorum concupiscentiarum mali et falsi implantantur jucunda affectionem boni, et loco malorum amoris infernalis implantantur bona amoris caelestis. Tunc pro astutia implantatur prudentia, et pro cogitationibus malitiae implantantur cogitationes sapientiae. Ita homo generatur denuo, et fit novus. Quoniam bona loco malorum succedunt, videatur in *Doctrina Vitae pro Nova Hierosolyma* (n 67-73, n 74-79, n 80-86, n 87-91). tum quod quantum homo fugit et aversatur mala ut peccata, tantum vera sapientiae amet (n 32-41) et quod tantum fidem habeat, et spiritualis sit (n 42-52).

127. Quod communis religio in universo Christiano orbe sit, ut homo exploret se, videat sua peccata, agnoscat illa, confiteatur illa coram Deo, et desistat ab illis, et quod hoc sit paenitentia, remissio peccatorum, et inde salvatio supra ex orationibus ante Sanctam Communionem praelectis in omnibus ecclesiis Christianis, ostensum est.

is simultaneously upon all things of man and this is done from his inmost and from his outmosts simultaneously. The inmost of man is his life's love, his outmosts are the things that are in the external of his thought and his intermediates are the things that are in the internal of his thought. The quality of these in the evil man has already been shown. From this again it is clear that the Lord cannot act from inmosts and outmosts simultaneously except in connection with man for in outmosts man and the Lord are together consequently as man acts in outmosts, which are under his control, being within the realm of his freedom so the Lord acts from man's inmosts and upon the unbroken series to outmosts. The things that are in man's inmosts and in the series from inmosts to outmosts are wholly unknown to man and therefore he knows nothing whatever of the way in which the Lord works there or what He does but as this work is so closely connected as to be a one with outmosts it is unnecessary for man to know more than that he must shun evils as sins and look to the Lord. In this and in no other way can his life's love, which from birth is infernal, be put away by the Lord, and a heavenly life's love be implanted in its place.

126 When a heavenly life's love has been implanted by the Lord in place of an infernal life's love, affections for good and truth are implanted in place of the lusts of evil and falsity and the enjoyments of affections for good are implanted in place of the enjoyments of the lusts of evil and falsity and the goods of heavenly love are implanted in place of the evils of infernal love. Then prudence is implanted in place of cunning and wise thoughts in place of crafty thoughts. Thus man is born again and becomes a new man. What kinds of good succeed in place of evils can be seen in the *Doctrine of Life for the New Jerusalem* (n. 67-73 74-79, 80-86 87-91) also that so far as a man shuns and turns away from evils as sins he loves the truths of wisdom (n. 32-41) and so far he has faith and is spiritual (n. 42-52).

127 It has been shown from the exhortations read in all Christian churches before the holy communion that the common religion of the whole Christian world teaches that man must examine himself, see his sins, acknowledge them, confess them before God and refrain from them and that this is repentance, remission of sins, and consequently salvation. This can be seen also from the Faith that takes its name from Athanasius, and that has been accepted in the whole Christian world at the end of

Idem etiam constare potest ex Fide, quae ab Athanasio nomen habet, quae etiam in universo Christiano orbe recepta est, ubi in fine haec verba sunt

“Venturus est Dominus ad iudicandum vivos et mortuos, in cuius adventu illi qui bona fecerunt, intrabunt in vitam aeternam, et qui mala fecerunt in ignem aeternum”

¶8. Quis non scit ex Verbo, quod quisque secundum facta sua sortiatur vitam post mortem? Aperi Verbum, lege illud, et clare videbis, sed remove tunc cogitationes a fide et a justificatione per illam solam Quod Dominus in suo Verbo ubivis id doceat, sint haec pauca in testimonium

“Omnis arbor quae non facit fructum bonum, excindetur et in ignem conjicietur, quare ex fructibus eorum cognoscetis illos” (*Matth vii 19, 20*)

“Multi dicent Mihi in die illo, Domine, nonne per nomen tuum prophetavimus, et in nomine tuo multas virtutes fecimus? Sed tunc confitebor illis, Non novi vos, discedite a Me, operantes iniquitatem” (*Matth vii 22, 23*)

“Omnis qui audit verba mea et facit illa, comparabo [eum] viro prudenti, qui aedificavit domum super petra at omnis audiens verba mea et non faciens illa, comparabitur viro stulto, qui aedificavit domum suam super” “humum absque fundamento” (*Matth vii 24, 26, Luc vi 46-49*)

[2.] “Venturus est Filius hominis in gloria Patris sui, et tunc reddet unicuique secundum facta ejus” (*Matth xvi 27*)

“Auferetur a vobis regnum Dei, et dabitur genti facienti fructus ejus” (*Matth xxi 43*)

Jesus dixit, “Mater mea et fratres mei hi sunt, qui audiunt Verbum Dei et faciunt illud” (*Luc viii 21*)

“Tunc incipietis stare et pulsare januam, dicentes, Domine, aperi nobis sed respondens, dicet” illis, “Non novi vos unde sitis, discedite a Me, omnes operarii iniquitatis” (*Luc xiii 25-27*)

“Exibunt qui bona fecerunt in resurrectionem vitae, qui vero mala fecerunt, in resurrectionem iudicii” (*Joh v 29*)

[3.] “Scimus quod peccatores Deus non audiat, sed si quis Deum colit, et voluntatem Ipsius facit, hunc audit” ([*Joh*] ix 31)

“Si haec scitis, beati estis si feceritis illa” (*Joh xiii 17*)

“Qui habet praecepta mea, et facit illa, ille est qui amat Me, et Ego amabo illum, et ad illum veniam, et mansionem apud illum faciam” (*Joh xiv 15, 21-24*)

“Vos amici mei estis, si feceritis quaecunque mando vobis Ego vos elegi ut fructus feratis, et fructus vester maneat” (*Joh xv 14, 16*)

[4.] Dominus dixit Johanni, “Scribe angelo Ephesinae Ecclesiae, Novi opera tua habeo contra te, quod charitatem priorem reliqueris, age paenitentiam, et priora opera fac, si non, movebo candelabrum tuum e loco ejus” (*Apoc ii 1, 2, 4, 5*)

“Angelo Ecclesiae Smyrnaeorum scribe, Novi opera tua” (*Apoc ii 8, 9*)

“Angelo Ecclesiae in Pergamo scribe, Novi opera tua, paenitentiam age” (*Apoc ii [12,] 13, 16*)

which are these words

"The Lord will come to judge the living and dead at whose coming those that have done good shall enter into life eternal, and those that have done evil into eternal fire

128 Who does not know from the Word that a life after death is allotted to every one according to his deeds? Open the Word read it, and you will see this clearly but while doing this exclude from your thoughts faith and justification by it alone. As evidence that the Lord teaches this everywhere in His Word, take these few examples

Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Therefore by their fruits ye shall know them (*Matt* vii. 19, 20).

"Many will say to Me in that day Lord, have we not prophesied by Thy name, and in Thy name done many mighty works? And then will I profess unto them, I do not know you depart from Me, ye that work iniquity (*Matt* vii. 22-23).

"Every one that heareth My words and doeth them, I will liken him to a prudent man who built his house upon a rock and every one that heareth these sayings of Mine and doeth them not, shall be likened unto a foolish man who built his house upon the sand without a foundation (*Matt* vii. 24, 26 *Luke* vi. 46-49).

129 "The Son of man shall come in the glory of His Father and then He shall render unto every man according to his deeds (*Matt* xvi. 27).

"The kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof" (*Matt* xxi. 43).

Jesus said, My mother and My brethren are these who hear the Word of God and do it (*Luke* viii. 21).

"Then shall ye begin to stand without and to knock at the door saying, Lord, open unto us but He shall answer and say to them, "I know ye not whence ye are depart from Me all ye workers of iniquity (*Luke* xiii. 35-37).

They that have done good shall go forth unto the *eternal* life, and they that have done evil unto the *eternal* judgment" (*John* v. 29).

130 "We know that God heareth not sinners but if anyone worship God and do His will, him He heareth" (*John* ix. 31).

"If ye know these things, blessed are ye if ye do them" (*John* xiii. 17).

"He that hath My commandments and doeth them, he it is that loveth Me, and I will love him and will come to him, and make My abode with him" (*John* xiv. 15, 21, 24).

"Ye are My friends if ye do whatsoever I command you. I have chosen you that ye may bring forth fruit, and that your fruit may abide" (*John* xv. 14, 16).

131 The Lord said to John To the angel of the Ephesian church write, I know thy works I have gathered thee that thou hast left thy first charity Repent, and do the first works If not I will remove thy lampstand out of its place" (*Apoc* ii. 1, 2, 4, 5).

"To the angel of the church of the Smyrneans write, I know thy works" (*Apoc* ii. 8, 9).

"To the angel of the church at Pergamum write, I know thy works, repent" (*Apoc* ii. 12, 13, 16).

"To the angel of the church in Thyatira write, I know thy works

- "Angelo Ecclesiae in Thyatiris scribe, Novi opera tua, et charitatem, et opera tua posteriora plura primis" (*Apoc* ii ^[1]18, 19)
- "Angelo Ecclesiae in Sardibus scribe, Novi opera tua, quod nomen habeas, quod vivas, sed mortuus es, non inveni opera tua perfecta coram Deo, paenitentiam age" (*Apoc* iii 1-3)
- "Angelo Ecclesiae quae in Philadelphia scribe, Novi opera tua" (*Apoc* iii 7, 8)
- "Angelo Ecclesiae Laodicensium scribe, Novi opera tua, . age paenitentiam" (*Apoc* iii 14, 15, 19)
- "Audivi vocem e caelo dicentem, Scribe, beati mortui, qui in Domino moriuntur a nunc, opera illorum sequuntur illos" (*Apoc.* ^[2]xiv 13)
- "Liber apertus est, qui est vitae, et iudicati sunt mortui, . omnes secundum opera illorum" (*Apoc* xx 12, 13)
- "Ecce venio cito, et merces mea Mecum, ut dem unicuique secundum opus ejus" (*Apoc* xxi 12)

Haec in Novo Testamento, [5.] plura adhuc sunt in Veteri, ex quo hoc unicum adducam.

"Sta in porta Jehovae, et proclama ibi verbum hoc Sic dixit Jehovah Zebaoth Deus Israelis, Bonas reddite vias vestras, et opera vestra, ne confidite vobis super verbis mendacii, dicendo, Templum Jehovae, Templum Jehovae, Templum Jehovae illi, num furando, occidendo, et adulterando, et jurando per mendacium, deinde venietis, et stabitis coram Me in domo hac, super qua nominatur nomen Meum, et dicetis, Erepti sumus, dum facitis abominationes illas, num spelunca latronum facta est Domus haec etiam Ego, ecce vidi, dictum Jehovae" (*Jer* vii ^[3]2, 3, 4, 9-11)

QUOD LEX DIVINAE PROVIDENTIAE SIT, UT HOMO NON PER MEDIA EXTERNA COGATUR AD COGITANDUM ET VOLENDUM, ITA AD CREDENDUM ET AMANDUM ILLA QUAE RELIGIONIS SUNT, SED UT HOMO SEMETIPSUM ADDUCAT, ET QUANDOQUE COGAT

129. Haec lex Divinae Providentiae sequitur ex binis praecedentibus, quae sunt, Quod homo ex libero secundum rationem agat (de qua n 71-99), et Quod hoc ex se, tametsi a Domino, ita sicut ex se (de qua n 100-128) Et quia cogi, non est ex libero secundum rationem, et non est ex se, sed est ex non libero, et ex alio, quare haec lex Divinae Providentiae sequitur in ordine post binas priores Quisque etiam novit, quod nemo cogi possit ad cogitandum quod non vult cogitare, et ad volen-

- and charity and thy last works to be more than the first" (*A/w* II. 18, 19).
- "To the angel of the church in Sardis write I know thy works, that thou hast a name and that thou livest and art dead. I have not found thy works perfect before God repent (*A/w* III. 13).
- To the angel of the church in Philadelphia write I know thy works" (*A/w* III. 7, 8).
- "To the angel of the church of the Laodiceans write, I know thy works repent (*A/w* III. 14, 15, 19).
- "I heard a voice from the heavens saying, Write Blessed are the dead who die in the Lord from henceforth their works do follow them (*A/w* XIV. 13).
- "A book was opened, which is the book of life and the dead were judged, all according to their works (*A/w* XX. 12, 13).
- "Behold, I come quickly and My reward is with Me to give to every man according to his work" (*A/w* XXII. 12).

Thus far the New Testament. [B] Still more numerous are the evidences in the Old Testament, from which I will quote this one only

- "Stand in the gate of Jehovah and proclaim there this word, Thus saith Jehovah of Hosts the God of Israel Amend your ways and your doings trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these. Will ye steal, murder and commit adultery and swear falsely and then come and stand before Me in this house upon which My name is named, and say We are delivered, while ye do these abominations? Is this house become a den of robbers? Behold I even I have seen it, saith Jehovah (*Jr* VII. 2 + 9-11).

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD NOT BE COMPELLED BY EXTERNAL MEANS TO THINK AND WILL, AND THUS TO BELIEVE AND LOVE, THE THINGS OF RELIGION BUT SHOULD GUIDE HIMSELF AND SOMETIMES COMPEL HIMSELF

129 This law of the Divine providence follows from the two preceding namely that man should act from freedom in accordance with reason (n. 71-99) and that he should do this from himself and yet from the Lord therefore as if from himself (n. 100-128) And as being compelled is not from freedom in accordance with reason, and not from oneself but is from what is not freedom and from another so this law of the Divine providence follows in order after the two former Everyone acknowledges, moreover that it is impossible to compel any one to think

dum quod cogitat non velle, ita nec ad credendum quod non credit, et prorsus non quod non vult credere, ac ad amandum quod non amat, et prorsus non quod non vult amare Spiritus enim hominis seu mens ejus in plena libertate est cogitandi, volendi, credendi et amandi, in qua libertate est ex influxu e mundo spirituali, qui non cogit, spiritus enim aut mens hominis in illo mundo est, non autem ex influxu e mundo naturali, qui non recipitur, nisi unum agant [2.] Potest homo adigi ad dicendum, quod haec cogitet et velit, et quod haec credat et amet, sed si illa non affectionis et inde rationis ejus sunt aut fiunt, usque non cogitat, vult, credit et amat illa Potest etiam homo cogi ad loquendum pro religione, et ad faciendum secundum illam, sed non potest cogi ad cogitandum pro illa ex aliqua fide, et ad volendum [pro] illa ex aliquo amore Quisque etiam in regnis, in quibus justitia et judicium custodiuntur, cogitur ad non loquendum contra religionem, nec ad faciendum contra illam, sed usque nemo potest cogi ad cogitandum et volendum pro illa, nam in cujusvis libertate est cogitare cum inferno, et velle pro illo, tum etiam cogitare pro caelo, et velle pro illo, sed ratio docet qualis unus et qualis alter est, et qualis sors unum manet et qualis sors alterum, ac voluntati ex ratione est optio et electio [3.] Ex his constare potest, quod externum non possit cogere internum fit tamen quandoque, sed quod id damnosum sit, demonstrabitur in hoc ordine

- (i) *Quod nemo reformetur per miracula et signa, quia cogunt*
- (ii) *Quod nemo reformetur per visiones, et per loquelas cum defunctis, quia cogunt*
- (iii) *Quod nemo reformetur per minas et poenas, quia cogunt*
- (iv) *Quod nemo reformetur in statibus non rationalitatis et non libertatis*
- (v) *Quod contra rationalitatem et libertatem non sit semetipsum cogere*
- (vi) *Quod externus homo reformandus sit per internum, et non vicissim*

130. (1) *Quod nemo reformetur per miracula et signa, quia cogunt* Quod homini sit internum et externum cogitationis, et quod Dominus influat per internum cogitationis in externum ejus apud hominem, et sic doceat et

what he is not willing to think and to will what his thought forbids him to will thus to believe what he does not believe, and wholly so what he is unwilling to believe or to love what he does not love and wholly so what he is unwilling to love. For a man's spirit or mind has full liberty in thinking willing believing and loving. It has this liberty by influx from the spiritual world which does not compel (for man's spirit or mind is in that world) and not by influx from the natural world which is received only when it acts in harmony with spiritual influx. (2) A man may be forced to say that he thinks and wills and believes and loves the things of religion but he does not think will believe and love them unless they are matters of affection and reason with him or come to be so. Also a man may be compelled to speak in favor of religion and to do what it inculcates but he cannot be compelled to favor it in his thought from any belief in it or to favor it in his will from any love for it. Moreover in kingdoms where justice and judgment are guarded men are compelled not to speak against religion and to do nothing in opposition to it, and yet no one can be compelled to favor it in his thought and will. For it is within every one a freedom to think in harmony with hell and to will in favor of hell and also to favor heaven in thought and will. But it is for the reason to teach what hell is and what heaven is, and what the abiding condition is in the one and in the other and it is from the reason that the will has its preference and choice. (3) From all this it can be seen that the external may not compel the internal. Nevertheless this is sometimes done but that it is pernicious will be shown in this order

- (I.) *No one is reformed by miracles and signs because they compel*
- (II.) *No one is reformed by visions or by conversations with the dead because they compel*
- (III.) *No one is reformed by threats and punishments because they compel*
- (IV.) *No one is reformed in states that do not spring from rationality and liberty*
- (V.) *To compel oneself is not contrary to rationality and liberty*
- (VI.) *The external man must be reformed by means of the internal and not the reverse*

130 (i) *No one is reformed by miracles and signs because they compel*—It has been shown above that man has an internal and an external of thought, and that the Lord flows into man

ducat illum, supra ostensum est; tum quod ex Divina Domini Providentia sit, ut homo ex libero secundum rationem agat. Utrumque hoc apud hominem periret, si miracula fierent, et homo per illa adigeretur ad credendum. Quod ita sit, rationaliter sic videri potest. Non negari potest, quin miracula inducant fidem ac fortiter persuadeant quod id sit verum, quod ille, qui miracula facit, dicit et docet, et quod hoc in initio ita occupet externum cogitationis hominis, ut id quasi vinciat et fascinet. Sed homo per id deprivatur binis suis facultatibus, quae vocantur rationalitas et libertas, ita quod [non] possit ex libero secundum rationem agere, et tunc non potest Dominus influere per internum in externum cogitationis ejus, nisi solum relinquere homini ex rationalitate sua confirmare illam rem, quae per miraculum fidei ejus facta est.

[2.] Status cogitationis hominis talis est, ut ab interno cogitationis videat rem in externo cogitationis suae sicut in quodam speculo, nam, ut supra dictum est, homo potest videre suam cogitationem, quod non dari potest nisi a cogitatione interiore. Et cum videt rem sicut in speculo, potest etiam illam versare huc illuc, et formare illam, usque ut sibi appareat pulchra. quae res, si veritas est, comparari potest virgini aut juveni pulchris et vivis; at si homo rem illam non potest versare huc illuc, et formare illam, sed modo illam credere ex persuasionem inducta per miraculum, si tunc veritas est, comparari potest virgini aut juveni sculptis ex lapide aut ligno, in quibus non vivum est. et quoque comparari potest objecto, quod jugiter coram visu est, quod solum spectatur et abscondit omne id quod utrinque a latere, et quod post illud est, tum comparari potest sono in aure continuo, qui aufert perceptionem harmoniae ex pluribus. Talis caecitas et surditas inducitur menti humanae per miracula. Simile est cum omni confirmato, quod non spectatur ex aliqua rationalitate antequam confirmatur.

131. Ex his constare potest, quod fides inducta per miracula, non sit fides, sed persuasio, non enim aliquod rationale est in illa, minus aliquod spirituale, est enim modo externum absque interno. Simile est cum omni quod homo ex fide illa persuasiva facit, sive agnoscat Deum, sive colat ipsum domi aut in templis, sive benefa-

through the internal of his thought into the external, and thus teaches and leads him also that it is of the Lord's Divine providence that man should act from freedom in accordance with reason. Both of these would perish in man if miracles were wrought and man were thereby driven to believe. That this is true can be seen rationally in this way. It cannot be denied that miracles induce a belief and powerfully persuade that what is said and taught by him who does the miracles is true, and that this at first so occupies man's external thought as to hinder and fascinate it, as it were. But by this man is deprived of his two faculties called rationality and liberty and thus of the ability to act from freedom in accordance with reason and then the Lord can no longer flow in through the internal into the external of his thought, except merely to leave the man to confirm by his rationality what he has been made through the miracle to believe. [2.] Man's thought is so conditioned as to enable him from the internal of his thought to see any matter in the external of his thought as in a sort of mirror for as has been said above, a man is able to see his own thought, which would not be possible except from a more internal thought. And when he thus sees a matter as in a mirror he can turn it this way and that, and shape it until it appears to him beautiful and if the matter is a truth it may be likened to a virgin or youth beautiful and living. But when one cannot turn it this way and that and shape it, but can simply believe it from the persuasion induced by the miracle, it may be likened, if it is a truth to a virgin or a youth carved from wood or stone, in which there is no life. It may also be likened to an object that is constantly before the sight, and being alone seen conceals every thing that is on either side of it and behind it. Or it may be likened to a sound continually in the ear that takes away the sense of harmony from many sounds. Such blindness and deafness are induced on the human mind by miracles. It is the same with every thing confirmed that is not looked into with some rationality before it is confirmed.

131. From all this it can be seen that a faith induced by miracles is not faith but persuasion for there is nothing rational in it, still less anything spiritual for it is only an external without an internal. The same is true of every thing that a man does from such a persuasive faith, whether he acknowledges God, worships him at home or in churches, or does good deeds. When a miracle alone leads a man to acknowledgment, worship

ciat Cum solum miraculum inducit hominem ad agnitionem, cultum et pietatem, agit ille ex naturali homine, et non ex spirituali nam miraculum infundit fidem per viam externam, et non per viam internam, ita ex mundo, et non ex caelo, et Dominus non per aliam viam intrat apud hominem quam per viam internam, quae est per Verbum, doctrinam et praedicationes ex illo, et quia miracula claudunt hanc viam, ideo hodie nulla miracula fiunt

132. Quod miracula talia sint, manifeste constare potest ex miraculis factis coram populo Judaico et Israelitico Hi tametsi viderunt tot miracula in terra Aegypti, et postea ad mare Suph, ac in deserto alia, ac imprimis super monte Sinai, cum promulgata est Lex, et tamen post mensem dierum, cum Moses moratus est super illo monte, fecerunt sibi vitulum aureum, et agnoverunt illum pro Jehovah qui eduxit illos e terra Aegypti (*Exod xxxii 4-6*) tum etiam ex miraculis postea in terra Canaanee factis, et tamen toties a cultu mandato recesserunt. pariter ex miraculis, quae Dominus, cum fuit in mundo, coram illis fecit; et tamen crucifixerunt Ipsum [2.] Quod miracula apud illos facta fuerint, erat causa, quia Judaei et Israelitae erant prorsus externi homines, ac in terram Canaanem introducti sunt, ut solum repraesentarent ecclesiam ac interna ejus per externa cultus, et repraesentare potest aequè malus homo quam bonus, nam externa sunt ritualia, quae omnia apud illos significabant spiritualia et caelestia immo Aharon, tametsi fecit vitulum aureum, ac mandavit cultum ejus (*Exod xxxii 2-5, 35*), usque potuit repraesentare Dominum et opus salvationis Ipsius Et quia per interna cultus non potuerunt adduci ad illa repraesentanda, ideo per miracula ad id adducebantur, immo adigebantur et cogeantur [3.] Quod non potuerint adduci per interna cultus, erat causa, quia non agnoscebant Dominum, tametsi totum Verbum, quod apud illos erat, de Ipso solo agit, et qui non agnoscit Dominum, ille non potest recipere aliquod internum cultus At postquam Dominus Se manifestavit, ac receptus et agnitus est pro Deo aeterno in ecclesis, cessaverunt miracula

133. Sed alius effectus miraculorum est apud bonos quam apud malos Boni non volunt miracula, sed credunt miracula quae in Verbo sunt Et si audiunt aliquid de

and piety he acts from the natural man and not from the spiritual. For a miracle imparts faith through an external way and not through an internal way thus from the world and not from heaven and the Lord enters into man through no other than an internal way which is through the Word and doctrine and preachings from the Word. And as miracles close this way at this day no miracles are wrought.

132 That miracles are such can be seen very clearly from the miracles wrought before the people of Judah and Israel. Although these had seen so many miracles in the land of Egypt and afterwards at the Red Sea, and others in the desert, and especially on Mount Sinai when the Law was promulgated yet only a month afterwards, while Moses tarried on that mountain they made themselves a golden calf, and acknowledged it as Jehovah who led them forth out of the land of Egypt (*Exod. xxxii 4-6*). So again from the miracles afterwards wrought in the land of Canaan and yet the people relapsed each time from the prescribed worship. And again from the miracles that the Lord wrought before them when he was in the world and yet they crucified Him. (2.) Miracles were wrought among the men of Judah and Israel because they were wholly external men and were led into the land of Canaan merely that they might represent the church and its internals by means of the externals of worship a bad man equally with a good man being able to represent. These externals are rituals all of which were significative of spiritual and celestial things. Aaron even although he made the golden calf and commanded the worship of it (*Exod. xxxii. 2-5 35*) could represent the Lord and His work of salvation. And because they could not be brought by the internals of worship to represent those things they were brought to it and even did so and forced to it by miracles. (3.) They could not be brought to it by the internals of worship because they did not acknowledge the Lord although the whole Word that was in their possession treats of Him alone and he that does not acknowledge the Lord is unable to receive any internal of worship. But when the Lord had manifested Himself and had been received and acknowledged in the churches as the eternal God miracles ceased.

133 But the effect of miracles on the good and on the evil is different. The good do not desire miracles but they believe in the miracles recorded in the Word. And when they hear anything

miraculo, non attendunt aliter ad illud quam sicut ad leve argumentum quod confirmat fidem eorum, nam illi a Verbo, ita a Domino cogitant, et non ex miraculo. Aliter vero mali illi quidem per miracula possunt adigi et cogi ad fidem, immo ad cultum et ad pietatem, sed solum ad paucum tempus, nam mala eorum inclusa sunt, quorum concupiscentiae et inde jucunda continue agunt in externum cultus et pietatis eorum, ac ut exeant e claustro suo et erumpant, ¹³cogitant de miraculo, et tandem vocant illud ludibrium vel artificium, vel opus naturae, et sic redeunt in sua mala et qui redit in sua mala post cultum, ille profanat vera et bona cultus, ac profanatorum sors post mortem est omnium pessima. Hi sunt qui intelliguntur per Domini verba apud *Matthaeum* (xii 43-45), quorum status posterior fit pejor priori. Praeterea si miracula apud illos, qui non credunt ex miraculis in Verbo, fierent, continue fierent, et coram visu apud omnes tales. Ex his constare potest, unde est quod miracula hodie non fiant.

134[a]. (11) *Quod nemo reformetur per visiones et per loquelas cum defunctis, quia cogunt.* Visiones sunt duplicis generis, Divinae et diabolicae. Visiones Divinae fiunt per repraesentativa in caelo, ac visiones diabolicae fiunt per magica in inferno. Sunt etiam visiones phantasticae, quae sunt ludificationes mentis abstractae. Visiones Divinae, quae, ut dictum est, fiunt per repraesentativa in caelo, sunt quales fuerunt prophetis, qui, cum in illis erant, non erant in corpore, sed in spiritu, nam visiones non possunt apparere alicui homini in vigilia corporis sui. Quare cum apparuerunt prophetis, dicitur etiam quod tunc fuerint in spiritu, ut patet a sequentibus his. Ezechiel dicit,

" Spiritus sustulit me, et reduxit me in Chaldaeam ad captivitatem in visione Dei, in spiritu Dei, ita ascendit super me Visio quam vidi" ([*Ezech*] xi 1, 24),

Tum quod sustulerit illum Spiritus inter terram et caelum, et abduxerit in Hierosolymam in visionibus Dei (viii 3, seq),

Similiter fuit in visione Dei seu spiritu, cum vidit quatuor animalia, quae erant cherubi (i et x),

Ut et, cum vidit novum templum et novam terram, et angelum metientem illa (xi-xlviii),

quod tunc fuerit in visionibus Dei, dicit, cap xl 2, 26, et

about a miracle they give thought to it only as an argument of no great weight that confirms their faith for they think from the Word thus from the Lord and not from the miracle. It is not so with the evil. They may be driven and compelled to a belief by miracles, and even to worship and piety but only for a short time for their evils are shut in and the lusts of their evils and the enjoyments therefrom continually act upon their external of worship and piety and in order to get out of their confinement and break away they reflect upon the miracle, and at length call it a trick or artifice, or a work of nature and thus go back to their evils. And he who returns to his evils after he has worshipped profanes the goods and truths of worship and the lot after death of those who commit profanation is the worst of all. Such as these are meant by the Lord's words (*Matt. xii. 43-45*) that their last state becomes worse than the first. Furthermore if it were needful to work miracles for the sake of those who do not believe from the Word they must be wrought for all such continually and visibly. All this makes clear why miracles are not wrought at this day.

1341 (u.) *No one is reformed by visions or by communications with the dead because they compel*—Visions are of two kinds, Divine and diabolical. Divine visions are produced by means of representations in heaven and diabolical visions by means of magic in hell. There are also fantastic visions, which are delusions of an abstracted mind. *Divine visions* which are produced (as has been said) by means of representations in heaven are such as the prophets had who were not in the body but in the spirit when they were in these visions for visions can not appear to any one in the waking states of the body. When, therefore, they appear to the prophets they are said to have been in the spirit, as is evident from the passages that follow. Ezekiel says

"*Me cover the spirit lifted me up, and brought me in the vision of God, in the spirit of God, into Chaldea, to them of the captivity So the vision that I had seen went up over me* (xi. 1, 2).

Again, *That the spirit lifted him up between the earth and the heaven, and brought him in the visions of God to Jerusalem* (viii. 3, seq.).

In like manner he was in the vision of God or in the spirit when he saw the four living creatures which were cherubim (chaps. i. and x.).

As also when he saw the new temple and the new earth, and the angel measuring them (chaps. xi.-xviii.).

That he was then in the visions of God he says (xi. 2-26) and

quod in spiritu, cap xliii 5 [2.] In simili statu fuit Sacharias,

Cum vidit virum equitantem inter myrtos ([*Sach*] i 8, seq),
 Cum vidit quatuor cornua [(i 18)], et virum in cujus manu funiculus mensurae (ii 1-3, seq),
 Cum vidit candelabrum et duas oleas (iv 1, seq),
 Cum vidit volumen volans, et epham (v 1, 6)
 Cum vidit quatuor currus exeuntes inter ¹²duos montes, et equos (vi. 1, seq)

In simili statu fuit Daniel,

Cum vidit quatuor bestias ascendentes e mari ([*Dan*] ¹²vii 1, seq),
 Et cum vidit pugnas arietis et hirci (viii 1, seq),

quod viderit illa in visione spiritus sui dicitur cap vii. 1, 2, 7, 13, viii 2, x 1, 7, 8 et quod Angelus Gabriel ei visus sit in visione, cap ix 21 [3.] In visione spiritus etiam fuit Johannes cum vidit illa quae descripsit in *Apocalypsi*

Ut cum vidit septem candelabra, et in medio illorum Filium hominis (i 12-16)
 Cum vidit Thronum in caelo et Sedentem super Throno, et quatuor animalia, quae erant cherubi, circum illum (iv)
 Cum vidit librum vitae acceptum ab Agno (v)
 Cum vidit equos exeuntes e libro (vi)
 Cum vidit septem angelos cum tubis (viii)
 Cum vidit puteum abyssi apertum, et locustas inde exeuntes (ix.)
 Cum vidit draconem, et pugnam ejus cum Michael (xii)
 Cum vidit binas bestias, unam e mari, alteram e terra, ascendentes (xiii)
 Cum vidit mulierem sedentem super bestia coccinea (xvii)
 Et Babylonem destructam (xviii)
 Cum vidit Equum album, et Sedentem super illo (¹³xix)
 Cum vidit caelum novum et terram novam, et sanctam Hierosolymam descendentem e caelo (xxi)
 Et cum vidit fluvium aquae vitae (xxii)

Quod viderit illa in visione spiritus, dicitur cap 1. ¹⁴io; iv 2, v 1, vi 1, xxi ¹⁵i, 2 Tales fuerunt visiones, quae apparuerunt e caelo, coram visu spiritus illorum, et non coram visu corporis eorum Tales non exstant hodie, nam si exstarent, non intelligerentur, quia fiunt per repraesentativa, quorum singula significant interna ecclesiae, et arcana caeli Quod etiam cessaturae sint cum Dominus in mundum venit, praedicitur a Daniele, cap. ¹⁶ix 24. Visiones autem *diabolicae* quandoque exstiterunt, inductae per spiritus enthusiasticos, et visionarios, qui ex delirio, in quo sunt, vocaverunt se Spiritum Sanctum Sed illi spiritus nunc a Domino collecti sunt, et

in the spirit (xlvi. 5) [2] In a like state was Zechariah

When he saw a man riding among the myrtle trees (Zech. i. 8 seq)
 When he saw four horns (i. 18) and a man in whose hand was a measuring line (ii. 1-3, seq)
 When he saw a lampstand and two olive trees (iv. 1 seq)
 When he saw the flying roll and the ephah (v. 1-6)
 When he saw four chariots coming out from between two mountains, and horses (vi. 1 seq.).

In a like state was Daniel

When he saw four beasts coming up from the sea (Dan. vii. 1, seq)
 When he saw the combat between a ram and a he-goat (viii. 1 seq).

That he saw these things in the vision of his spirit is stated (vii. 1 2 7 13 viii. 2 x. 1 7 8) and that the angel Gabriel was seen by him in vision (ix. 21) [3] John also was in the vision of the spirit when he saw what he described in the *Apocalypse*

As when he saw seven lamps set out, and in their midst the Son of man (i. 12-16);
 When he saw a throne in heaven, and One sitting upon the throne, and four animals which were cherubim round about it (iv)
 When he saw the book of life taken by the Lamb (v)
 When he saw horses going out from the book (vi)
 When he saw seven angels with trumpets (viii),
 When he saw the pit of the abyss opened and locusts going out of it (ix).
 When he saw the dragon, and its combat with Michael (xii).
 When he saw two beasts, one rising up out of the sea and the other out of the earth (xiii).
 When he saw a woman sitting upon a beast colored beast (xvii).
 And Babylon destroyed (xviii).
 When he saw a white horse and Him who sat upon it (xix).
 And when he saw the new heaven and the new earth and the Holy Jerusalem coming down out of heaven (xxi).
 And when he saw the river of the water of life (xxii).

That he saw these things in the vision of the spirit is said (i. 10 iv. 2 v. 1 vi. 1 xxi. 1 2) [4.] Such were the visions that appeared to them from heaven, not before the sight of the body but before the sight of the spirit. Such visions do not take place at the present day if they did they would not be understood, because they are produced by means of representations each one of which is significative of the internal things of the church and the arcana of heaven. Moreover it was foretold by *Daniel* (ix. 24) that they would cease when the Lord came into the world. But *delirious visions* have sometimes appeared, induced by enthusiastic and visionary spirits, who from the delirium that possessed them called themselves the Holy Spirit. But these spirits have now

dejecti in infernum separatim ab infernis aliorum Ex his patet, quod non aliquis per visiones alias quam quae in Verbo sunt, reformari possit. Sunt quoque *visiones phantasticae*, sed illae sunt merae ludificationes mentis abstractae

134[b]. Quod nec aliquis per loquelas cum defunctis reformetur, constat ex Domini verbis de divite in inferno, et de Lazaro in sinu Abrahami; dixit enim dives,

“Rogo te, pater” Abraham, “ut mittas” Lazarum “in domum patris mei, habeo enim quinque fratres, ut contestetur illis, ne etiam illi veniant in locum hunc cruciatus Dixit illi Abraham, Habent Mosen et Prophetas, audiunto illos Is vero dixit, Non patre Abraham, sed si quis ex mortuis venit ad illos, poenitentiam agerent Respondit illi, Si Mosen et Prophetas non audiunt, neque si quis ex mortuis resurrexerit, persuadebuntur” (*Luc xvi 27-31*)

Loquela cum mortuis similem effectum ederet, quem miracula, de quibus mox supra, quod nempe homo persuaderetur ac adigeretur ad cultum per paucum tempus, sed quia hoc orbat hominem rationalitate, et simul includit mala, ut supra dictum est, solvitur hoc fascinum seu vinculum internum, ac erumpunt mala inclusa, cum blasphemiam et profanatione sed hoc fit solum quando spiritus inducunt aliquod dogmaticum religionis, quod nusquam fit ab aliquo spiritu bono, minus ab aliquo angelo caeli

135. At usque datur loquela cum spiritibus, sed raro cum angelis caeli, ac data est multis a saeculis retro, at cum datur, loquuntur cum homine in ejus vernacula, sed solum paucas voces sed illi qui loquuntur ex permissione Domini, nusquam loquuntur aliquid quod tollit liberum rationis, nec docent, solus enim Dominus docet hominem, sed mediate per Verbum in illustratione, de qua in sequentibus Quod ita sit, ex propria experientia datum est scire Loquela mihi fuit cum spiritibus et cum angelis nunc per plures annos, nec ausus est aliquis spiritus, nec voluit aliquis angelus, mihi quicquam dicere, minus instruere de aliquibus in Verbo, aut de aliquo doctrinali ex Verbo, sed docuit me solus Dominus, qui mihi revelatus est, et postea ut Sol in quo Ipse, ante oculos meos continue apparuit et apparet, quemadmodum apparet angelis, et illustravit

been gathered up by the Lord and cast into a hell separate from the hells of others. All this makes clear that by no other visions than those in the Word can one be reformed. There are also *fantastic visions* but these are mere delusions of an abstracted mind.

134b That no one is reformed by conversations with the dead is evident from the Lord's words respecting the rich man in hell and Lazarus in Abraham's bosom for the rich man said

I pray thee, father Abraham, that thou wouldst send Lazarus "to my father's house for I have five brethren that he may testify unto them, lest they also come unto this place of torment. Abraham said unto him They have Moses and the Prophets, let them hear them. And he said, Nay father Abraham, but if one come to them from the dead they will repent. And he answered him, If they hear not Moses and the Prophets, neither will they be persuaded if one rise from the dead. (*Luke xvi. 27-31*).

Conversation with the dead would have the same effect as miracles, of which just above, namely man would be persuaded and forced into a state of worship for a short time. But as man is thus deprived of rationality and at the same time evils are shut in, as said above this spell or internal bond is loosed and the evils that have been shut in break out, with blasphemy and profanation. But this takes place only when some dogma of religion has been imposed upon the mind by spirits, which is never done by any good spirit, still less by any angel of heaven.

135 Nevertheless, conversation with spirits is possible (though rarely with the angels of heaven) and this has been granted to many for ages back. When it is granted the spirits speak with man in his mother tongue and only a few words. But those who speak by the Lord's permission never say any thing that takes away the freedom of the reason nor do they teach for the Lord alone teaches man but mediately by means of the Word when in a state of enlightenment, of which hereafter. That this is true it has been granted me to know by personal experience. For several years I have talked with spirits and with angels nor has any spirit dared or any angel wished to tell me any thing still less to instruct me about any matter in the Word or about any matter of doctrine from the Word but I have been taught by the Lord alone, who was revealed to me, and who has since appeared and now appears constantly before my eyes as a Sun in which He is, in the same way that He appears to the angels, and has enlightened me.

136. (111) *Quod nemo reformetur per minas et poenas, quia cogunt* Notum est, quod externum non possit cogere internum, sed quod internum possit cogere externum tum notum est, quod internum ita renuat coactum ab externo, ut avertat se Et quoque notum est, quod jucunda externa allecētent internum ad consensum et ad amorem notum etiam esse potest, quod detur internum coactum ac internum liberum Sed haec omnia, tametsi nota sunt, usque illustranda sunt, sunt enim plura, quae dum audiuntur, statim percipiuntur quod ita sit, quia sunt vera, et inde affirmantur, sed si non simul per rationes confirmantur, possunt per argumentationes ex fallacis infirmari, et tandem negari Quare illa, quae nunc dicta sunt ut nota, reassumenda sunt, et rationaliter confirmanda [2.] Primo, *Quod externum non possit cogere internum, sed quod internum possit cogere externum* Quis potest cogi ad credendum et ad amandum? Ad credendum non aliquis plus potest cogi, quam ad cogitandum quod ita sit, cum non ita cogitat, et ad amandum non aliquis plus potest cogi quam ad volendum quod non vult fides etiam est cogitationis, et amor est voluntatis Sed internum per externum cogi potest, ne loquatur male contra leges regni, mores vitae, et sanctitates ecclesiae, internum ad hoc per minas et poenas potest cogi, et quoque cogitur et cogendum est Sed hoc internum non est internum proprie humanum, sed est internum quod homo commune habet cum bestiis, quae etiam possunt cogi Internum humanum residet supra hoc internum animale Internum humanum hic intelligitur, quod non cogi potest [3.] Secundo, *Quod internum ita renuat coactum ab externo, at avertat se* Causa est, quia internum vult in libero esse, et amat liberum, liberum enim est amoris seu vitae hominis, ut supra ostensum est, quare dum liberum sentit se cogi, retrahit se quasi in se, et avertit se, et spectat coactum sicut suum inimicum, amor enim qui facit vitam hominis, exacerbatur, ac facit ut homo cogitet quod sic non suus sit, consequenter quod non vivat sibi Quod internum hominis tale sit, est ex lege Divinae Providentiae Domini ut homo ex libero secundum rationem agat [4.] Ex his patet, quod damnosum sit, homines ad cultum Divinum per minas et poenas

136 (iii.) *No one is reformed by threats and punishments because they compel*—It is acknowledged that the external can not compel the internal but that the internal can compel the external also that the internal is so averse to compulsion by the external that it turns itself away. It is also acknowledged that external enjoyments allure the internal to consent and love and it may be known that a compelled internal and a free internal are possible. But although all these things are acknowledged, they nevertheless need illustration for many things when they are heard being true are at once perceived to be so and are therefore assented to but unless they are also corroborated by reasons they may be disproved by arguments from fallacies and at last denied. Therefore the things just stated as acknowledged must be taken up and rationally established. [2] First, *The external cannot compel the internal but the internal can compel the external*—Who can be compelled to believe and to love? One can no more be compelled to believe than to think that a thing is so when he thinks that it is not so and one can no more be compelled to love than to will what he does not will. Belief belongs to thought and love belongs to the will. But the internal may be compelled by the external not to speak ill of the laws of the kingdom the moralities of life and the sanctities of the church thus far the internal may be compelled by threats and punishments and it is so compelled and ought to be. This internal however is not the strictly human internal it is an internal that man has in common with beasts and beasts can be compelled. The human internal has its seat above this animal internal. It is this human internal that is here meant and that cannot be compelled. [3] Secondly *The internal is so averse to compulsion by the external that it turns itself away*—This is because the internal wishes to be in freedom and loves freedom for freedom belongs to man's love or life, as has been shown above consequently when freedom feels itself to be compelled it withdraws as it were within itself and turns itself away and looks upon compulsion as its enemy for the love that constitutes man's life is irritated and causes the man to think that in this respect he is not his own and therefore does not live for himself. Man's internal is such from the law of the Lord's Divine providence that man should act from freedom in accordance with reason. [4] From this it is clear that to compel men to Divine worship by threats and punishments is pernicious. But there are some who suffer themselves to be compelled in respect to

cogere Sed sunt qui patiuntur se ad religionem cogi, et sunt qui non patiuntur Qui patiuntur se ad religionem cogi, sunt multi ex gente Pontificia, sed hoc fit apud illos, apud quos nihil interni est in cultu, sed omne externum Qui non patiuntur se cogi, sunt multi ex gente Anglica, ex hoc fit quod internum sit in cultu eorum, et quod in externo est, sit ab interno Interiora horum quoad religionem in luce spirituali apparent sicut candidae nubes, at interiora priorum quoad religionem in luce caeli apparent sicut furvae nubes Utrumque hoc datur videri in mundo spirituali, et qui vult visurus est, dum in illum mundum post mortem venit Praeterea, cultus coactus includit mala, quae tunc latent sicut ignes in lignis sub cinere, qui se continue fomentant et dilatant, usque dum erumpunt in incendium at cultus non coactus sed spontaneus non includit mala, quare sunt sicut ignes, qui statim efflagrant et dissipantur Ex his patet, quod internum ita renuat coactum, ut avertat se. Quod internum cogere possit externum, est quia internum est sicut dominus, ac externum sicut famulus.

[5.] Tertio, *Quod jucunda externa alleflent internum ad consensum, et quoque ad amorem* Jucunda sunt duplicis generis, jucunda intellectus et jucunda voluntatis; jucunda intellectus sunt etiam jucunda sapientiae, et jucunda voluntatis sunt etiam jucunda amoris, nam sapientia est intellectus, et amor est voluntatis Nunc quia jucunda corporis et ejus sensuum, quae sunt jucunda externa, unum agunt cum jucundis internis, quae sunt intellectus et voluntatis, sequitur quod sicut internum renuit coactum ab externo, usque ut avertat se, ita internum grate aspiciat jucundum in externo, usque ut vertat se ad illud, sic fit consensus a parte intellectus, et amor a parte voluntatis

[6.] Omnes infantes in mundo spirituali in sapientiam angelicam, et per illam in amorem caelestem, per jucunda et amoena a Domino introducuntur, primum per pulchra in domibus, et per amoena in hortis deinde per repraesentativa spiritualium, quae interiora mentis eorum voluptate afficiunt, et demum per vera sapientiae, et sic per bona amoris ita continue per jucunda in suo ordine, primum per jucunda amoris intellectus et ejus sapientiae, et demum per jucunda amoris voluntatis, qui

religion and some who do not. Of those who suffer themselves to be so compelled there are many within the papal jurisdiction but this takes place with those in whose worship there is nothing internal but all is external. Of those who do not suffer themselves to be compelled there are many of the English nation and as a consequence of this there is in their worship an internal, and what there is in the external is from their internal. In regard to their religion their interiors appear in spiritual light like bright clouds while the interiors of the former appear in the light of heaven like dark clouds. These appearances are presented to sight in the spiritual world and will be seen by any one who wishes to see them when he comes into that world after death. Furthermore, compelled worship shuts in evils, and evils then lie hidden like fire in wood under ashes which is continually kindling and spreading till it breaks out in flames while worship not compelled, but spontaneous, does not shut evils in and in consequence they are like fires that blaze up quickly and are gone. All this makes clear that the internal is so averse to compulsion that it turns itself away. The internal can compel the external because the internal is like a master and the external like a servant. [5] Thirdly *External enjoyments allure the internal to consent and also to love*—There are two kinds of enjoyments, enjoyments of the understanding and enjoyments of the will those of the understanding are also enjoyments of wisdom, and those of the will are also enjoyments of love for wisdom belongs to the understanding and love to the will. And inasmuch as the enjoyments of the body and its senses, which are external enjoyments, act as one with the internal enjoyments which belong to the understanding and the will it follows that while the internal is so averse to compulsion by the external as to turn itself away from it, it also looks with such favor on enjoyments in the external as even to turn itself to it thus on the part of the understanding there is consent, and on the part of the will there is love. [6] In the spiritual world all children are led by the Lord into angelic wisdom and through that into heavenly love, by means of things enjoyable and pleasing first by means of beautiful things in their homes, and by means of pleasing things in gardens then by means of representations of spiritual things, which affect the interiors of their minds with pleasure and finally by means of truths of wisdom and so by means of goods of love. Thus this is done successively by means of enjoyments in their order first by means of the enjoyments of the love of the understanding and of its wisdom and finally by the enjoyments of

fit amor vitae eorum, sub quo reliqua, quae per jucunda intraverunt, subordinata tenentur [7.] Hoc fit, quia omne intellectus et voluntatis formandum est per externum, antequam formatur per internum, omne enim intellectus et voluntatis formatur primum per illa quae intrant per sensus corporis, imprimis per visum et auditum at cum primus intellectus et prima voluntas formata sunt, tunc internum cogitationis spectat illa ut externa cogitationis suae, et vel conjungit se cum illis, vel separat se ab illis, conjungit se cum illis si jucunda sunt, et separat se ab illis si non sunt [8.] At probe sciendum est, quod internum intellectus non conjungat se cum interno voluntatis, sed quod internum voluntatis se conjungat cum interno intellectus, ac faciat ut conjunctio reciproca sit, sed hoc fit ab interno voluntatis, et ne hilum ab interno intellectus. Inde est, quod homo non per solam fidem possit reformari, sed per amorem voluntatis, qui facit sibi fidem [9.] Quarto, *Quod detur internum coactum ac internum liberum*

Internum coactum datur apud illos, qui in solo cultu externo et nullo interno sunt, internum eorum enim est id cogitare et velle, ad quod externum cogitur. Hi sunt qui in cultu hominum vivorum et mortuorum sunt, et inde in cultu idolorum, inque fide miraculorum, apud hos non datur aliud internum, quam quod simul externum est. Apud illos autem qui in interno cultus sunt, datur internum coactum, unum ex timore, et alterum ex amore. internum coactum ex timore, est apud illos, qui in cultu sunt ex timore cruciatus inferni et ejus ignis, sed hoc internum non est internum cogitationis, de quo prius actum est, sed externum cogitationis, quod hic vocatur internum quia est cogitationis internum cogitationis, de quo prius actum est, non potest cogi ab aliquo timore, sed potest cogi ab amore et a timore jacturae ejus. Timor Dei in genuino sensu non aliud est. Cogi ab amore et a timore jacturae ejus, est semetipsum cogere, quod semetipsum cogere non sit contra libertatem et rationalitatem, videbitur infra

137. Ex his constare potest, qualis est cultus coactus, et cultus non coactus. Cultus coactus est cultus corporeus, inanimatus, obscurus, et tristis corporeus quia est corporis et non mentis, inanimatus quia non vita est in

the will's love, which becomes their life's love and to this all other things that have entered by means of enjoyments are held subordinate. [7] This takes place because everything of the understanding and will must be formed by means of what is external before it is formed by the means of what is internal since everything of the understanding and will is first formed by means of what enters through the senses of the body especially through the sight and hearing and when the first understanding and first will have been formed the internal of thought looks upon these as the externals of its thought, and either conjoins itself with them or separates itself from them. It conjoins itself with them if they are delightful to it, and it separates itself from them if they are not. [8.] But it must be clearly understood that the internal of the understanding does not conjoin itself with the internal of the will, but that the internal of the will conjoins itself with the internal of the understanding and makes the conjunction to be reciprocal but this is done by the internal of the will and not in the least by the internal of the understanding. This is the reason why man cannot be reformed by means of faith alone but only by means of the will's love which makes a faith for itself. [9] Fourthly *A compelled internal and a free internal are possible*—A compelled internal is possible in such as are in external worship only and in no internal worship for their internal consists in thinking and willing that to which the external is compelled. Such is the state of those who worship men living and dead and thus worship idols, and whose faith is based on miracles. In such no internal is possible except what is at the same time external. A compelled internal is also possible in such as are in the internal of worship. It may be an internal compelled by fear or an internal compelled by love. Those have an internal compelled by fear who are in worship from a fear of the torment of hell and its fire. Such an internal however is not the internal of thought before treated of, but is the external of thought, and is here called an internal because it belongs to thought. The internal of thought before treated of cannot be compelled by any fear but it can be compelled by love and by a fear of losing love. In its true sense the fear of God is nothing else. To be compelled by love and a fear of losing it is to compel oneself. That compelling oneself is not contrary to liberty and rationality will be seen below.

137 All this makes clear what compelled worship is and what worship not compelled is. Compelled worship is corporeal, lifeless, darkened and sad corporeal because it is of the body and not of the mind lifeless because there is no life in it dark

illo, obscurus quia non est intellectus in illo, et tristis quia non est jucundum caeli in illo. At cultus non coactus, dum genuinus est, est cultus spiritualis, vivus, lucidus, et laetus, spiritualis quia est spiritus a Domino in illo, vivus quia est vita a Domino in illo, lucidus quia est sapientia a Domino in illo, et laetus quia est caelum a Domino in illo.

138. (iv) *Quod nemo reformetur in statibus non rationalitatis et non libertatis*. Supra ostensum est, quod nihil approprietur homini, nisi quod ille ex libero secundum rationem agit. Causa est, quia liberum est voluntatis, et ratio est intellectus, et cum homo ex libero secundum rationem agit, tunc ex voluntate per suum intellectum agit, et quod fit in conjunctione utriusque, hoc appropriatur. Nunc quia Dominus vult, ut homo reformetur et regeneretur, ut ei vita aeterna seu vita caeli sit, et nemo reformari ac regenerari potest nisi bonum approprietur ejus voluntati ut sit sicut ejus, ac verum ejus intellectui ut quoque sit sicut ejus, et quia nihil appropriari potest alicui nisi quod ex libero voluntatis secundum rationem intellectus fit, sequitur quod nemo reformetur in statibus non libertatis et non rationalitatis. Status non libertatis et non rationalitatis sunt plures, sed referri possunt in genere ad hos: ad *status timoris, infortunii, acgritudinis animi, morbi corporis, ignorantiae, et occaccationis intellectus*. Sed de unoquoque statu aliquid in specie dicetur.

139. Quod nemo reformetur in *statu timoris*, est quia timor aufert liberum et rationem, seu libertatem et rationalitatem, amor enim aperit interiora mentis, sed timor claudit illa, et cum clausa sunt, homo pauca cogitat, et non nisi quam quae tunc animo aut sensibus se offerunt. Omnes timores qui invadunt animum, tales sunt [2.] Quod homini sit internum cogitationis ac externum cogitationis, supra ostensum est. timor nusquam potest invadere internum cogitationis, hoc semper in libero est, quia in amore suae vitae, sed potest invadere externum cogitationis, et cum hoc invadit, clauditur internum cogitationis, quo clauso homo non amplius ex libero secundum rationem suam potest agere, ita non reformari [3.] Timor qui invadit externum cogitationis et claudit internum, est praecipue timor jacturae honoris aut lucri, timor

ened because there is no understanding in it, and sad because there is no enjoyment of heaven in it. But worship not compelled, when it is genuine, is spiritual living clear and joyful spiritual because there is spirit from the Lord in it, living because there is life from the Lord in it, clear because there is wisdom from the Lord in it, and joyful because there is heaven from the Lord in it.

138 (iv) *No one is reformed in states that do not spring from rationality and liberty*—It has been shown above that nothing is appropriated to man except what he does from freedom in accordance with reason. This is because freedom belongs to the will and reason to the understanding and when man acts from freedom in accordance with reason he acts from the will by means of his understanding and whatever is done in a conjunction of these two is appropriated. Since, then it is the Lord's will that man should be reformed and regenerated that he may have eternal life or the life of heaven and no one can be reformed and regenerated unless good is so appropriated to his will as to be as if it were his, and truth is so appropriated to his understanding as to be as if it were his, and since nothing can be appropriated to any one except what is done from freedom of the will in accordance with the reason of the understanding it follows that no one is reformed in states that do not spring from liberty and rationality. These states are many but in general they may be referred to the following namely *states of fear of misfortune of disordered mind, of bodily disease of ignorance and of blindness of the understanding*. Something shall be said of each state in particular.

139 No one is reformed in a *state of fear* because fear takes away freedom and reason or liberty and rationality for while love opens the interiors of the mind fear closes them and when they are closed man thinks but little, and only of what then presents itself to the mind or the senses. Such is the effect of all fears that take possession of the mind. [2.] It has been shown above that man has an internal and an external of thought fear can in no wise take possession of the internal of thought this is always in freedom because in its life's love but it can take possession of the external of thought, and when it does this the internal of thought is closed and when that is closed man can no longer act from freedom in accordance with his reason and therefore cannot be reformed. [3.] The fear that takes possession of the external of thought and closes the internal is chiefly a fear of the loss of honor or gain. The internal of thought is not closed

autem pro poenis civilibus et pro poenis ecclesiasticis externis, non claudit, quia illae leges solum poenas dicunt pro illis qui loquuntur et faciunt contra civilia regni et spiritualia ecclesiae, non autem pro illis qui cogitant contra illa [4.] Timor pro poenis infernalibus quidem invadit externum cogitationis, sed modo per aliquot momenta, aut horas, aut dies, sed mox remittitur illud in suum liberum ex interno cogitationis, quod est proprie ejus spiritus et amoris vitae, et vocatur cogitatio cordis [5.] At timor pro jactura honoris et lucri invadit externum cogitationis hominis, et cum invadit, tunc claudit internum cogitationis a superiori pro influxu e caelo, et facit ut homo non reformari possit Causa est, quia amor vitae cujusvis hominis a nativitate est amor sui et mundi, ac amor sui unum facit cum amore honoris, amor mundi unum facit cum amore lucri quare cum homo in honore aut in lucro est, ex timore pro jactura illorum, confirmat apud se media, quae inserviunt illi pro honore et lucro, quae sunt tam civilia quam ecclesiastica, utraque imperii Similiter facit, qui nondum in honore aut lucro est, si ad illa aspirat, sed ex timore pro jactura famae propter illa [6.] Dicitur, quod timor ille invadat cogitationis externum, et claudat internum a superiori pro influxu e caelo: hoc clausum dicitur quando prorsus unum facit cum externo, nam tunc non est in se, sed in externo At quia amores sui et mundi sunt amores infernales, et scaturigines omnium malorum, patet quale est internum cogitationis in se, apud quos illi amores sunt amores vitae seu regnant, quod nempe sit plenum concupiscentiis malorum omnis generis Hoc non sciunt illi, qui ex timore jacturae dignitatis et opulentiae in forti persuasionem sunt de religioso in quo sunt, maxime in religioso quod involvit ut colantur sicut numina, et simul sicut Plutones in inferno, hi possunt sicut zelo flagrare pro salute animarum, et hoc tamen ex igne infernali Quia hic timor imprimis tollit ipsam rationalitatem et ipsam libertatem, quae caelestes ex origine sunt, patet quod ille obstat, quin homo reformari possit

¶ 10. Quod nemo reformetur in *statu infortunii*, si tunc modo cogitat de Deo, et implorat opem, est quia status coactus est, quare dum in statum liberum venit, in sta-

by a fear of civil punishments or of external ecclesiastical punishments, because such laws only prescribe penalties for those who speak and act contrary to the civil interests of the kingdom and the spiritual interests of the church, and not for those who merely think in opposition to them [4.] A fear of infernal punishments may take possession of the external of thought, but only for a few moments or hours or days it is soon brought back to its freedom from the internal of thought, which belongs strictly to its spirit and its life's love, and is called the thought of the heart. [5.] But a fear of the loss of honor and gain takes possession of the external of man's thought and when it does this it closes the internal of thought from above against influx from heaven and makes it impossible for man to be reformed. This is because every man's life's love from his birth is a love of self and the world and the love of self makes one with the love of honor and the love of the world makes one with the love of gain. When therefore, a man has gained honor or wealth from a fear of losing them he strengthens with himself the means that are serviceable to him for honor and gain, whether civil or ecclesiastical, both of which are means of power. One who has not yet gained honor and wealth does the same if he desires them but he does it from a fear of the loss of reputation on their account. [6.] It is said that that fear takes possession of the external of thought, and closes the internal from above against influx from heaven. The internal is said to be closed when it completely makes one with the external, for it is not then in itself but in the external. [7.] And inasmuch as the loves of self and the world are infernal loves, and are the fountain heads of all evils, it is clear what the internal of thought is in itself in those in whom these loves are the loves of the life or in whom these loves rule, namely that it is full of the lusts of evil of every kind. This is not known to those who from a fear of the loss of dignity and wealth hold fast to the religion they accept, especially if the religion involves their worship as duties, and also as having supreme power over hell. Such may seem to be in a blaze of zeal for the salvation of souls, and yet this may be from an infernal fire. As such a fear especially takes away rationality itself and liberty itself which are heavenly in their origin, it is evidently a hindrance to man's ability to be reformed.

140 No one is reformed in a *state of misfortune* if he thinks of God and implores His aid only in that state because that is a compelled state consequently as soon as he comes

tum priorem, in quo parum si quicquam cogitaverat de Deo, redit Aliter illi qui in statu libero prius timuerunt Deum Per timere Deum intelligitur timere Ipsum offendere, ac Ipsum offendere est peccare, et hoc non est timoris sed est amoris, quisnam qui aliquem amat, non timet ei malefacere? et quo plus amat eo plus hoc timet? Absque hoc timore est amor insulsus et cutaneus, solius cogitationis et nullius voluntatis Per status infortunii intelliguntur status desperationis ex periculis, ut in praeliis, duellis, naufragiis, lapsibus, incendiis, imminente aut inopinata jactura opum, tum muneris et inde honoris, et in similibus aliis In his solis de Deo cogitare, non est ex Deo, sed ex semet est enim tunc mens in corpore quasi incarcerata, ita non in libertate, et inde nec in rationalitate, sine quibus non datur reformatio

¶ 41. Quod nemo reformetur in *statu aegritudinis animi*, est quia aegritudo animi tollit rationalitatem, et inde liberum agendi secundum rationem, est enim mens aegra et non sana, et mens sana est rationalis, non autem mens aegra Tales aegritudines sunt melancholiae, conscientiae spuriae et falsae, phantasiae varii generis, dolores animi ex infortuniis, anxietates et angores mentis ex vitio corporis, quae quandoque reputantur pro tentationibus, sed non sunt, quia genuinae tentationes pro objectis habent spiritualia, et in his mens sapit, at illae pro objectis habent naturalia, et in his mens insanit

¶ 42. Quod nemo reformetur in *statu morbi corporis*, est quia ratio tunc non est in statu libero, pendet enim status mentis a statu corporis Cum corpus aegrotat, etiam mens aegrotat, si non aliter, usque ex remotione a mundo, nam mens remota a mundo cogitat quidem de Deo, sed non a Deo, non enim est in libero rationis Liberum rationis est homini ex eo, quod sit in medio inter caelum et mundum, et quod possit ex caelo cogitare et ex mundo, tum ex caelo de mundo, et ex mundo de caelo Quando itaque homo in morbo est, et cogitat de morte, ac de statu suae animae post mortem, tunc non in mundo est, et est abstractus spiritu, in quo statu solo nemo reformari potest, sed potest confirmari, si prius quam in morbum incidit, reformatus est [2.] Simile est cum illis qui abdicant mundum et omne negotium ibi, et se dant

into a free state he goes back to his former state in which he had thought little or nothing about God. It is otherwise with those who in their former state had freely feared God. By "fearing God" is meant fearing to offend Him—offending God meaning to sin. This fear is not so much a matter of fear as of love, for when one loves another does he not fear to do him wrong? And does he not fear this the more the more he loves? Without such a fear love is insipid and superficial, a mere matter of the thought and not at all of the will. By

states of misfortune" are meant states of despair from danger as in battles, duels, shipwrecks, falls, fires, threatened or unexpected loss of wealth or of office and thus of honors, and other like things. To think of God only when in such dangers is not from God but from self. For the mind is then as it were imprisoned in the body, thus not at liberty and therefore not in rationality, and apart from these no reformation is possible.

X41 No one is reformed in *unhealthy mental states* because these take away rationality and consequently the freedom to act in accordance with reason. For the mind may be sick and unsound, and while a sound mind is rational a sick mind is not. Such unhealthy mental states are melancholy, a spurious or false conscience, hallucinations of various kinds, grief of mind from misfortunes and anxieties and mental suffering from a vitiated condition of the body. These are sometimes regarded as temptations but they are not. For genuine temptations have as their objects things spiritual, and in these the mind is wise, but these states have as their objects natural things and in these the mind is unhealthy.

X42 No one is reformed in a *state of bodily disease* because the reason is not then in a free state for the state of the mind depends upon the state of the body. When the body is sick the mind is also sick because of its separation from the world if for no other reason. For when the mind is removed from the world it may think about God but not from God for it does not possess freedom of reason. Man has freedom of reason by his being midway between heaven and the world and by his ability to think from heaven or from the world, also from heaven about the world or from the world about heaven. So when a man is sick and is thinking about death and the state of his soul after death, he is not in the world but in spirit he is withdrawn, and in this state alone no one can be reformed but if before he fell sick he had been reformed this can then be strengthened. [2] It is the same with those who give up the

solum cogitationibus de Deo, caelo et salute, sed de hac re alibi plura Quare idem, si non ante morbum reformati sunt, post illum, si moriuntur, fiunt quales fuerunt ante morbum quare vanum est cogitare, quod aliqui possint paenitentiam agere, aut aliquam fidem recipere in morbis, nam nihil actionis est in illa paenitentia, et nihil charitatis in illa fide, quare est omne oris et nihil cordis in utraque

¶ 43. Quod nemo reformetur in *statu ignorantiae*, est quia omnis reformatio fit per vera et per vitam secundum illa, quare illi qui non sciunt vera, non possunt reformari: sed si desiderant illa ex affectione illorum, reformantur in mundo spirituali post mortem

¶ 44. Quod nec aliquis reformari queat in *statu occaecationis intellectus* Hi quoque non sciunt vera, et inde nec vitam, nam intellectus docebit illa, ac voluntas faciet illa, et cum voluntas facit quod intellectus docit, tunc fit ei vita secundum vera Cum autem intellectus occaecatus est, etiam voluntas obturata est, et non agit ex libero secundum rationem suam aliud quam malum confirmatum in intellectu, quod est falsum Praeter ignorantiam, etiam intellectum occaecat religio quae docet fidem caecam: tum doctrina falsi, nam sicut vera aperiunt intellectum, sic falsa occludunt illum occludunt superius, sed aperiunt illum inferius, et intellectus solum infra apertus, non potest videre vera, sed modo confirmare quicquid vult, imprimis falsum Intellectus etiam occaecatur per cupiditates mali, quamdiu voluntas in illis est, agit intellectum ad confirmandum illas, et quantum confirmantur cupiditates mali, tantum voluntas non potest esse in affectionibus boni, et ex illis videre vera, et sic reformari [2.] Ut pro exemplo qui in cupiditate adulteri est, ejus voluntas, quae est, in jucundo amoris ejus, agit intellectum suum ad confirmandum illud, dicendo, Quid adulterium? Num in illo aliquod malum? Estne simile inter maritum et ejus uxorem? Potestne ex adulterio aequae nasci proles? Potestne mulier admittere plures absque damno? Quid commune habet spirituale cum hoc? Ita intellectus, qui tunc est scortum voluntatis, cogitat, ac tam stupidus factus ex stupro cum voluntate, ut non videre possit, quod amor conjugialis sit ipse spiritualis caelestis amor,

world and all business there, and give themselves solely to thoughts about God, heaven and salvation but of this more elsewhere. As a consequence if these persons had not been reformed before their sickness if they die they afterwards become such as they were before the sickness. It is therefore vain to think that any can repent or receive any faith during sickness for in such repentance there is nothing of action and in such faith nothing of charity thus both belong wholly to the lips and not at all to the heart.

I43 No one is reformed in a *state of ignorance* because all reformation is effected by means of truths and a life according to them consequently those who are ignorant of truths cannot be reformed but if they desire truths from an affection for truths after death in the spiritual world they are reformed.

I44 Neither can any one be reformed in a *state of blindness of the understanding* These two are ignorant of truths and consequently of life for the understanding must teach truths and the will must do them and when the will does what the understanding teaches its life comes into harmony with the truths. But when the understanding is blinded the will is closed up and from a freedom that is in accord with its reason it does only the evil that has been confirmed in the understanding which is falsity The understanding is blinded not only by ignorance but also by a religion that teaches a blind faith also by false doctrine. For as truths open the understanding so falsities close it they close it above but open it below and an understanding that is opened only below cannot see truths, but can merely confirm whatever it wills especially falsity The understanding is also blinded by the lusts of evil. As long as the will is in these it moves the understanding to confirm them and so far as the lusts of evil are confirmed it is impossible for the will to be in affections for good and to see truths from them and thus be reformed. (2) When one for example is in the lust of adultery his will which is in the enjoyment of his love moves his understanding to confirm it saying "What is adultery? Is there anything wicked in it? Is there not the same thing between husband and wife? Cannot offspring be born from adultery as well as from marriage? Cannot a woman admit more than one without harm? What has the spiritual to do with this?" So thinks the understanding that is then the will's harlot, and that has become so stupid from debauchery with the will as to be unable to see that conjugal love is the spiritual heavenly love itself, an image of love of the Lord

qui est imago amoris Domini et ecclesiae, a quo etiam derivatur, et sic quod in se sanctus sit, ipsa castitas, puritas et innocentia, et quod faciat homines amores in forma, nam conjuges amare se mutuo possunt ab intimis, et sic formare se in amores et quod adulterium destruat hanc formam, et cum illa imaginem Domini, et quod horrendum est, quod adulter commisceat vitam suam cum vita mariti in ejus uxore in semine est vita hominis [3.] Et quia hoc profanum est, ideo infernum vocatur adulterium, et vicissim caelum vocatur conjugium. Etiam amor adulteri communicat cum infimo inferno, at amor vere conjugialis cum intimo caelo, membra generationis utriusque sexus etiam correspondent societatibus intimi caeli. Haec allata sunt, ut sciatur, quam occaecatus est intellectus quando voluntas est in cupiditate mali, et quod in statu occaecationis intellectus nemo reformari possit.

¶15. (v) *Quod contra rationalitatem et libertatem non sit semetipsum cogere* Prius ostensum est, quod homini sit internum cogitationis et externum cogitationis, et quod illa distincta sint sicut prius et posterius, seu sicut superius et inferius, et quia ita distincta sunt, quod possint separatim agere, et possint conjunctim agere, separatim agunt quando homo ab externo cogitationis suae loquitur et facit aliter quam interius cogitat et vult, et conjunctim agunt, quando loquitur et facit quod interius cogitat et vult, hoc commune est apud sinceros, illud autem apud insinceros [2.] Nunc quia internum et externum mentis ita distincta sunt, potest etiam internum pugnare cum externo, et hoc per pugnam adigere ad consensum. Pugna existit, quando homo cogitat mala esse peccata et ideo vult desistere ab illis, nam quando desistit, aperitur porta, qua aperta a Domino ejiciuntur concupiscentiae mali, quae internum cogitationis ^[1]obsederunt, et loco illarum implantantur affectiones boni. Hoc in interno cogitationis. Sed quia jucunda concupiscentiarum mali, quae externum cogitationis obsident, non simul ejici possunt, ideo pugna existit inter internum et externum cogitationis, internum vult ejicere jucunda illa, quia sunt jucunda mali, et non concordant cum affectionibus boni, in quibus nunc internum est, et loco jucundorum

and of the church, and derived from that love, and thus is in itself holy is chastity itself, purity and innocence also that it makes men to be loves in form since consorts can love each other mutually from inmosts, and thus form themselves into loves while adultery destroys this form and with it the image of the Lord and what is horrible, the adulterer mingles his life with the husband's life in his wife, since a man's life is in his seed. [3.] Because this is profane hell is called adultery and heaven on the other hand is called marriage. Moreover the love of adultery communicates with the lowest hell, while love truly conjugal communicates with the inmost heaven and the organs of generation in either sex correspond to societies of the inmost heaven. All this has been presented to make known how blinded the understanding is when the will is in the lust of evil and that no man can be reformed in a state of blindness of the understanding.

145. (v) *To compel oneself is not contrary to rationality and liberty*—It has been shown already that man has an internal of thought and an external of thought, and that these are distinct like what is prior and what is posterior or like what is higher and what is lower and because they are so distinct they can act separately and can act conjointly. These act separately when from the external of his thought a man speaks and acts in one way while interiorly he thinks and wills in another way and these act conjointly when a man speaks and acts as he interiorly thinks and wills. The latter is generally true of the sincere, the former of the insincere. [2.] Inasmuch as the internal and the external of the mind are so distinct, the internal can even fight with the external and can force it by combat into compliance. Combat arises when a man thinks that evils are sins and therefore resolves to refrain from them so when he refrains a door is opened and when it is opened the Lord casts out the lusts of evil that have occupied the internal of thought, and implants affections for good in their place. This is done in the internal of thought. But as the enjoyments of the lusts of evil that occupy the external of thought cannot be cast out at the same time, a combat arises between the internal and the external of thought, the internal wishing to cast out these enjoyments because they are enjoyments of evil and not in accord with the affections for good in which the internal now is, and to bring in, in place of these enjoyments of evil enjoyments of good that are in accord. The enjoyments of good are what are called goods of charity

malī inferre jucunda bonī, quae concordant; jucunda bonī sunt quae vocantur bona charitatis. Ex hac contrarietate oritur pugna, quae si ingravescit, vocatur tentatio [3.] Nunc quia homo est homo ex interno cogitationis suae, hoc enim est ipse spiritus hominis, constat quod homo se ipsum cogat, cum cogit externum suae cogitationis ad consensum, seu ad recipiendum affectionum suarum jucunda, quae sunt bona charitatis. Quod hoc non sit contra rationalitatem, et libertatem, sed secundum illas, patet, nam rationalitas facit illam pugnam, libertas exsequitur illam ipsa etiam libertas cum rationalitate residet in interno homine, et ab hoc in externo [4.] Quando itaque internum vincit, quod fit cum internum ad consensum et obsequium redegerat externum, tunc a Domino datur hominī ipsa libertas et ipsa rationalitas, nam tunc homo a Domino aufertur a libero infernali, quod in se est servum, ac infertur in liberum caeleste, quod in se est ipsum liberum, et datur ei consociatio cum angelis. Quod servi sint, qui in peccatis, et quod Dominus liberos faciat, qui per Verbum veritatem recipiunt apud Ipso, docet Ipse apud *Johannem* (viii 31-36)

146. Sit exemplum illustrātionis. Homo qui jucundum in defraudationibus et clandestinis furtis perceperat, ac videt et interius agnoscit quod peccata sint, et propterea vult desistere ab illis, cum desistit, tunc oritur pugna interni hominis cum externo. Internus homo in affectione sinceritatis est, sed externus adhuc in jucundo defraudationis, quod jucundum, quia est prorsus oppositum jucundo sinceritatis, non recedit, nisi cogatur, nec cogi potest nisi per pugnam, et tunc cum vincit, externus homo in jucundum amoris sinceri, qui est charitas, venit, postea successive jucundum defraudationis fit ei injucundum. Simile est cum reliquis peccatis, ut cum adulteris et scortationibus, vindictis et odiis, blasphemationibus et mendaciis. Sed omnium difficillima pugna est cum amore dominandi ex amore sui qui hunc subjugat, facile subjugat reliquos amores malos, quia ille est eorum caput.

147. Paucis etiam tradetur, quomodo Dominus ejicit concupiscentias malī, quae internum hominem a nativitate obsident, et loco illarum indit affectiones bonī, quando

From this contrariety a combat arises and when this becomes severe it is called temptation [3.] Since, then a man is a man according to the internal of his thought, for this is a man's very spirit, it is clear that when a man compels the external of his thought to acquiescence or to receive the enjoyments of his affections, which are goods of charity, he is compelling himself. This evidently is not contrary to rationality and liberty but is in accord with them for rationality excites the combat and liberty carries it on. Moreover liberty itself with rationality has its seat in the internal man, and from that in the external. [4.] When, therefore the internal conquers, as it does when the internal has reduced the external to acquiescence and compliance the Lord gives man liberty itself and rationality itself for the Lord then withdraws man from infernal freedom which in itself is slavery and brings him into heavenly freedom, which is in itself real freedom and bestows upon him fellowship with the angels. That those who are in sins are servants and that the Lord makes free those who accept truths from Him through the Word He teaches in *John* (viii. 31-36)

146 This may be illustrated by the example of a man who has had a sense of enjoyment in fraud and secret theft and who now sees and internally acknowledges that these are sins, and therefore wishes to refrain from them. When he refrains a combat of the internal man with the external arises. The internal man feels an affection for sincerity while the external still feels an enjoyment in defrauding and as this enjoyment is the direct opposite of the enjoyment of sincerity it only gives way when it is compelled and it can be compelled only by combat. But when the victory has been gained the external man comes into the enjoyment of the love of what is sincere which is charity after wards the enjoyment of defrauding gradually becomes unenjoyable to him. It is the same with other sins, as with adultery and whoredom revenge and hatred blasphemy and lying. But the hardest struggle of all is with the love of rule from the love of self. He who subdues this easily subdues all other evil loves, for this is their head.

147 It shall also be stated briefly how the Lord casts out lusts of evil which occupy the internal man from birth and how He imparts in their stead affections for good whenever a man as if from himself puts away evils as sins. It has been shown before that man has a natural mind a spiritual mind and a

homo sicut a se removet mala ut peccata. Ostensum prius est, quod homini sit mens naturalis, mens spiritualis, et mens caelestis, et quod homo in sola mente naturali sit, quamdiu in concupiscentiis mali et illarum jucundis est, et quod tamdiu mens spiritualis clausa sit. Ut primum vero homo post explorationem agnoscit mala ut peccata contra Deum, quia contra leges Divinas, ac ideo vult desistere ab illis, tunc Dominus aperit spiritualem mentem, ac intrat in naturalem per affectiones veri et boni, ac intrat in rationale, et ex illo disponit in ordinem illa, quae inferius in naturali contra ordinem sunt. Hoc est quod apparet homini sicut pugna, et apud illos qui multum indulserunt jucundis mali, ut tentatio, fit enim dolor animo, cum invertitur ordo cogitationum ejus. Nunc quia est pugna contra illa quae in ipso homine sunt, et quae homo sentit sicut sua, et nemo potest contra se pugnare nisi ex interiori se, et nisi ex libero ibi, sequitur quod internus homo tunc pugnet contra externum, et quod ex libero, et quod cogat externum ad obedientiam, hoc itaque est cogere se ipsum. Quod hoc non sit contra libertatem et rationalitatem, sed secundum illas, patet.

148. Praeterea omnis homo vult liber esse, ac non liberum seu servum a se remove. Omnis puer qui sub magistro est, vult sui juris esse et sic liber, omnis famulus sub suo domino, et ancilla sub sua domina, similiter, omnis virgo vult exire domo patris et nubere, ut libere in suamet domo agat, omnis adolescens qui vult operari, vel negotiari, vel fungi aliquo officio, dum in servitute sub alio est, vult emancipari, ut sui arbitrii sit. Omnes illi qui sponte serviunt propter libertatem, cogunt se ipsos; et cum se ipsos cogunt, ex libero secundum rationem agunt, sed ex interiori libero, a quo spectatur exterius liberum sicut servum. Hoc adductum est, ad confirmandum quod semetipsum cogere non sit contra rationalitatem et libertatem.

149. Quod homo non similiter velit venire e servitute spirituali in libertatem spiritualem, est una causa, quod non sciat quid servum spirituale, et quid liberum spirituale, non ei sunt vera quae docent, et absque veris creditur quod servum spirituale sit liberum, et liberum spirituale sit servum. Altera causa est, ^[1]quia religio

celestial mind and that so long as a man is in the lusts of evil and in their enjoyments he is in the natural mind alone and the spiritual mind is closed. But as soon as a man after examination acknowledges evils to be sins against God, because they are contrary to Divine laws, and resolves in consequence to refrain from them the Lord opens his spiritual mind and enters into his natural mind through affections for truth and good, and He also enters into the rational and from it arranges in order the things that are contrary to order below it in the natural. This is what appears to man as combat and in those that have indulged much in the enjoyments of evil it appears as temptation, since the nature of man suffers when the order of his thoughts is being reversed. And as there is a combat against the things that are in the man himself and that he feels to be his own and as one can fight against himself only from an interior self and from freedom there it follows that the internal man then fights against the external, and fights from freedom and compels the external to obedience. This therefore, is compelling one's self and this, evidently is not contrary to liberty and rationality but in accordance with them.

148 Furthermore, every man wishes to be free, and to put away from himself non freedom or servitude. Every boy subject to a teacher wishes to be his own master and thus free the same is true of every servant under his master and every maid servant under her mistress. Every maiden wishes to leave her father's house and to marry that she may act freely in her own house every youth who desires employment or to be in business or perform the duties of any office while he is subject to others longs to be released so as to be at his own disposal. All such who willingly serve for the sake of liberty compel themselves and when they compel themselves they act from freedom in accordance with reason but from an interior freedom from which exterior freedom is looked upon as a servant. This has been presented to show that it is not contrary to rationality and liberty to compel oneself.

149 Man does not wish in like manner to come out of spiritual servitude into spiritual liberty for the reason, first, that he does not know what spiritual servitude is and what spiritual liberty is he does not possess the truths that teach this and without truths, spiritual servitude is believed to be freedom and spiritual freedom to be servitude. Another reason is that the religion of the Christian world has closed up

Christiani orbis occlusit intellectum, et sola fides obsignavit illum, nam utraque sicut murum ferreum circum se posuit id dogma, quod theologica transcendat, et quod ideo non ex aliqua rationalitate adeunda sint, et quod sint ⁽¹⁾pro caecis et non pro videntibus, per id abscondita sunt vera, quae docerent quid libertas spiritualis Tertia causa est, quia pauci explorant se, et vident sua peccata, et qui non videt illa, et desistit ab illis, in libero illorum est, quod est liberum infernale, in se servum, et ex hoc videre liberum caeleste, quod est ipsum liberum, est sicut videre in caligine diem, et sub atra nube id quod a sole supra est Inde est, quod nesciatur quid liberum caeleste, et quod discrimen inter illud et inter liberum infernale sit sicut discrimen inter vivum et mortuum

150. (vi) *Quod externus homo reformandus sit per internum, et non vicissim* Per internum et externum hominem idem intelligitur quod per internum et externum cogitationis, de quo saepius prius Quod externum reformetur per internum, est quod internum influat in externum, et non vicissim Quod detur influxus spiritualis in naturalem, et non vicissim, in erudito orbe notum est et quod internus homo primum purificandus et innovandus sit, et sic externus, in ecclesia notum est, quod notum sit, est quia Dominus [docet], et ratio dicitur Dominus hoc docet his verbis

“Vae vobis, hypocritae, quia purgatis exterius poculi et patinae, interiora vero sunt plena rapina et intemperantia Phariseae caece, purga prius interius poculi et patinae, ut fiat etiam exterius mundum” (*Matth* xxiii 25, 26)

[2.] Quod ratio dicitur, multis in transactione *De Divino Amore et Divina Sapientia*, ostensum est Quod enim Dominus docet, dat etiam homini ratione percipere; et hoc binis modis, uno quod videat in se, quod ita sit ut primum id audit, altero, quod per rationes id intelligat Videre in se est in interno suo homine, ac intelligere per rationes est in externo homine Quis non videt in se cum audit, quod internus homo primum purificandus sit, et per illum externus? Sed qui non communem ideam de hac re ex influxu e caelo recipit, potest hallucinari cum consulit externum cogitationis suae, ex hoc solo nemo videt aliud quam quod externa opera, quae sunt

the understanding and faith alone has sealed it for both of these have placed around themselves like a wall of iron the dogma that theological matters transcend the comprehension and cannot therefore be reached by any exercise of the reason and are for the blind not for those that see. In this way have the truths been hidden that teach what spiritual liberty is. A third reason is, that few examine themselves and see their sins and he who does not see his sins and refrain from them is in the freedom of sin which is infernal freedom in itself bondage and from this to see heavenly freedom which is freedom itself, is like seeing day when immersed in thick darkness, or like seeing what is from the sun above when covered by a dark cloud. For these reasons it is not known what heavenly freedom is, and that the difference between it and infernal freedom is like the difference between what is alive and what is dead.

150 (vi.) *The external man must be reformed by means of the internal and not the reverse*—By the internal and external man the same is meant as by the internal and external of thought which have been frequently defined above. The reformation of the external by means of the internal means that the internal flows into the external and not the reverse. It is acknowledged in the learned world that there is an influx of the spiritual into the natural and not the reverse and it is acknowledged in the church that the internal man must be first cleansed and renewed and thereby the external. This is known because it is taught by the Lord and asserted by the reason. It is taught by the Lord in these words

"Woe unto you, hypocrites, for ye cleanse the outside of the cup and of the platter but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter that the outside of them may become clean also (Matt. xxiii. 25, 26).

[2.] That the reason asserts this has been abundantly shown in the work on *The Divine Love and the Divine Wisdom*. For what the Lord teaches he gives to man the ability to perceive rationally and this in two ways in one man sees in himself that a thing is so as soon as he hears it in the other he understands it by means of reasons. His seeing it in himself is in his internal man his understanding it by means of reasons is in the external man. Does not every one see it in himself when he hears that the internal man must be cleansed first, and the external by means of it? But one who does not receive a general idea of this subject by influx from heaven may be misled

charnatis et pietatis, absque internis salvent. Similiter in aliis rebus, sicut quod visus et auditus influant in cogitationem, et quod odor et gustus in perceptionem, ita externum in internum, cum tamen contrarium est. Quod appareant visa et audita influere in cogitationem, est fallacia, nam intellectus videt in oculo et audit in aure, et non vicissim similiter in reliquis.

151. Sed hic aliquid dicitur, quomodo reformatur internus homo, et per illum externus. Internus homo non reformatur per solum scire, intelligere et sapere, consequenter non per solum cogitare, sed per velle id quod scientia, intelligentia et sapientia docet. Quando homo scit, intelligit et sapit, quod caelum ac infernum sint, et quod omne malum sit ex inferno, et omne bonum e caelo, si tunc non vult malum quia ab inferno est, sed vult bonum quia e caelo est, tunc in primo gradu reformationis est, et in limine ex inferno ad caelum. Cum homo ulterius progreditur, et vult desistere a malis, in secundo gradu reformationis est, et tunc extra infernum est, sed nondum in caelo, hoc videt supra se. Hoc internum erit, ut homo reformetur, sed nisi utrumque tam externum quam internum reformatur, homo non reformatus est. Externum reformatur per internum, cum externum desistit a malis, quae internum non vult quia infernaliter sunt, et magis cum ideo fugit illa, et pugnat contra illa. Sic internum est velle, et externum est facere; nam nisi quis facit quod vult, intus est quod non velit, et tandem fit non velle. [2.] Ex his paucis videri potest, quomodo externus homo reformatur per internum. Hoc quoque est, quod intelligitur per verba Domini ad Petrum.

“Jesus dixit, Si non laverō te, non habes partem Mecum. Dixit Ipsi Petrus, Domine, non pedes meos tantum, sed etiam manus et caput. Dixit illi Jesus, Qui lotus est, non opus habet, nisi ut quoad pedes lavetur, et mundus est totus” (Joh. xiii 8-10)

per “lavationem” intelligitur lavatio spiritualis, quae est purificatio a malis, per “lavare caput et manus” intelligitur purificare internum hominem, et per “lavare pedes” intelligitur purificare externum. Quod cum internus homo purificatus est, externus purificandus sit, intelligitur per hoc, “Qui lotus est, non opus habet nisi quoad pedes lavetur.” Quod omnis purificatio a malis sit a Do-

when he consults the external of his thought from that alone no one sees otherwise than that the external works of charity and piety apart from internal works are what save. So in other things as that sight and hearing flow into thought and that smell and taste flow into perception thus the external into the internal when nevertheless, the contrary is true. The appearance that things seen and heard flow into the thought is a fallacy for it is the understanding that sees in the eye and hears in the ear and not the reverse. So in everything else.

151 But it shall now be told briefly how the internal man is reformed and the external by means of it. The internal man is not reformed merely by knowing understanding and being wise consequently by thought alone but by willing that which knowledge, understanding and wisdom teach. When a man from his knowledge, understanding and wisdom sees that there is a heaven and a hell and that all evil is from hell and all good is from heaven, if he ceases to will evil because it is from hell, and wills good because it is from heaven he is in the first stage of reformation and is at the threshold from hell into heaven. When he goes further and wills to refrain from evils he is in the second stage of reformation, and is outside of hell but not yet in heaven he sees heaven above him. Man must have such an internal in order to be reformed and yet he is not reformed unless the external is reformed as well as the internal. The external is reformed by means of the internal when the external refrains from the evils that the internal does not will because they are infernal, and still more when the external for this reason shuns evils and fights against them. Thus volition is the internal and doing is the external for unless one does that which he wills there is within a fulure to will and finally the willing ceases. [2] From these few statements it can be seen how the external man is reformed by means of the internal. This is what is taught in the Lord's words to Peter

Jesus said, If I wash thee not thou hast no part with Me. Peter said unto Him, Lord, not my feet only but also my hand and my head. Jesus said unto him, He that hath bathed needeth not save to wash his feet, but is clean every whit" (*John* xiii. 8-10).

To wash means spiritual washing which is to cleanse from evils "washing the head and the hands" means to cleanse the internal man and "washing the feet" means to cleanse the external man. That when the internal man has been cleansed the external must be cleansed is meant by this, "He that hath

mino, intelligitur per hoc, "Si non laverō te, non habes partem Mecum" Quod lavatio apud Judaeos repraesentaverit purificationem a malis, et quod haec per "lavationem" in Verbo significetur, et quod per "lavationem pedum" significetur purificatio naturalis seu externi hominis, multis ostensum est in *Arcanis Caelestibus*

152. Quoniam homini internum et externum est, ac utrumque reformandum est ut homo reformatus sit, et quoniam nemo reformari potest, nisi exploret se, videat et agnoscat sua mala, et postea desistat ab illis, sequitur quod non solum externum explorandum sit, sed etiam internum Si externum solum exploratur, homo non videt aliud quam quod actualiter commiserat, ut quod non occiderit, non adulteratus sit, non furatus sit, et non false testatus sit, et sic porro ita explorat mala sui corporis, et non mala sui spiritus, et tamen mala spiritus exploranda sunt, ut quis reformari possit, nam homo vivit spiritus post mortem, et omnia mala, quae in illo sunt, remanent, et spiritus non aliter exploratur, quam ut homo attendat ad cogitationes suas, imprimis ad intentiones, nam intentiones sunt cogitationes ex voluntate, ibi sunt mala in origine sua et in radice sua, hoc est, in concupiscentiis suis et in jucundis suis, quae nisi videntur et agnoscuntur, homo usque in malis est, utcumque in externis non commiserat illa Quod cogitare ex intentione sit velle et facere, patet a Domini verbis,

"Si quis aspexerit mulierem alienam, ita ut concupiscat eam, jam adulterium cum illa ¹³commisit in corde" (*Matth v 28*)

Talis exploratio est interni hominis, ex qua essentialiter exploratur externus homo

153. Saepius miratus sum, quod tametsi universus orbis Christianus novit, quod fugienda sint mala ut peccata, et quod alioqui non remittantur, et si peccata non remittuntur, nulla sit salvatio, usque tamen inter milenos vix unus hoc sciat, inquisitum est hoc in mundo spirituali, ac ita inventum est Quisque enim in orbe Christiano novit id ex orationibus praelectis coram illis qui Sanctam Cenam obeunt, nam id in illis aperte dicitur; et tamen cum quaeruntur num sciant hoc, respondent quod non sciant, et quod non sciverint Causa est quia

bathed needeth not save to wash his feet. That all cleansing from evils is from the Lord is meant by this, "If I wash thee not thou hast no part with Me." That among the Jews washing represented cleansing from evils, and this is what "washing" signifies in the Word, and "washing the feet" signifies the cleansing of the natural or external man has been shown in the *Arcana Caelestia*, in many places.

152 Since man has an internal and an external and both must be reformed that the man may be reformed and since no one can be reformed unless he examines himself sees and acknowledges his evils, and afterwards refrains from them it follows that not only the external but also the internal must be examined. If the external alone is examined a man sees only what he has actually done as that he has not committed murder adultery or theft, has not borne false witness and so on. Thus he examines the evils of his body and not the evils of his spirit. Nevertheless, one cannot be reformed unless the evils of the spirit are examined for after death man lives a spirit, and all the evils that are in the spirit remain. The spirit is examined only by man's attending to his thoughts especially his purposes, for purposes are thoughts from the will that is where evils are in their origin and in their root, that is in their lusts and in their enjoyments and unless these are seen and acknowledged the man is still in evils although in externals he has not practised them. That to think from purpose is to will and to do is clear from the Lord's words

E say ye that looketh on another's woman to lust after her hath committed adultery with her already in his heart" (*Matt.* v. 28).

Such is the examination of the internal man, whereby the external man is essentially examined.

153 I have often wondered that although it is recognized by the whole Christian world that evils must be shunned as sins, and that otherwise they are not remitted and unless they are remitted there is no salvation, yet this is known by scarcely one among thousands. Inquiry was made about this in the spiritual world, and it was found to be so. This is recognized by everyone in the Christian world from the exhortations read before those who come to the Holy Supper for it is openly declared in these nevertheless when they are asked whether they know this, they answer that they do not, and that they have never known it. This is because they have not thought

non cogitaverunt de eo, et plerique quod modo cogitaverint de fide, et de salvatione per illam solam. Et quoque miratus sum, quod sola fides ita occluserit oculos, ut qui in illa se confirmaverunt, dum legunt Verbum, nihil videant quae ibi de amore, charitate et operibus dicuntur, est sicut illiverint fidem super omnia Verbi, quemadmodum qui minio illinit scripturam, ex quo non patet aliquid quod subter est, et si aliquid patet, absorbetur a fide, et dicitur quod illa sit.

QUOD LEX DIVINAE PROVIDENTIAE SIT, UT HOMO A DOMINO E CAELO DUCATUR ET DOCEATUR, PER VERBUM, DOCTRINAM ET PRAEDICATIONES EX ILLO, ET HOC IN OMNI APPARENTIA SICUT A SEMET

154. Ex apparentia est, quod homo ducatur et doceatur a semet, et ex veritate est, quod homo ducatur et doceatur a solo Domino. Illi qui apparentiam apud se confirmant, et non simul veritatem, non possunt mala ut peccata a se remove, at illi qui apparentiam et simul veritatem apud se confirmant, illi possunt, nam mala ut peccata removentur in apparentia ab homine, et in veritate a Domino. Hi possunt reformari, illi autem non possunt. [2.] Qui apparentiam et non simul veritatem apud se confirmant, illi sunt omnes idololatrae interiores, sunt enim cultores sui et mundi, si illis non religio est, fiunt cultores naturae et sic athei, at si illis religio est, fiunt cultores hominum et simul simulacrorum. Hi sunt qui nunc intelliguntur in primo praecepto decalogi, qui alios deos colunt. At qui apud se confirmant apparentiam et simul veritatem, illi fiunt cultores Domini, nam Dominus illos elevat a proprio illorum, quod in apparentia est, et adducit illos in lucem, in qua veritas, et quae veritas est, et dat illis interius percipere, quod non ducantur et doceantur a se, sed a Domino. [3.] Rationale horum et illorum potest apparere multis sicut simile,

about it and because most of them have thought only of faith and of salvation by it alone. I have also wondered that faith alone so closes the eyes that when those who have confirmed themselves in it are reading the Word they see nothing that is there said about love, charity, and works. It is as if they had daubed faith all over the things of the Word as one might so smear a manuscript with red lead that nothing underneath it would appear. Or if anything does appear it is absorbed by faith and is said to be faith.

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD BE LED AND TAUGHT BY THE LORD FROM HEAVEN BY MEANS OF THE WORD AND BY MEANS OF DOCTRINE AND PREACHINGS FROM THE WORD, AND THIS TO ALL APPEARANCE AS IF BY HIMSELF

154. The appearance is that man is led and taught by himself but the truth is that he is led and taught by the Lord alone. Those who confirm in themselves the appearance apart from the truth are unable to put away from themselves evils as sins but those who confirm in themselves both the appearance and the truth are able to do so for in appearance it is man who puts away evils as sins but in truth it is the Lord. This latter class can be reformed the former cannot. [2.] Those who confirm in themselves the appearance apart from the truth are all interior idolaters since they are worshippers of self and the world. If they have no religion they become worshippers of nature and thus atheists while if they have a religion they become worshippers of men and even of images. Such at the present day are meant by those described in the first commandment of the decalogue, who worship other gods. But those who confirm in themselves both the appearance and the truth become worshippers of the Lord for they are raised up by the Lord out of what is their own (*proprium*) which is in the appearance, and are brought into the light in which is truth and which is truth and the Lord enables them to perceive interiorly that they are led and taught by Him, and not by themselves. [3.] To many the rational of both classes seems to be the same,

sed est dissimile Rationale illorum, qui in apparentia sunt et simul in veritate, est rationale spirituale, at rationale illorum, qui in apparentia sunt et non simul in veritate, est rationale naturale, sed hoc rationale comparari potest horto qualis est in luce hyemali, at rationale spirituale comparari potest horto qualis est in luce vernali. Verum de his plura in sequentibus, in hoc ordine

- (i) *Quod homo a solo Domino ducatur et doceatur*
- (ii) *Quod homo a solo Domino ducatur et doceatur per caelum angelicum et ex illo*
- (iii) *Quod homo a Domino ducatur per influxum, et doceatur per illustrationem*
- (iv) *Quod homo a Domino doceatur per Verbum, doctrinam et praedicationes ex illo, sic immediate ab Ipso solo*
- (v) *Quod homo a Domino in externis ducatur et doceatur in omni apparentia sicut a semet*

155. (i) *Quod homo a solo Domino ducatur et doceatur* Hoc ut universale consequens fluit ex omnibus illis, quae in transactione *De Divino Amore et Divina Sapientia*, ostensa sunt, tam ex illis, quae de Divino Amore Domini et de Divina Sapientia Ipsius in Parte Prima, quam quae de Sole mundi spiritualis et de sole mundi naturalis in Parte Secunda, tum quae de Gradibus in Parte Tertia, et quae de Creatione universi in Parte Quarta, ut et, quae de Creatione hominis in Parte Quinta, ibi demonstrata sunt

156. Quod homo a solo Domino ducatur et doceatur, est quod a solo Domino vivat, nam vitae ejus voluntas ducitur, et vitae ejus intellectus docetur Sed hoc contra apparentiam est, apparet enim homini sicut vivat ex se, et tamen veritas est quod vivat a Domino, et non a semet. Nunc quia non dari potest homini, quamdiu in mundo est, perceptio sensationis quod vivat a solo Domino, (quoniam apparentia quod vivat ex se non ei aufertur, nam absque illa homo non est homo,) ideo hoc per rationes evincendum est, quae postea confirmandae sunt per experientiam, et demum per Verbum

157. Quod homo vivat a solo Domino, et non a se, per has rationes evincetur Quod unica sit essentia, unica substantia, et unica forma, ex quibus omnes essentiae, substantiae et formae sunt, quae creatae sunt Quod unica

but it is different. The rational of those who are both in the appearance and in the truth is a spiritual rational while the rational of those who are in the appearance apart from the truth is a natural rational. This natural rational may be likened to a garden as it is in the light of winter while the spiritual rational may be likened to a garden as it is in the light of spring. But more about this in what follows and in this order

- (i.) *Man is led and taught by the Lord alone*
- (ii.) *Man is led and taught by the Lord alone through the angelic heaven and from it*
- (iii.) *Man is led by the Lord by means of influx and taught by means of enlightenment*
- (iv.) *Man is taught by the Lord by means of the Word and by means of doctrine and preachings from the Word thus immediately by the Lord alone*
- (v.) *In externals man is led and taught by the Lord in all appearance as if by himself*

155 (i.) *Man is led and taught by the Lord alone*—This flows, as a universal consequent, from all that has been set forth in the work on *The Divine Love and the Divine Wisdom* from what is there shown respecting the Lord's Divine love and His Divine wisdom in Part First, also respecting the sun of the spiritual world and the sun of the natural world in Part Second, also respecting degrees in Part Third and also respecting the creation of the universe in Part Fourth and respecting the creation of man in Part Fifth.

156 That man is led and taught by the Lord alone means that he lives from the Lord alone for what is led is his life's will, and what is taught is his life's understanding. But this is contrary to the appearance for man seems to himself to live from himself while the truth is that he lives from the Lord and *not from himself*. Since, then, so long as man remains in this world no perception by sensation can be given him that he lives from the Lord alone (because the appearance that he lives from himself is never taken away from him, for without it a man is not a man) therefore this truth must be established by reasons and these must be confirmed by experience, and finally by the Word.

157 That man lives from the Lord alone, and not from himself is established by these reasons. There is an only essence, an only substance, and an only form, from which have come all the essences substances and forms that have been created. That only essence substance and form is the Divine love and the Divine wisdom, from which all things that have relation to

illa essentia, substantia et forma, sit Divinus Amor et Divina Sapientia, ex quibus sunt omnia, quae ad amorem et sapientiam apud hominem se referunt. Quod etiam sit ipsum Bonum et ipsum Verum, ad quae omnia se referunt. Et quod illa sint vita, ex qua omnium vita, et omnia vitae sunt. Tum quod Unicum et Ipsum sit omnipraesens, omnisciens et omnipotens. Et quod hoc unicum et ipsum sit Dominus ab aeterno seu Jehovah. [2.] Primo: *Quod unica essentia, unica substantia et unica forma sit, ex quibus omnes essentiae, substantiae et formae, quae creatae, sunt*, ostensum est in transactione *De Divino Amore et Divina Sapientia* (n. 44-46), et in Parte Secunda ibi, quod Sol caeli angelici, qui est a Domino, et in quo Dominus, sit illa unica substantia et forma, ex qua omnia sunt quae creata, et quod nihil detur ac dari possit, quod non ex illo sit. Quod ex illo sint omnia per derivationes secundum gradus, in Parte Tertia ibi demonstratum est. [3.] Quis non ex ratione percipit et agnoscit, quod unica essentia sit, ex qua omnis essentia, seu unicum Esse a quo omne esse? Quid potest existere absque esse, et quid esse ex quo omne esse, nisi sit ipsum Esse? Et quod est ipsum Esse, est quoque unicum Esse, et in se Esse. Cum ita est, (et quisque hoc ex ratione percipit et agnoscit, et si non, potest percipere et agnoscere,) quid tunc aliud sequitur, quam quod hoc Esse, quod est ipsum Divinum, quod Jehovah, sit omne omnium quae sunt et existunt. [4.] Simile est, si dicitur quod unica substantia sit, ex qua omnia, et quia substantia absque forma non est aliquid, sequitur etiam quod unica forma sit, ex qua omnia. Quod Sol caeli angelici sit unica illa substantia et forma, tum quomodo ^[1]variatur illa essentia, substantia et forma in creatis, in supradicta transactione demonstratum est. [5.] Secundo *Quod unica illa essentia, substantia et forma sit Divinus Amor et Divina Sapientia, ex quibus omnia sunt, quae ad amorem et sapientiam apud hominem se referunt*, etiam in transactione *De Divino Amore et Divina Sapientia*, ad plenum ostensum est. Quaecunque apud hominem apparent vivere, ^[2]ad voluntatem et intellectum apud illum se referunt, et quod haec duo faciant vitam ejus, quisque ex ratione percipit et agnoscit. Quid aliud est quam Hoc volo, aut Hoc intelligo, seu Hoc amo, aut Hoc cogito? Et quia homo

love and wisdom in man are derived. It is also the Good itself and the Truth itself to which all things have relation. These are the life which is the source of the life of all things and of all things of life. The Only and the Itself is the omnipresent omniscient and omnipotent. This Only and Itself is the Lord from eternity or Jehovah. (2.) First *There is an only essence an only substance and an only form from which have come all the essences substances and forms that have been created.* This is shown in the work on *The Divine Love and the Divine Wisdom* (n. 44-46) and in Part Second of that work it has been shown that the sun of the angelic heaven which is from the Lord and in which the Lord is that only substance and form from which have come all things that have been created and that there is nothing and can be nothing that is not from that sun. And in Part Third it has been shown that all things are from that sun by derivations according to degrees. (3.) Who does not perceive and acknowledge from his reason that there is an only essence from which is all essence or an only Being from which is all being? Can any thing have existence apart from being? And what is the being from which is all being unless it is Being itself? And that which is Being itself is also the only Being and Being in itself. This being true (and every one perceives and acknowledges or can perceive and acknowledge from his reason that it is true) what else follows than that this Being which is the Divine itself and is Jehovah is the all of all things that have being and existence. (4.) The same is true when it is said that there is an only substance from which are all things. And as substance without form is not anything it follows also that there is an only form from which are all things. That the sun of the angelic heaven is this only substance and form and how this essence substance and form is varied in created things, has been shown in the work mentioned above. (5.) Secondly *That only essence substance and form is the Divine love and the Divine wisdom from which all things that have relation to love and wisdom in man are derived.* This too has been fully shown in the work on *The Divine Love and the Divine Wisdom*. Whatever things in man appear to live have relation to the will and the understanding in him and that these two are what constitute man's life is perceived and acknowledged by every one from his reason. What more is there in life than, This I will or this I understand in other words, This I love or this I think? And as that which is loved

vult quod amat, et cogitat quod intelligit, ideo omnia voluntatis se referunt ad amorem, et omnia intellectus ad sapientiam et quia haec duo non dari possunt apud aliquem a se, nisi ab Ipso qui est ipse Amor et ipsa Sapientia, sequitur quod a Domino ab aeterno seu Jehovah id sit, si non inde foret, esset homo ipse Amor et ipsa Sapientia, ita Deus ab aeterno, ad quod ipsa humana ratio horret Num aliquid dari potest, nisi a priori se? et num hoc prius dari potest nisi ab adhuc priori se? et sic demum nisi a Primo, quod in Se est? [6.] Tertio *Similiter, quod sit ipsum Bonum et ipsum Verum, ad quae omnia se referunt* Ab omni, cui est ratio, recipitur et agnoscitur, quod Deus sit ipsum Bonum et ipsum Verum, tum quod omne bonum et verum sit ab Ipso, proinde etiam quod omne bonum et verum non aliunde venire possit, quam ab ipso Bono et Vero, haec agnoscuntur ab omni homine rationali, ut primum audiuntur Cum dein dicitur, -quod omne voluntatis et intellectus, seu omne amoris et sapientiae, seu omne affectionis et cogitationis, apud hominem, qui a Domino ducitur, se referat ad bonum et verum, sequitur quod omnia quae homo ille vult et intelligit, seu quod amat et sapit, seu quo afficitur et quod cogitat, ^[1]sint a Domino Inde est, quod quisque in ecclesia sciat, quod omne bonum et omne verum ab homine in se non bonum et verum sit, sed solum id quod a Domino Quoniam haec veritas sunt, sequitur quod omne id quod talis homo vult et cogitat, sit a Domino Quod omnis homo malus nec ex alia origine possit velle et cogitare, in sequentibus videbitur [7.] Quarto *Quod illa sint vita, ex qua omnium vita et omnia vitae sunt*, in transactione *De Divino Amore et Divina Sapientia*, multis ostensum est Ratio humana ad primum auditum etiam recipit et agnoscit, quod omnis vita hominis sit voluntatis et intellectus ejus, nam si auferatur voluntas et intellectus, non vivit, seu quod idem est, quod omnis vita hominis sit amoris et cogitationis ejus, nam si auferatur amor et cogitatio, non vivit Nunc quia omne voluntatis et intellectus, seu omne amoris et cogitationis apud hominem est a Domino, ut nunc supra dictum est, sequitur quod omne vitae ab Ipso sit [8.] Quinto *Quod hoc Unicum et Ipsum sit omnipraesens, omni-sciens et omnipotens* hoc quoque quisque Christianus ex sua

is willed and that which is understood is thought, so all things of the will have relation to love, and all things of the understanding to wisdom. And since love and wisdom cannot exist in any one from himself but only from Him who is Love itself and Wisdom itself it follows that all this is from the Lord from eternity that is, Jehovah if it were not so man would be Love itself and Wisdom itself, thus God from eternity and at this human reason itself shudders. Can any thing exist except from what is prior to itself? And can this prior exist except from what is prior to it and thus finally except from the First which is in itself? [6.] Thirdly *It is likewise the Good itself and the Truth itself to which all things have relation.* It is accepted and acknowledged by every rational being that God is Good itself and Truth itself, and that every good and truth is from Him consequently that no good or truth can come from any other source than Good itself and Truth itself. This is acknowledged by every rational man as soon as he hears it. When after this it is said that everything of the will and the understanding or everything of love and wisdom or everything of affection and thought in a man who is led by the Lord has relation to good and truth, it follows that every activity of the will and understanding of such a man, or of his love and wisdom, or of his affection and thought, is from the Lord. And from this every one in the church knows that any good or any truth that is from man is not truth and good in itself but only that which is from the Lord. As this is the truth, it follows that everything that such a man wills and thinks is from the Lord. That no evil man is able to will and to think from any other source will be shown hereafter. [7.] Fourthly *These are the life which is the source of the life of all things and of all things of life.* This has been fully shown in the work on *The Divine Love and the Divine Wisdom.* Moreover human reason accepts and acknowledges as soon as it is heard that the whole life of man belongs to his will and understanding for if these were to be taken away he would cease to live or what is the same that the whole life of man belongs to his love and thought, for if these were to be taken away he would cease to live. Since, then everything of the will and understanding or everything of love and thought in man is from the Lord as has just been said it follows that every thing of his life is from the Lord. [8.] Fifthly *This Only and Itself is omnipresent omniscient and omnipotent.* This too every Christian acknow

doctrina, et quisque Gentilis ex sua religione, agnoscit. Inde etiam quisque, ubicunque est, cogitat quod Deus sit ubi ille, et quod oret ad Deum praesentem, et cum quisque ita cogitat ac ita orat, sequitur quod non aliter possint cogitare, quam quod Deus ubivis sit, ita omnipraesens similiter quod sit omnisciens et omnipotens, quare omnis orans ad Deum corde suo supplicat, ut ducat illum, quia Ipse potest ita quisque agnoscit tunc Divinam omnipraesentiam, omniscientiam et omnipotentiam agnoscit, quia tunc vertit faciem ad Dominum, et tunc ab Ipso influit illa veritas [9.] Sexto *Quod hoc Unicum et Ipsum sit Dominus ab aeterno seu Jehovah* In *Doctrina Novae Hierosolymae de Domino*, ostensum est, quod Deus unus sit essentia et persona, et quod ille Deus sit Dominus; et quod ipsum Divinum, quod Jehovah Pater vocatur, sit Dominus ab aeterno, quod Divinum Humanum sit Filius a Divino suo ab aeterno conceptus, et natus in mundo, et quod Divinum procedens sit Spiritus Sanctus Dicitur Ipsum et Unicum, quia prius dictum est, quod Dominus ab aeterno seu Jehovah sit ipsa Vita, quia est ipse Amor et ipsa Sapientia, seu ipsum Bonum et ipsum Verum, ex quibus omnia Quod Dominus ex Se Ipso creaverit omnia, et non ex nihilo, videatur in transactione *De Divino Amore et Divina Sapientia* (n 282-284, n 349-357) Ex his illa veritas, quod homo a solo Domino ducatur et doceatur, per rationes confirmata est

158. Eadem haec veritas non modo per rationes, sed etiam per vivas perceptiones confirmatur apud angelos, imprimis apud angelos tertii caeli Hi percipiunt influxum Divini Amoris et Divinae Sapientiae a Domino Et quia id percipiunt, et ex sapientia sua norunt quod illa sint vita, ideo dicunt quod vivant ex Domino, et non a semet, et hoc non modo dicunt, sed etiam amant et volunt quod ita sit Et tamen usque in omni apparentia sunt, sicut illi viverent ex se, immo in apparentia fortiori quam alii angeli, nam, ut supra (n 42-45) ostensum est, *Quod quo propius aliquis conjungitur Domino, eo distinctius appareat sibi sicut sit suus, ac evidentius animadvertat quod sit Domini* In simili perceptione, et simul apparentia esse, datum quoque est mihi nunc per plures annos, ex qua plene convictus sum, quod nihil ex me velim et cogitem, sed quod

ledges from his doctrine and every Gentile from his religion. And for this reason every one, wherever he may be, thinks that God is where he is and prays to God as present. And as every one so thinks and so prays, it follows that there can be no other thought than that God is everywhere, thus omnipresent. The same is true of His omniscience and omnipotence. Consequently whoever prays in his heart to God implores Him to lead him, because He is able. Thus at such a time every one acknowledges the Divine omnipresence, omniscience, and omnipotence this he does because he turns his face to the Lord, and this truth then flows in from the Lord. [9] Sixthly *This Only and Itself is the Lord from eternity or Jehovah*. It has been shown in *The Doctrine of the New Jerusalem concerning the Lord* that God is one in essence and in person and that this God is the Lord also that the Divine Itself, which is called Jehovah the Father is the Lord from eternity that the Divine Human is the Son conceived from His Divine from eternity and born in the world and that the Divine going forth is the Holy Spirit. The expressions, the Itself and the Only are used, because it has been said above that the Lord from eternity or Jehovah is Life itself since He is Love itself and Wisdom itself, or Good itself and Truth itself, from which all things are. That the Lord created all things from Himself and not from nothing may be seen in the work on *The Divine Love and the Divine Wisdom* (n. 282-284, 349-357) From all this the truth that man is led and taught by the Lord alone is established by reasons.

158 To the angels, especially the angels of the third heaven this truth is established not by reasons alone but also by living perceptions. They perceive the influx of Divine love and Divine wisdom from the Lord. And because they perceive that influx, and from their wisdom know that this inflowing love and wisdom is life they declare that they live from the Lord and not from themselves and not only do they declare this, they love and wish to have it so. Nevertheless, to all appearance they are as if they lived from themselves and the appearance is even stronger with them than with other angels for as has been shown above (n. 42-45) *The more nearly any one is conjoined with the Lord the more distinctly does he appear to himself to be his own, and the more clearly does he recognise that he is the Lord*. It has been granted me now for several years to be in a like perception and appearance, and I have been fully convinced by it that nothing of my will or thought is from myself,

appareat sicut ex me, et quoque datum est velle et amare id Idem hoc potest per plura alia e mundo spirituali confirmari, sed duo illa pro tempore sufficiunt

159. Quod soli Domino vita sit, patet ex his locis in Verbo

"Ego sum resurrectio et vita, qui credit in Me, etsi moriatur, vivet"
(*Joh* xi 25)

"Ego sum via, et veritas et vita" (*Joh* xiv 6)

"Deus erat Verbum, in Ipso vita erat, et vita erat lux hominum"
(*Joh* i 1, 4)

Verbum ibi est Dominus,

"Quemadmodum Pater habet vitam in Se Ipso, ita dedit Filio habere vitam in Se Ipso" (*Joh* v 26)

Quod homo a solo Domino ducatur et doceatur, patet ex his

"Sine Me non potestis facere quicquam" (*Joh* xv 5)

"Non potest homo sumere quicquam, nisi sit datum illi e caelo" (*Joh* iii 27)

Non potest homo "unum pilum album aut nigrum facere" (*Matth* v 36),

per "pilum" in Verbo significatur omnium minimum

160. Quod vita malorum etiam sit ex eadem origine, in suo articulo in sequentibus demonstrabitur, hic modo id per comparisonem illustrabitur A sole mundi influit et calor et lux, ac influit similiter in arbores quae ferunt malos fructus, ut in arbores quae ferunt bonos fructus, ac similiter vegetantur et crescunt, formae, in quas calor influit, faciunt diversitatem illam, non autem calor in se Simile est cum luce, haec variegatur in colores secundum formas, in quas influit, sunt colores pulchri et laeti, et sunt colores impulchri et tristes, et usque eadem est lux Simile est cum influxu caloris spiritualis, qui in se est amor, et lucis spiritualis qui in se est sapientia, e Sole mundi spiritualis Formae, in quas influunt, faciunt diversitatem, non autem calor ille qui est amor, et lux illa quae est sapientia, in se Formae in quas influunt sunt mentes humanae Ex his nunc patet, quod homo a solo Domino ducatur et doceatur

161. Quid autem vita animalium, supra ostensum est, quod nempe sit vita affectionis mere naturalis cum compare sua scientia, et quod sit vita mediata correspondens vitae illorum qui in mundo spirituali sunt

but only appears to be from myself and it has also been granted me to will and to love thus. This truth might be established by many other things from the spiritual world but these two are enough for the present.

159 That the Lord alone has life is made clear by the following passages in the Word

I am the Resurrection and the Life he that believeth in Me, though he die, yet shall he live (*John* xi. 25).
 "I am the Way the Truth, and the Life" (*John* xiv 6).
 "The Word was God. In Him was life, and the life was the light of men" (*John* i. 1 4).

Here the Word" means the Lord.

"As the Father hath life in Himself, so gave He to the Son to have life in Himself" (*John* v 26).

That man is led and taught by the Lord alone is clear from the following passages

Without Me ye can do nothing (*John* xv 5).
 "A man can receive nothing except it be given him from heaven" (*John* iii. 27).
 A man cannot make one hair white or black" (*Matt.* v 36).

"A hair signifies in the Word the least of all things.

160 That the life of the evil is from the same source will be shown in its proper place further on. Here it will merely be illustrated by a comparison. From the sun of the world heat and light flow in flowing alike into trees that bear evil fruit and into trees that bear good fruit, and they are alike quickened and grow. It is not the heat in itself, but the forms into which the heat flows, that cause this diversity. It is the same with light, which is turned into various colors according to the forms into which it flows. Some colors are beautiful and pleasing and some are ugly and dull and yet the light is the same. The same is true of the influx of spiritual heat which in itself is love, and of spiritual light, which in itself is wisdom from the sun of the spiritual world. The forms into which they flow are what cause the diversity and not that heat which is love, and that light which is wisdom in themselves. The forms into which they flow are human minds. From all this it is clear that man is led and taught by the Lord alone.

161 But what the life of animals is has been shown above, namely that it is a life of merely natural affection with the knowledge that is its mate and that it is a mediate life, corresponding to the life of those who are in the spiritual world.

162. (ii) *Quod homo a solo Domino ducatur et doceatur per caelum angelicum et ex illo* Dicitur quod homo a Domino ducatur per caelum angelicum, et ex illo, sed quod per caelum angelicum, est ex apparentia, at quod ex caelo illo, est ex veritate. Quod apparentia sit quod per caelum angelicum, est quia Dominus apparet supra illud caelum ut Sol. quod veritas sit, quod ex caelo, est quia Dominus in illo caelo est sicut anima in homine. Dominus enim est omnipraesens, et non est in spatio, ut prius ostensum est, quare distantia est apparentia secundum conjunctionem cum Ipso, et conjunctio est secundum receptionem amoris et sapientiae ab Ipso. Et quia nemo potest conjungi Domino, quemadmodum Ipse est in Se, ideo Ipse apparet angelis ad distantiam sicut Sol. sed usque est in universo caelo angelico sicut anima in homine, et similiter in unaquavis societate caeli, et similiter in unoquoque angelo ibi, anima enim hominis non modo est anima totius, sed etiam cujusvis partis [2.] Sed quia ex apparentia est quod Dominus regat universum caelum, et per hoc mundum, a Sole qui ab Ipso, et ubi Ipse (de quo Sole videatur transactio *De Divino Amore et Divina Sapientia*, in Parte Secunda), et quia licet cuivis homini loqui ex apparentia, nec potest aliter, ideo etiam licet cuivis, qui non in ipsa sapientia est, cogitare, quod Dominus regat omnia et singula ex Sole suo, et quoque quod regat mundum per caelum angelicum. ex tali apparentia etiam cogitant angeli inferiorum caelorum, at angeli superiorum caelorum loquuntur quidem ex apparentia, sed cogitant ex veritate, quae est quod Dominus regat universum ex caelo angelico, quod est ex Se Ipso [3.] Quod simplices et sapientes similiter loquantur, sed non similiter cogitent, illustrari potest ex sole mundi, de illo omnes loquuntur ex apparentia, ut quod oriatur et occidat, at sapientes, tametsi loquuntur similiter, usque cogitant quod immotus stet, hoc quoque est veritas, et illud apparentia. Idem etiam illustrari potest ex apparentius in mundo spirituali, apparent enim ibi spatia et distantiae sicut in mundo naturali, sed usque illa sunt apparentiae secundum dissimilitudinem affectionum et inde cogitationum. Simile est cum apparentia Domini in Sole suo

162 (ii.) *Man is led and taught by the Lord alone through the angelic heaven and from it*—It is said that man is led by the Lord through and from the angelic heaven, that he is led through the angelic heaven is an appearance that he is led from that heaven is the truth. That he is led through the angelic heaven is an appearance from the Lord's appearing above that heaven as a sun that he is led from that heaven is the truth, because the Lord is in heaven as the soul is in man. For the Lord is omnipresent and is not in space, as has been shown above consequently distance is an appearance according to conjunction with the Lord and conjunction is according to the reception of love and wisdom from the Lord. And as no one can be conjoined with the Lord as He is in Himself He appears to angels at a distance like a sun nevertheless He is in the whole angelic heaven like the soul in man. He is in like manner in every society of heaven and in every angel therein for a man's soul is both the soul of the whole and the soul of every part. (2.) But because of the appearance that the Lord rules the whole heaven and through it the world from the sun that is from Him and in which He is (respecting which sun see Part Second of the work on *The Divine Love and the Divine Wisdom*) and because every man is permitted to speak from appearance nor can he do otherwise, so any one who is not in wisdom itself is permitted to think that the Lord rules each thing and all things from His sun and also that he rules the world through the angelic heaven. From that appearance, moreover the angels of the lower heavens think but the angels of the higher heavens while they speak from appearance, think from the truth, which is that the Lord rules the universe from the angelic heaven which is, from Himself. (3.) That the simple and the wise speak alike but do not think alike may be illustrated by the sun of the world about which all speak according to appearance saying that it rises and sets but while those who are wise use the same language they think of the sun as standing unmoved which is the truth while the other is the appearance. Illustrations of this may also be found in the appearances in the spiritual world for spaces and distances appear there as in the natural world nevertheless they are appearances that are in accord with the dissimilarity of affections and of thoughts therefrom. The same is true of the Lord's appearance in His sun.

163. Quomodo autem Dominus ducit et docet unumquemvis hominem e caelo angelico, paucis dicetur In transactione *De Divino Amore et Divina Sapientia*, ac supra in hac transactione *De Divina Providentia*, tum in opere *De Caelo et Inferno*, Londini, anno 1758, edito, ex visis et auditis notum factum est, quod universum caelum angelicum appareat coram Domino tanquam unus Homo, et quod similiter unaquaevis societas caeli, et quod inde sit quod unusquisque angelus et spiritus in perfecta forma sit homo Et quoque in supradictis transactionibus ostensum est, quod caelum non sit caelum ex proprio angelorum, sed ex receptione Divini Amoris et Divinae Sapientiae a Domino ab angelis Exinde constare potest, quod Dominus regat universum caelum angelicum sicut unum Hominem, et quod caelum illud, quia in se est Homo, sit ipsa imago et ipsa similitudo Domini, et quod Ipse Dominus regat caelum illud, sicut anima regit suum corpus et quia universum genus humanum regitur a Domino, quod non regatur per caelum, sed e caelo a Domino, consequenter ex Se, quia Ipse est caelum, ut dictum est

164. Sed quia hoc est arcanum sapientiae angelicae, non potest comprehendı ab homine, nisi cui mens spiritalis aperta est, hic enim ex conjunctione cum Domino est angelus, ab illo homine ex praemissis possunt sequentia comprehendı (1.) Quod omnes tam homines quam angeli sint in Domino et Dominus in illis, secundum conjunctionem cum Ipso, seu quod idem, secundum receptionem amoris et sapientiae ab Ipso (2) [2.] Quod quisque ex his sortiatur locum in Domino, ita in caelo, secundum quale conjunctionis, seu receptionis Ipsius (3) [3.] Quod quisque in suo loco habeat suum statum a statu aliorum distinctum, et quod ex communi trahat suum pensum secundum suum situm, suam functionem, et suam necessitatem, prorsus sicut quodlibet in humano corpore (4) [4.] Quod unusquisque homo initietur in suum locum a Domino secundum suam vitam (5) [5.] Quod unusquisque homo ab infantia immittatur in Divinum illum Hominem, cujus anima et vita est Dominus, et quod ducatur et doceatur ex Divino Ipsius Amore secundum Divinam Ipsius Sapientiam, in Ipso et non extra

163 How the Lord leads and teaches every man from the angelic heaven shall be told in a few words. In the work on *The Divine Love and the Divine Wisdom* and above in this work on the *Divine Providence* and also in the work on *Heaven and Hell*, published in London in 1758 it has been made known from things seen and heard that the whole angelic heaven appears before the Lord as one man and likewise every society of heaven and that it is from this that every angel and spirit is in complete form a man. In the above mentioned works it has also been shown that heaven is not heaven from any thing that strictly belongs to the angels, but from the reception by angels of the Divine love and wisdom from the Lord. From this it can be seen that the Lord rules the whole angelic heaven as one man, and inasmuch as that heaven in itself is a man, it is the very image and likeness of the Lord and the Lord rules heaven as the soul rules its body and as the whole human race is ruled by the Lord it is ruled not through heaven but from heaven by the Lord consequently from Himself, because He is heaven as has been said before.

164. But this is an arcanum of angelic wisdom and therefore cannot be comprehended by man unless his spiritual mind has been opened—such a man, by virtue of his conjunction with the Lord being an angel. Such a man in the light of what has already been said is able to comprehend what here follows—(1) All both men and angels are in the Lord and the Lord in them in the measure of their conjunction with Him or what is the same in the measure of their reception of love and wisdom from Him (2) [2] Each one of these is given a place in the Lord, that is in heaven, according to the quality of his conjunction with or reception of the Lord (3.) [3.] Each one in his place has his state distinct from the state of others and draws his portion from the common body according to his location, his function and his need precisely as each part does in the human body (4.) [4] Every man is initiated into his place by the Lord according to his life (5.) [5] Every one from infancy is introduced into this Divine Man, whose soul and life is the Lord and in the Lord not out of Him is led and taught from the Lord's Divine love according to His Divine wisdom. But as man is not deprived of freedom he can be led and taught only in the measure of his recipiency as if by himself. (6) [6] Those who receive are borne to their

Ipsum . sed quia liberum homini non aufertur, quod homo non aliter possit duci et doceri, quam secundum receptionem sicut a se (6) [6.] Quod illi qui recipiunt, per infinitas ambages sicut per maeandros ferantur ad sua loca, paene sicut chylus per mesenterium et vasa lactea ibi in cisternam, et ab hac per ductum thoracicum in sanguinem, et sic in suam sedem (7) [7.] Quod illi qui non recipiunt, secernantur ab illis qui intra Divinum Hominem sunt, sicut ab homine secernitur stercus et urina Haec sunt arcana sapientiae angelicae, quae ab homine aliquantum comprehendi possunt, sed perplura sunt, quae non possunt

165. (111) *Quod homo a Domino ducatur per influxum, et doceatur per illustrationem* Quod homo a Domino ducatur per influxum, est quia duci et quoque influere dicuntur de amore et voluntate, et quod homo a Domino doceatur per illustrationem, est quia doceri et illustrari proprie dicuntur de sapientia et intellectu Quod omnis homo ducatur ex suo amore a se, et secundum illum ab aliis, et non ab intellectu, notum est, ducitur ab intellectu et secundum illum, modo cum amor seu voluntas illum facit, quod cum fit, etiam dici potest de intellectu quod ducatur, sed usque tunc non ducitur intellectus, sed voluntas ex qua est Influxus dicitur, quia usu receptum est dicere, quod anima influat in corpus, et quod influxus spiritualis et non physicus sit, et anima seu vita hominis est ejus amor seu voluntas, ut prius ostensum est tum quia influxus est comparative sicut est influxus sanguinis in cor, et e corde in pulmonem Quod correspondentia sit cordis cum voluntate, ac pulmonis cum intellectu, et quod conjunctio voluntatis cum intellectu sit sicut influxus sanguinis e corde in pulmonem, in transactione *De Divino Amore et Divina Sapientia* (n 371-432), ostensum est

166. Quod autem homo doceatur per illustrationem, est quia doceri et quoque illustrari dicuntur de intellectu, nam intellectus, qui est visus hominis internus, non aliter illustratur a luce spirituali, quam sicut oculus seu visus hominis externus a luce naturali Similiter etiam uterque docetur, sed visus internus, qui est intellectus, ab objectis spiritualibus, et visus externus, qui est oculi, ab objectis naturalibus Est lux spiritualis et lux naturalis, utraque

places through infinite turnings as if by winding ways, much as the chyle is carried through the mesentery and its lacteals into the receptacle, and from this through the thoracic duct into the blood and thus to its destination. (7) 17) Those who do not receive are separated from those that are within the Divine Man as excrement and urine are separated from man. These are arcana of angelic wisdom which man can in some measure comprehend but there are many others that he cannot.

165 (iii.) *Man is led by the Lord by means of influx and taught by means of enlightenment*—Man is led by the Lord by means of influx for leading and inflowing are predicated of the love and the will and man is taught by the Lord by means of enlightenment, because teaching and enlightening are predicated only of wisdom and the understanding. It is acknowledged that every man is led by himself from his love and by others according to his love and not by his understanding. He is led by his understanding and in accordance with it when his love or will forms his understanding and when this is done the understanding may also be said to be led yet even then it is not the understanding that is led but the will from which it is. The term influx is used because it is a common saying that the soul flows into the body also as has been shown above, that influx is spiritual and not physical and a man's soul or life is his love or will also because influx is relatively like the inflow of the blood into the heart and from the heart into the lungs. That there is a correspondence of the heart with the will and of the lungs with the understanding and that the conjunction of the will with the understanding is like the inflow of the blood from the heart into the lungs, has been shown in the work on *The Divine Love and the Divine Wisdom* (n. 371-432)

166 But man is taught by means of enlightenment since teaching and enlightenment are predicated of the understanding for the understanding which is man's internal sight, is illumined by spiritual light, just as the eye or man's external sight is illumined by natural light. Moreover the two are similarly taught the internal sight, which is that of the understanding by spiritual objects and the external sight, which is that of the eye, by natural objects. There is spiritual light and natural light these are alike in outward appearance but internally unlike for natural light is from the sun of the natural world

quoad externam apparentiam similis, sed quoad internam dissimilis, lux enim naturalis est a sole mundi naturalis, et inde in se mortua, sed lux spiritualis, est a Sole mundi spiritualis, et inde in se viva. Haec lux illustrat intellectum humanum, et non lux naturalis. Lumen naturale et rationale non est ex hac luce, sed ex illa. Vocatur lumen naturale et rationale, quia est spirituale naturale; [2] sunt enim tres gradus lucis in mundo spirituali, lux caelestis, lux spiritualis et lux spiritualis naturalis. Lux caelestis est lux flammea rutilans, haec lux est illis qui in tertio caelo sunt, lux spiritualis est lux candida splendens, haec lux est illis qui in medio caelo sunt, et lux spiritualis naturalis est qualis est lux diurna in nostro mundo, haec lux est illis qui in ultimo caelo sunt, et quoque illis qui in mundo spirituum, qui est medius inter caelum et infernum, sed haec lux in hoc mundo est apud bonos sicut lux aestiva, et apud malos sicut lux hiemalis in terris [3.] At sciendum est, quod omnis lux mundi spiritualis nihil commune habeat cum luce mundi naturalis, differunt sicut vivum et mortuum. Ex quibus patet, quod lux naturalis, qualis est coram oculis nostris, non illustret intellectum, sed lux spiritualis. Hoc nescit homo, quia de luce spirituali hactenus nihil sciverat. Quod lux spiritualis sit in origine sua Divina Sapientia seu Divinum Verum, in opere *De Caelo et Inferno* (n 126-140), ostensum est.

167. Quoniam de luce caeli nunc dictum est, etiam aliquid de luce inferni dicendum est. Lux in inferno etiam est trium graduum. Lux in infimo inferno est sicut lux ex ignitis carbonibus, lux in medio inferno est sicut lux ex flamma focali, et lux in supremo inferno est sicut lux ex candelis, et quibusdam sicut lux nocturna a luna. Hae luces nec sunt naturales, sed sunt spirituales, nam omnis lux naturalis est mortua, et extinguit intellectum, ac illis qui in inferno sunt, est facultas intelligendi, quae vocatur rationalitas, ut prius ostensum est, et ipsa rationalitas est ex luce spirituali, et nihilum ex luce naturali et lux spiritualis, quae illis est ex rationalitate, vertitur in lucem infernalem, sicut lux diei in tenebras noctis. At usque omnes qui in mundo spirituali sunt, tam qui in caelis quam qui in infernis,

and is therefore in itself dead while spiritual light is from the sun of the spiritual world and is therefore in itself living. It is spiritual light and not natural light that illumines the human understanding. Natural and rational lumen is from the former not from the latter. This is called natural and rational lumen because it is spiritual natural. [2] For in the spiritual world there are three degrees of light, celestial light spiritual light, and spiritual natural light. Celestial light is a flaming ruddy light. This is the light of those that are in the third heaven. Spiritual light is a dazzling white light. This is the light of those that are in the intermediate heaven. Spiritual natural light is like the light of day in our world. This is the light of those that are in the lowest heaven, also of those that are in the world of spirits, which is intermediate between heaven and hell but in the world of spirits this light with the good is like summer light on the earth, and with the evil like winter light. [3.] It must be understood however that none of the light of the spiritual world has any thing in common with the light of the natural world they differ as what is living and what is dead. From all this it is clear that it is not natural light like that before our eyes that enlightens the understanding but spiritual light. Of this man is ignorant, because hitherto he has known nothing about spiritual light. That the origin of spiritual light is the Divine wisdom or the Divine truth has been shown in the work on *Heaven and Hell* (n 126-140)

167 As the light of heaven has been spoken of something must also be said about the light of hell. In hell also there are three degrees of light. In the lowest hell the light is like that from burning charcoal in the middle hell it is like the light from the flame of a hearth fire, while in the uppermost hell it is like the light from candles, and to some like the nocturnal light of the moon. These lights are not natural they are spiritual, for all natural light is dead, and extinguishes the understanding but those that are in hell have the ability to understand that is called rationality as has been shown above and rationality itself is from spiritual light, and not at all from natural light. But the spiritual light which these have from rationality is changed into infernal light, as the light of day is changed into the darkness of night. [2] Nevertheless all in the spiritual world, both those in the heavens and those in the hells, see in their light as clearly as man sees by day in his light.

vident in sua luce tam clare, sicut homo interdiu in sua; causa est, quia visus oculi omnium formatus est ad receptionem lucis in qua est, ita visus oculi angelorum caeli ad receptionem lucis in qua est, et visus oculi spirituum inferni ad receptionem suae lucis, est comparative sicut cum noctuis et vespertilionibus, quae noctu [et] vespere vident tam clare objecta, tanquam diu vident illa reliquae aves oculi enim illarum ad receptionem suae lucis formati sunt Sed discrimen inter luces illas apparet perspicue illis, qui ab una luce in alteram spectant, ut dum angelus caeli spectat in infernum, non videt nisi quam meram caliginem ibi, et cum spiritus inferni spectat in caelum, non videt nisi quam caliginem ibi Causa est, quia sapientia caelestis est illis qui in inferno sunt ut caligo, ac vicissim insania infernalis est illis qui in caelo sunt, ut caligo Ex his constare potest quod qualis homini intellectus est, talis ei lux sit, et quod quisque in suam lucem veniat post mortem, non enim videt in alia, et in mundo spirituali, ubi omnes spirituales sunt etiam quoad corpora, oculi omnium formati sunt ad videndum ex sua luce Amor vitae cujusvis facit sibi intellectum, et sic quoque lucem, amor enim est sicut ignis vitae, ex quo lux vitae

168. Quoniam pauci sciunt aliquid de illustratione, in qua intellectus hominis est qui docetur a Domino, ideo de illa aliquid dicitur Est illustratio a Domino interior et exterior, et est illustratio ab homine etiam interior et exterior Illustratio interior a Domino est, quod homo ex prima auditione percipiat num verum sit vel non verum quod dicitur, illustratio exterior est inde in cogitatione. Illustratio interior ab homine, est ex sola confirmatione; et illustratio exterior ab homine est ex sola scientia sed de singulis aliquid [2.] *Homo rationalis ex interiori illustratione a Domino* illico percipit, cum audit, plura num vera sunt vel non vera Sint pro exemplo haec, Quod amor sit vita fidei, seu quod fides vivat ex amore Homo ex interiore illustratione etiam percipit hoc, quod quicquid homo amat, id velit, et quod vult id faciat, et inde quod amare sit facere tum etiam hoc, quod quicquid homo ex amore credit, hoc quoque velit et faciat, et inde quod fidem habere etiam sit facere ut et, quod impius non possit amorem Dei, ita nec fidem Dei habere Homo rationalis

and for the reason that every one's eyesight is formed for the reception of the light in which it is. Thus the eyesight of the angels of heaven is formed for the reception of their light and the eyesight of the spirits of hell for the reception of their light, and this is like the sight of owls and bats which see objects at night or in twilight as clearly as other birds see them by day for their eyes are formed to receive such light. [3] But the difference between these lights is very obvious to those who look from one light into the other as when an angel of heaven looks into hell he sees nothing there but mere thick darkness or when a spirit of hell looks into heaven he sees nothing there but thick darkness. This is because heavenly wisdom is like thick darkness to those that are in hell and on the other hand the insanity of hell is like thick darkness to those in heaven. From all this it can be seen that the light a man has is such as his understanding is and that after death every one comes into his own light not being able to see in any other and in the spiritual world, where all are spiritual even in respect to their bodies, each one's eyes are formed to see from their light. Each one's life's love makes an understanding for itself and thus a light for love is like the fire of life from which is the light of life.

X68 As few know anything about the enlightenment that the understanding of a man who is taught by the Lord comes into something shall be said about it. There is an interior and an exterior enlightenment from the Lord and there is an interior and an exterior enlightenment from man. By interior enlightenment from the Lord a man perceives at the first hearing whether what is said is true or is not true. Exterior enlightenment is from this in the thought. Interior enlightenment from man is from mere confirmation and exterior enlightenment from man is from mere knowledge. About each one of these something shall be said. [2] *By interior enlightenment from the Lord* a rational man immediately perceives when he hears them whether many things are true or not true for example that love is the life of faith that is, that faith lives from love. Also by interior enlightenment man perceives that whatever one loves he wills and what he wills he does consequently that to love is to do and again that whatever man believes from love this too he wills and does consequently to have faith is to do also that a wicked man cannot have love of God thus neither faith in God. By interior enlightenment a rational man per

ex illustratione interiore etiam illico cum audit, percipit haec. Quod Deus unus sit, quod Ille sit omnipraesens, quod omne bonum ab Ipso sit, tum, quod omnia se referant ad bonum et verum, et quod omne bonum sit ab ipso Bono, et omne verum sit ab ipso Vero. Haec et similia alia percipit homo interius in se, cum audit, quod percipiat, est quia ei rationalitas est, et haec in luce caeli quae illustrat [3.] *Illustratio exterior* est illustratio cogitationis ex illustratione illa interiore, et cogitatio tantum in illa illustratione est, quantum manet in perceptione quae illi est ex illustratione interiore, et simul quantum ei sunt cognitiones veri et boni, ex his enim sumit rationes, per quas confirmat. Cogitatio ex illustratione hac exterior videt rem ab utraque parte, ab una videt rationes quae confirmant, ab altera videt apparentias quae infirmant, has discutit, illas colligit [4.] *Illustratio autem interior ab homine* est prorsus alia. Homo ab hac videt rem ab una parte et non ab altera, et cum illam confirmavit, videt illam in luce simili quoad apparentiam luci, de qua supra, sed est lux hiemalis. Sit pro exemplo hoc. Iudex qui ex donis et propter lucrum injuste iudicat, postquam confirmavit iudicium per leges et per rationes, non videt aliter quam justum in suo iudicio. Quidam vident injustum, sed quia id non volunt videre, obscurant et occaecant se, et sic non vident. Simile est cum iudice qui ex amicitia, ex captanda gratia, exque conjunctione per affinitates, iudicia fert [5.] Simile est talibus cum omni re quam ex ore viri auctoritatis, aut ex ore viri famae hauriunt, aut ex propria intelligentia excluserunt. sunt rationales caeci, nam ex falsis, quae confirmant, est illis visus, ac falsum occludit, et verum aperit illum. Tales non vident ullum verum ex luce veri, nec ullum justum ex amore justī, sed ex luce confirmationis, quae est lux fatua. Apparent in mundo spirituali sicut facies absque capite, aut sicut facies similes faciebus humanis post quas sunt capita lignea, et vocantur pecudes rationales, quia eis rationalitas est in potentia. *Illustratio autem exterior ab homine*, est apud illos qui ex sola scientia impressa memoriae cogitant et loquuntur, hi ex se parum possunt aliquam rem confirmare.

169. Haec sunt discrimina illustrationis, et inde per-

ceives as soon as he hears it that God is One that He is omni present that all good is from Him also that all things have relation to good and truth and that all good is from Good it self, and all truth from Truth itself. Man perceives these things and other like things interiorly in himself when he hears them and he has this perception because he has rationality that is in the light of heaven which gives enlightenment. [3.] *Exterior enlightenment* is an enlightenment of the thought that is from the interior enlightenment and the thought is in such enlightenment so far as it continues in the perception that it has from interior enlightenment, and so far as it has knowledges of truth and good for from these it draws the reasons by means of which it confirms. Thought from this exterior enlightenment sees a thing on both sides on the one it sees the reasons that confirm, on the other the appearances that invalidate the latter it dispenses, the former it collects. [4.] *Interior enlightenment from man* is wholly different. By it man sees a subject on one side and not on the other and when he has confirmed it he sees it in a light apparently like the light spoken of above, but it is a winter light. For example, a judge who judges unjustly because of gifts or for the sake of gain when he has confirmed his decision by the laws and by reasons, sees nothing but justice in it. To some the injustice may be evident but as they do not wish to see it they mystify and blind themselves, and thus do not see. The same is true of a judge who is influenced in his decisions by friendship or by a desire to gain favor or by the ties of relationship [5.] This class of men regard in the same way every thing that they hear from the lips of a man in authority or a man of celebrity or that they have hatched out from their own intelligence. They are rationally blind for they have their vision from falsities which they confirm and falsity closes the sight, while truth opens it. Such see no truth from the light of truth, and no justice from a love of justice but only from the light of confirmation which is a delusive light. In the spiritual world they appear like faces without heads or like faces that resemble human faces with wooden heads behind them and they are called rational animals, because they have rationality potentially. Those have *exterior enlightenment from man*, who think and talk from mere knowledge impressed on the memory. Such are scarcely able to confirm any thing from themselves.

ceptionis et cogitationis. Est actualis illustratio a luce spirituali, sed ipsa illustratio ab illa luce non apparet alicui in mundo naturali, quia lux naturalis non commune habet cum luce spirituali, sed illustratio illa mihi aliquoties apparuit in mundo spirituali, visa apud illos qui in illustratione a Domino fuerunt, sicut luminosum circum caput, rutilans colore faciei humanae. Apud illos autem qui in illustratione a semet fuerunt, apparuit tale luminosum non circum caput, sed circum os et supra mentum.

170. Praeter has illustrationes datur etiam alia illustratio, per quam revelatur homini, in qua fide, et in qua intelligentia et sapientia est, quae revelatio talis est, ut ipse id in se percipiat. Mittitur ille in societatem ubi genuina fides est, et ubi vera intelligentia et sapientia, ac aperitur ibi interior ejus rationalitas, ex qua videt suam fidem, ac suam intelligentiam et sapientiam, quales sunt, usque ad agnitionem. Vidi quosdam inde redeuntes, et audiavi fatentes quod illis nihil fidei fuerit, tametsi in mundo crediderunt se multam et prae aliis insignem habuisse, similiter de sua intelligentia et sapientia. Fuerunt qui in fide separata, et in nulla charitate, et qui in propria intelligentia

171. (iv) *Quod homo a Domino doceatur per Verbum, doctrinam et praedicationes ex illo, et sic immediate ex Ipso solo.* Supra dictum et ostensum est, quod homo a solo Domino ducatur et doceatur, et quod e caelo et non per caelum, aut per aliquem angelum ibi. et quia a solo Domino dicitur, sequitur quod immediate et non mediate. Sed quomodo hoc fit, nunc dicitur.

172. In *Doctrina Novae Hierosolymae de Scriptura Sacra* ostensum est, quod Dominus sit Verbum, et quod omnis doctrina ecclesiae ex Verbo haurienda sit. Nunc quia Dominus est Verbum, sequitur, quod homo qui docetur ex Verbo, doceatur a solo Domino. Sed quia hoc aegre comprehenditur, illustrabitur in hoc ordine. (1) Quod Dominus sit Verbum, quia Verbum est ab Ipso et de Ipso. (2) Et quia est Divinum Verum Divini Boni. (3) Quod sic ex Verbo doceri, sit ex Ipso. (4) Et quod fiat mediate per praedicationes, quod non tollat immediatum. [2.] Primo *Quod Dominus sit Verbum, quia est ab Ipso et de Ipso.* Quod Verbum sit a Domino, a nemine negatur in

169 Such are the differences of enlightenment and consequently of perception and thought. From spiritual light there is an actual enlightenment but the enlightenment itself from that light is not manifest to any one in the natural world because natural light has nothing in common with spiritual light but this enlightenment has sometimes been manifest to me in the spiritual world being visible in the case of those who were in enlightenment from the Lord as a luminous appearance around the head glowing with the color of the human face. But in the case of those that were in enlightenment from themselves this luminous appearance was not about the head but about the mouth and over the chin.

170 Besides these kinds of enlightenment there is another by which it is revealed to man in what faith and in what intelligence and wisdom he is and the revelation is such as to enable him to perceive this in himself. He is admitted into a society where there is genuine faith also true intelligence and wisdom and there his interior rationality is opened and from it he sees the quality of his faith and his intelligence and wisdom even to an acknowledgment of it. I have seen some of these on their return and have heard them confessing that they have no faith although in the world they had supposed their faith to be abundant surpassing that of others and their intelligence and wisdom to be the same. These were in faith alone and in no charity and were in their own intelligence.

171 (iv) *Man is taught by the Lord by means of the Word and by means of doctrine and preaching from the Word and thus immediately by the Lord alone*—It has been said and shown above that man is led and taught by the Lord alone and this from heaven and not through heaven or through any angel there and as he is led by the Lord alone it follows that he is led immediately and not mediately. How this is done will now be told.

172. In the *Doctrine of the New Jerusalem concerning the Sacred Scripture* it has been shown that the Lord is the Word and that all doctrine of the church must be drawn from the Word. Since, then, the Lord is the Word it follows that the man who is taught from the Word is taught by the Lord alone. But as this is not easily comprehended it shall be illustrated in the following order. (1) The Lord is the Word because the Word is from Him and treats of Him. (2) Also because it is the Divine truth of the Divine good. (3.) Thus to be taught from the Word is to be taught from the Lord. (4) That this is done mediately through preaching does not

ecclesia, quod autem Verbum sit de solo Domino, hoc quidem non negatum est, sed nescitum, at ostensum in *Doctrina Novae Hierosolymae de Domino* (n 1-7, et n 37-41), et in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 62-69, n 80-90, n 98-100) Nunc quia Verbum est ex solo Domino, et de solo Domino, sequitur, quod cum homo docetur ex Verbo, doceatur ex Domino, est enim Verbum Divinum Quis potest communicare Divinum, ac illud indere cordibus, nisi quam ipsum Divinum, a quo est et de quo agit? Quare dicit Dominus, ubi loquitur de conjunctione Ipsius cum discipulis,

Quod manerent in Ipso, et verba Ipsius in illis (*Joh xv 7*)

Quod Verba Ipsius essent spiritus et vita (*Joh vi 63*)

Et quod mansionem habeat apud illos, qui verba Ipsius servant (*xiv 20-24*)

Quare cogitare ex Domino, est ex Verbo, sicut per Verbum Quod omnia Verbi communicationem cum caelo habeant, in *Doctrina Novae Hierosolymae de Scriptura Sacra*, a principio ad finem, ostensum est, et quia Dominus est caelum, intelligitur quod omnia Verbi communicationem habeant cum Ipso Domino Angeli caeli quidem communicationem habent, sed hoc quoque a Domino [3.] Secundo *Quod Dominus sit Verbum, quia est Divinum Verum Divini Boni* Quod Dominus sit Verbum, docet apud *Johannem* his verbis

"In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum, et Verbum Caro factum est, et habitavit in nobis" (*i. 1, 14*),

hoc quia haecenus non aliter intellectum est, quam quod Deus doceret hominem per Verbum, ideo explicatum est per vocem elevationis, quae involvit quod Dominus non sit ipsum Verbum Causa est, quia non sciverunt, quod per Verbum intelligatur Divinum Verum Divini Boni, seu quod idem, Divina Sapientia Divini Amoris Quod haec sint Ipse Dominus, in transactione *De Divino Amore et Divina Sapientia*, in Parte Prima, ostensum est, et quod haec sint Verbum, in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 1-86) [4.] Quomodo Dominus est Divinum Verum Divini Boni, hic paucis etiam dicetur Omnis homo non est homo ex facie et corpore, sed ex bono amoris sui et ex veris sapientiae suae, et quia homo

take away the immediateness. [2.] First *The Lord is the Word because the Word is from Him and treats of Him.* That the Word is from the Lord is denied by no one in the church that the Word treats of the Lord alone is not denied, indeed but neither is it known. This has been set forth in the *Doctrine of the New Jerusalem concerning the Lord* (n. 1-7 37-44), also in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 62-69, 80-90, 98-100). Since then, the Word is both from the Lord alone and treats of the Lord alone, it follows that when man is taught from the Word he is taught from the Lord since the Word is the Divine and who except the essential Divine, from whom the Word is and of whom it treats, can communicate the Divine, and plant it in the heart? When, therefore, the Lord speaks of His conjunction with the disciples He says,

That they should abide in Him, and His words in them (*John xv 7*).

That His words are spirit and life (*John vi 63*).

And that He makes His abode with those who keep His words (*John xiv 20-24*).

To think from the Lord, therefore, is to think from the Word, seemingly through the Word. That all things of the Word have communication with heaven has been shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* throughout. And since the Lord is heaven, this means that all things of the Word have communication with the Lord Himself. It is true that the angels of heaven have communication but thus too is from the Lord. [3.] Secondly *The Lord is the Word because it is the Divine truth of the Divine good.* That the Lord is the Word He teaches in *John* in these words

In the beginning was the Word, and the Word was with God, and the Word was God and the Word became flesh, and dwelt among us (*John I 1-14*).

As heretofore this has been understood to mean only that God taught men through the Word, it has been explained as a hyperbolical expression, not meaning that the Lord is the Word itself and for the reason that it was unknown that by the Word the Divine truth of the Divine good is meant, or what is the same, the Divine wisdom of the Divine love. That these are the Lord Himself is shown in Part First of the work on *The Divine Love and the Divine Wisdom* and that these are the Word is shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 1-86). [4.] How the Lord is the Divine truth of the Divine good shall also be briefly told. Every man is a man not from his face and body but from the

ex his est homo, est quoque omnis homo suum verum et suum bonum, seu suus amor et sua sapientia, absque his non est homo Dominus autem est ipsum Bonum et ipsum Verum, seu quod idem, ipse Amor et ipsa Sapientia, et haec sunt Verbum, quod in principio fuit apud Deum, et quod fuit Deus, et quod Caro factum est [5.] Tertio *Quod sic ex Verbo doceri sit ab Ipso Domino*, quia est ex ipso Bono et ex ipso Vero, seu ex ipso Amore et ex ipsa Sapientia, quae sunt Verbum, ut dictum est sed quisque docetur secundum sui amoris intellectum, quod supra est, non manet Omnes illi qui docentur a Domino in Verbo, in paucis veris docentur in mundo, sed in multis cum fiunt angeli, interiora enim Verbi, quae sunt Divina spiritualia et Divina caelestia, implantantur simul sed haec non apud hominem aperiuntur quam post obitum ejus, in caelo, ubi est in sapientia angelica, quae respective ad humanam, ita ad priorem suam, est ineffabilis Quod Divina spiritualia et Divina caelestia, quae faciunt sapientiam angelicam, insint omnibus et singulis Verbi, in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 5-26) videatur [6.] Quarto *Quod hoc fiat mediate per praedicationes, non tollit immediatum* Verbum non potest aliter quam mediate per parentes, magistros, praedicatores, libros, et imprimis per lectionem ejus, doceri Sed usque non docetur ab illis, sed per illos a Domino Hoc quoque est ex scientia praedicatorum, qui dicunt, quod non ipsi ex se, sed ex spiritu Dei loquantur, et quod omne verum sicut omne bonum sit a Deo Loqui quidem id possunt, ac inferre multorum intellectui, sed non alicujus cordi, et quod non est in corde, hoc perit in intellectu per "cor" intelligitur amor hominis Ex his videri potest, quod homo a solo Domino ducatur et doceatur, et quod immediate ab Ipso, cum ex Verbo Hoc est arcanum arcanorum sapientiae angelicae

173. Quod per Verbum etiam sit lux illis qui extra ecclesiam sunt, et non habent Verbum, in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 104-113) ostensum est: et quia per Verbum est lux homini, et ex luce illi intellectus, et hic tam malis quam bonis est, sequitur quod ex luce in sua origine, sit lux in suis derivationibus, quae sunt perceptiones et cogitationes de quacunque re.

good of his love and from the truths of his wisdom and because it is from these that a man is a man every man is also his own truth and his own good or his own love and his own wisdom. Apart from these he is not a man. But the Lord is good itself and truth itself, or what is the same, He is love itself and wisdom itself and these are the Word which was in the beginning with God and which was God and which became flesh. [5.] Thirdly *Thus to be taught from the Word is to be taught by the Lord Himself* because it is to be taught from good itself and truth itself, or from love itself and from wisdom itself, which are the Word as has been said. But every one is taught according to the understanding that belongs to his own love what is beyond this is not permanent. All those who are taught by the Lord in the Word are taught a few truths in the world, but many when they become angels for the interiors of the Word, which are Divine spiritual and Divine celestial things, although implanted at the same time, are not opened in man until after his death thus in heaven, where he is in angelic wisdom which in comparison with human wisdom, that is, man's former wisdom, is ineffable. That Divine spiritual and Divine celestial things which constitute angelic wisdom, are present in all things and in each thing of the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 5-26) [6.] Fourthly *That this is done mediately through preaching does not take away the immediateness* The Word must needs be taught mediately through parents, teachers, preachers books, and especially the reading of it. Nevertheless it is not taught by these, but by the Lord through them. And thus the preachers know and they say that they do not speak from themselves but from the spirit of God and that all truth, like all good, is from God. They are able, indeed to declare the Word and bring it to the understanding of many but not to the heart of any one and what is not in the heart perishes in the understanding the heart meaning man's love. From all this it can be seen that man is led and taught by the Lord alone, and is led and taught immediately by Him when this is done from the Word. This is the arcanum of arcana of angelic wisdom.

173 That by means of the Word they also have light who are not in the church and do not have the Word is shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 104-113). And since man has light through the Word, and from that light has understanding and as both the evil and the good have understanding it follows that from the light in its origin there is light in its derivatives, which are per

Dicit Dominus

Quod sine Ipso nihil possint facere (*Joh* xv 5),

Quod homo non sumere possit quicquam, nisi sit datum illi e caelo
(*Joh* iii 27),

Et quod Pater in caelis solem suum exoriri faciat super malos et bonos,
et pluviam mittat super justos et injustos (*Matth* v 45),

per “solem” intelligitur hic ut alibi in Verbo in sensu ejus spirituali Divinum Bonum Divini Amoris, et per “pluviam” Divinum Verum Divinae Sapientiae, haec dantur malis et bonis ac justis et injustis, nam si non darentur, non foret alicui perceptio et cogitatio Quod modo unica vita sit, ex qua vita omnibus est, supra ostensum est, ac perceptio et cogitatio est vitae, quare ex eodem fonte, ex quo vita, est quoque perceptio et cogitatio Quod omnis lux, quae facit intellectum, sit ex Sole mundi spiritualis, qui est Dominus, multis prius demonstratum est

174. (v) *Quod homo a Domino in externis ducatur et doceatur in omni apparentia sicut a semet* Hoc fit in externis ejus, non autem in internis Non aliquis scit quomodo Dominus ducit et docet hominem in internis ejus, sicut non scit quomodo anima operatur ut oculus videat, auris audiat, lingua et os loquatur, cor agat sanguinem, pulmo respiret, ventriculus digerat, hepar et pancreas disponant, renes secernant, et innumera alia. Haec non ad perceptionem et sensationem hominis veniunt Similiter illa quae a Domino fiunt in substantiis et formis interioribus mentis, haec infinite plura sunt Operationes Domini in illis non apparent homini, at ipsi effectus apparent, qui sunt multi, et quoque aliquae causae effectuum Hi sunt externa, in quibus homo una cum Domino est, et quia externa unum faciunt cum internis, nam cohaerent in una serie, ideo non potest aliter disponi in internis a Domino, quam secundum id quod in externis disponitur medio homine [2.] Quod homo cogitet, velit, loquatur et faciat in omni apparentia sicut a se, quisque novit, et quod absque ea apparentia nulla homini voluntas et intellectus, ita nulla affectio et cogitatio foret, et quoque nulla receptio alicujus boni et veri a Domino, quisque potest videre Quoniam ita est, sequitur quod absque illa apparentia nulla foret cognitio Dei, nulla charitas et fides, et inde nulla reformatio et regeneratio,

ceptions and thoughts respecting all subjects The Lord says,

That without Him man can do nothing (*John* xv 5).

That a man can receive nothing except it has been given him from heaven (*John* ill 27).

And that the Father in the heavens maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (*Matt* v 45).

By "the sun" here as elsewhere in the Word is meant in its spiritual sense the Divine good of the Divine love and by "rain" the Divine truth of the Divine wisdom. These are given to the evil and the good to the just and the unjust for unless they were given no one would have perception and thought. That there is only one life, from which all have life has been shown above and perception and thought belong to life, consequently perception and thought are from the same fountain from which life is. That all the light that constitutes the understanding is from the sun of the spiritual world which is the Lord has already been fully shown.

174. (v) *In externals man is led and taught by the Lord in all appearance as if by himself*—This takes place in man's externals, but not in internals. How the Lord leads and teaches man in his internals no one knows as no one knows how the soul operates to cause the eye to see the ear to hear the tongue and mouth to speak, the heart to move the blood the lungs to breathe the stomach to digest the liver and pancreas to assort, the kidneys to secrete and countless other things. These things do not come to man's perception and sensation. The same is true of what is done by the Lord in the interior substances and forms of the mind, which are infinitely more numerous the Lord's operations in these are not manifest to man. But the effects which are numerous, are manifest as well as some of the causes producing the effects. These are the externals wherein man and the Lord are together. And because externals make one with internals (for they cohere in one series) the Lord can restore order in internals only in accordance with the disposition that is effected by means of man in the externals. (2) Every one recognizes that man thinks wills, speaks and acts to all appearance as if from himself and every one can see that without this appearance man would have no will or understanding thus no affection or thought, also no reception of any good and truth from the Lord. This being so it follows that without this appearance there would be no knowledge of God no charity or faith, and consequently no reform

ita nulla salvatio, ex quibus patet, quod illa apparentia data sit homini a Domino propter omnes illos usus, ac praecipue ut ei receptivum et reciprocum esset, per quae Dominus possit conjungi homini, et homo Domino, ac ut homo per conjunctionem illam vivat in aeternum Haec apparentia est, quae hic intelligitur

QUOD LEX DIVINAE PROVIDENTIAE SIT, UT HOMO NON PERCIPIAT ET SENTIAT ALIQUID DE DIVINAE PROVIDENTIAE OPERATIONE, SED UT USQUE SCIAT ET AGNOSCAT ILLAM

175. Homo naturalis qui non credit Divinam Providentiam cogitat secum, "Quid Divina Providentia, cum mali evehantur ad honores, et lucrantur opes prae bonis, et multa similia succedunt illis, qui non Divinam Providentiam credunt prae illis qui credunt?" Immo, quod infideles ac impii inferre possint injurias, damna et infortunia, et quandoque necesse fidelibus et piis, et hoc per astutias et malitias Et sic cogitat, "Annon ab ipsa experientia sicut in clara die video, quod dolosae machinationes, modo homo ex ingeniosa calliditate possit facere, ut appareant sicut fidae et justae, fidelitati et justitiae praevaleant? Quid reliqua nisi quam necessitates, consequentiae, et fortuita, in quibus nihil ex Divina Providentia apparet Annon necessitates sunt naturae, consequentiae sunt causae fluentes ex ordine naturali aut civili, et fortuita vel ex causis quae ignorantur, vel ex nullis causis?" Talia secum cogitat naturalis homo, qui non aliquid Deo, sed omnia naturae, addicat, nam qui non aliquid Deo, nec aliquid Providentiae Divinae, attribuit, Deus enim et Divina Providentia, unum faciunt [2.] Aliter vero secum dicit aut cogitat homo spiritualis Hic tametsi non cogitatione percipit, nec visu oculi sentit, Divinam Providentiam in sua progressionem, usque scit et agnoscit illam Nunc quia apparentiae et inde fallaciae supramemoratae occaecarunt intellectum, et hic

ation or regeneration and therefore no salvation. From all this it is clear that this appearance is given to man by the Lord for the sake of all these uses, and chiefly that man may have the ability to receive and to reciprocate, whereby the Lord may be conjoined with him and he with the Lord, and that through this conjunction man may live forever. This is the appearance here meant.

IT IS A LAW OF THE DIVINE PROVIDENCE THAT NOTHING OF THE OPERATION OF THE DIVINE PROVIDENCE SHOULD BE EVIDENT TO MAN'S PERCEPTIONS OR SENSES BUT THAT HE SHOULD NEVERTHELESS KNOW ABOUT IT AND ACKNOWLEDGE IT

175 The natural man who does not believe in Divine providence thinks to himself "What is Divine providence when the wicked are advanced to honors and acquire riches more than the good and when those who do not believe in a Divine providence are more successful in many like respects than those who do? And still further the unbelieving and impious can inflict injuries, wrongs and misfortunes, and sometimes death upon the believing and pious and thus by means of deceptions and tricks. Therefore he thinks, Do I not see from actual observation as in clear daylight that crafty devices, when by ingenious shrewdness they can be made to seem trustworthy and just prevail over fidelity and justice? What else is there, then except necessities, consequences, and things of chance in which nothing from a Divine providence is manifest? Do not necessities belong to nature? Are not consequences the causes that flow from natural or civil order? And are not things of chance either from unknown causes or from no cause?" Thus the natural man thinks to himself ascribing nothing to God, but all things to nature for he that attributes nothing to God attributes nothing to Divine providence since God and Divine providence make one. (2) But the spiritual man speaks or thinks to himself differently. Although he has in his thought no perception of the Divine providence in its course, nor is made sensible of it by the sight of the eye still he knows about it and acknowledges it. Since then, the appearances and consequent fallacies above mentioned have blinded the understanding and this can receive no sight until the falla-

non aliquem visum potest recipere, nisi discutiantur fallaciae quae caecitatem, et falsa quae caliginem, induxerunt; et hoc non fieri potest, nisi quam per veritates, quibus potentia discutiendi falsa inest, ideo hae aperiendae sunt, sed ut distincte, erit in hoc ordine.

- (i) *Quod si homo perciperet et sentiret Divinae Providentiae operationem, non ex libero secundum rationem ageret, nec aliquid ei appareret sicut ex se Similiter si praesciret eventus*
- (ii) *Quod si homo manifeste videret Divinam Providentiam, inferret se ordini et tenori progressionis ejus, ac perverteret et destrueret illum*
- (iii) *Quod si homo manifeste videret Divinam Providentiam, vel negaret Deum, vel faceret se Deum*
- (iv) *Quod detur homini videre Divinam Providentiam a tergo et non a facie, tum in statu spirituali et non in statu naturali*

176. (i) *Quod si homo perciperet et sentiret Divinae Providentiae operationem, non ex libero secundum rationem ageret, nec aliquid appareret ei sicut ejus Similiter si homo praesciret eventus* Quod lex Divinae Providentiae sit, ut homo ex libero secundum rationem agat, tum ut omne quod homo vult, cogitat, loquitur et facit, appareat ei sicut a se, et quod absque illa apparentia non foret alicui homini suum, aut homo suus, ita non ei proprium; et sic nulla ei imputatio, sine qua indifferens foret, sive malum sive bonum faceret, et sive fidem Dei, sive persuasionem inferni, haberet, verbo non foret homo, supra in suis articulis ad evidentiam intellectus ostensum est [2.] Hic nunc ostendetur, quod homini nulla libertas agendi secundum rationem, ac nulla ei apparentia sicut ex se, foret, si perciperet et sentiret Divinae Providentiae operationem, quoniam si perciperet et sentiret illam, etiam duceretur ab illa, nam Dominus per Divinam suam Providentiam ducit omnes, et homo non se ipsum nisi apparenter, ut quoque supra ostensum est Quare si ad vivam perceptionem et sensationem duceretur, foret non conscius vitae, et tunc vix aliter ad sonandum et agendum quam sicut sculptile, ageretur Si usque conscius vitae foret, tunc non aliter duceretur, quam sicut vinctus manicis et pedicis, aut sicut jumentum ante plaustrum Quis non videt, quod tunc non aliquod liberum homini foret? Et si non liberum, nec aliqua ratio foret,

cies that have blinded it and the falsities that have darkened it are dispelled and since this cannot be done except by truths which have in them the power to dispel falsities, therefore these truths shall be disclosed and for the sake of distinctness in the following order

- (i.) *If the operation of the Divine providence were made evident to man's perceptions and senses he would not act from freedom in accordance with reason nor would anything seem to him to be from himself. It would be the same if he foreknew events.*
- (ii.) *If man clearly saw the Divine providence he would set himself against the order and tenor of its course and would pervert and destroy it.*
- (iii.) *If man clearly saw the Divine providence either he would deny God or he would make himself to be God.*
- (iv.) *It is granted man to see the Divine providence in the back and not in the face and to see it in a spiritual state and not in a natural state.*

176 (1.) *If the operation of the Divine providence were made evident to man's perceptions and senses he would not act from freedom in accordance with reason nor would anything seem to him to be his. It would be the same if he foreknew events.*—It has been made evident to the understanding in its proper chapters above that it is a law of the Divine providence that man should act from freedom in accordance with reason also that every thing a man wills, thinks, speaks and does should seem to him to be from himself also that without this appearance no man would have anything as his own (*suum*) nor would he be his own man (*homo*) thus he would have no ownhood (*proprium*) and therefore nothing could be imputed to him and without such imputation it would be a matter of indifference whether he did evil or good, whether he had the faith of God or the persuasion of hell in a word he would not be man. [2.] It shall now be shown that man would have no liberty to act in accordance with reason and nothing would seem to him to be from himself if the operation of the Divine providence were made evident to his perceptions and senses since, if it were thus made evident he would be led by it for the Lord leads all by means of His Divine providence and man leads himself only in appearance as has also been shown above. Consequently if man were led in accord with a living perception and sensation he would not be conscious of life but he would be moved to utter sounds and to act much like a carved image. If he were still conscious of life he would be led like one bound hand and foot, or like a beast before a cart. Who does

nam quisque ex libero et in libero cogitat, et quicquid non ex libero et in libero cogitat, non apparet ei a se, sed ab alio, immo si interius hoc expendis, percipies, quod nec foret ei cogitatio, minus ratio, et inde non foret homo

177. Operatio Divinae Providentiae Domini continua est, quod abducat hominem a malis Si quis operationem hanc continuam perciperet et sentiret, et usque non ut vincētus duceretur, annon continue reniteretur, et tunc vel rixaretur cum Deo, vel immisceret se Divinae Providentiae? Si hoc, faceret se etiam Deum, si illud, exsolveret se vinculo, et negaret Deum Hoc patet manifeste, quod forent duae vires contra se continue agentes, vis mali ab homine, et vis boni a Domino, et cum duo opposita contra se agunt, tunc vel unum vincit, vel utrumque perit, hic autem si unum vincit, perit utrumque, malum enim quod hominis est non recipit bonum a Domino momento, nec bonum a Domino ejicit malum ab homine momento, si momento fieret unum aut alterum, vita non maneret homini Haec et plura damnosa alia existerent, si homo Divinae Providentiae operationem manifeste perciperet aut sentiret. Sed hoc per exempla in sequentibus clare demonstrabitur

178. Quod non detur homini praescire eventus, est quoque causa, ut possit ex libero secundum rationem agere nam notum est, quod quicquid homo amat, ejus effectum velit, et ad hunc per rationem se ducat, tum quod nihil sit quod homo ratione volvit, quod non est ex amore ut per cogitationem veniat ad effectum, quare si effectum seu eventum ex Divina praedictione sciret, acquiesceret ratio, et cum ratione amor, amor enim cum ratione desinit in effectū, et ex illo tunc incipit novus Ipsum jucundum rationis est, quod ex amore in cogitatione videat effectum, non in eo, sed ante eum, seu non in praesenti, sed in futuro Inde est homini id quod vocatur Spes, quae in ratione crescit et decrescit, sicut videt aut exspectat eventum Hoc jucundum completur in eventu, sed dein obliteratur cum cogitatione de eo. [2.] Similiter foret cum eventu praescito Mens hominis continue est in tribus his, quae vocantur finis, causa, et

not see that a man would then have no freedom? And if he had no freedom he would have no reason for every one thinks from freedom and in freedom and whatever he does not think from freedom and in freedom does not seem to him to be from himself but from another in fact, if you consider it interiorly you will perceive that he would then have no thought, still less any reason, and therefore would not be a man.

177 The operation of the Lord's Divine providence to withdraw man from evils is constant. If this constant operation were evident to man's perceptions and senses, and he were not led as one bound, would he not continually struggle against it, and thus either strive with God or mix himself in with Divine providence? If the latter he would make himself God if the former he would release himself from constraint and deny God. It is clearly evident that there would then be two powers continually acting against each other the power of evil from man and the power of good from the Lord and when these two opposites act against each other one of them conquers or both perish and in this case if one conquers they both perish for the evil that belongs to man does not instantly receive good from the Lord, nor does good from the Lord instantly cast out evil from man if either were done instantly there would be no life left to man. These and many other harmful results would ensue if the operation of the Divine providence were clearly evident to man's perceptions and senses. But this will be shown fully in what follows.

178 A knowledge of future events is not granted to man for the same reason namely that he may have the ability to act from freedom in accordance with reason for it is known that any thing that a man loves he wills to possess in effect, and he leads himself thereto by means of his reason also that every thing that a man contemplates in his reason is from a love for it to come into effect by means of his thought. If, therefore, he knew the effect or event by Divine prediction his reason would cease to act, and with it his love for the love rests with the reason in the effect, and from the effect begins anew. It is reason's essential delight to see from love the effect in the thought, not after but before the effect is reached that is, not in the present but in the future. This is the source of what is called Hope which increases and decreases in the reason as man sees or anticipates the event. This delight is made complete in the event and thereafter fades away with the thought belonging to it. [2] Thus would it be if the event were fore known. The mind of man is continually in three things called

effectus Si unum ex his deest, non est mens humana in sua vita Voluntatis affectio est finis a quo, intellectus cogitatio est causa per quam, et actio corporis, loquela oris, aut sensatio externa, sunt effectus finis per cogitationem Quod mens humana non sit in sua vita, dum solum est in voluntatis affectione, et non praeterea, similiter dum modo in effectū, cuius patet Quare menti non est aliqua vita ex uno illorum separatim, sed ex tribus illis conjunctim Haec vita mentis diminueretur et recederet in eventu praedicto

179. Quoniam praescientia futurorum tollit ipsum humanum, quod est ex libero secundum rationem agere, ideo nemini datur futura scire, sed licet cuius de futuris ex ratione concludere, inde ratio cum omnibus ejus est in sua vita Ex eo est, quod homo non sciat sortem suam post mortem, aut sciat aliquem eventum antequam in eo est, nam si sciret, non amplius cogitaret ex interiore se, quomodo facturus aut victurus est, ut ad illum veniat, sed solum ab exteriori se, quod veniat, et hic status claudit interiora mentis ejus, in quibus binae facultates vitae ejus, quae sunt libertas et rationalitas, praecipue resident Desiderium praesciendi futura plerisque connatum est, sed hoc desiderium trahit originem ex amore mali, quare aufertur illis, qui credunt Divinam Providentiam, ac datur illis fiducia, quod Dominus disponat sortem illorum, et inde non volunt praescire illam, ne se aliquo modo Divinae Providentiae inferant Hoc docet Dominus per plura apud *Lucam* (xii 14-48) [2.] Quod haec sit Divinae Providentiae lex, confirmari potest multis ex mundo spirituali. Plerique dum in illum post obitum veniunt, volunt scire sortem suam, sed respondetur illis, quod si bene vixerint, sors illis sit in caelo, si male vixerint in inferno Sed quia omnes timent infernum, etiam mali, quaerunt quid acturi et quid credituri sint, ut in caelum veniant, sed respondetur illis, ut agant et credant sicut volunt, at sciant, quod in inferno non bonum faciant, nec verum credant, sed in caelo "Inquire quid bonum et quid verum, ac cogita hoc et fac illud, si potes" Ita cuius relinquitur ex libero secundum rationem agere in mundo spirituali sicut in mundo naturali, sed sicut in hoc mundo egerunt, ita in illo agunt,

end, cause and effect. If one of these is lacking the human mind is not in its life. The affection of the will is the end from which the thought of the understanding is the cause by which and the action of the body or the speech of the lips or external sensation is the effect of the end by means of the thought. That the human mind is not in its life when it is in the affection of the will alone and nothing follows, or when it is likewise merely in the effect must be clear to any one. Thus the mind has no life from one of these separately but from the three conjointly. This life of the mind would be diminished and pass away if the event were foretold.

179 As a knowledge of future events takes away the human itself which is to act from freedom in accordance with reason a knowledge of the future is granted to no one nevertheless, every one is permitted to form conclusions about the future from the reason and in this the reason with all that pertains to it finds its proper life. This is why a man is not permitted to know what his lot will be after death, or to know about any event until he is in it for if he knew this he would cease to think from his interior self how he must act or must live in order to come into it but he would simply think from his exterior self that he was coming into it and such a state closes the interiors of his mind in which the two faculties of his life liberty and rationality have their chief seat. A longing to know things future is innate with most people but this longing has its origin in a love of evil and is therefore taken away from those who believe in the Divine providence and there is given them a trust that the Lord is directing their lot and consequently they have no wish to know beforehand what it will be lest they should in some way interfere with the Divine providence. This is taught by the Lord in a variety of ways in *Luke* (xii. 14-48). [2] That this is a law of the Divine providence can be shown by many things in the spiritual world. Most persons when they enter that world after death wish to know their lot. They are told that if they have lived well their lot is in heaven if they have lived wickedly it is in hell. But as every one fears hell even the evil they ask what they must do and what they must believe to gain entrance to heaven and the answer is that while they can do and believe as they will they may be sure that in hell good is not done or truth believed, but only in heaven. If you are able seek to know what is good and what is true, and think the truth and do the good. Thus in the spiritual world as in the natural world all are left to act from freedom in accordance with reason but as they

nam vita sua quemlibet manet, et inde sors; quia sors est vitae

180. (11) *Quod si homo manifeste videret Divinam Providentiam, inferret se ordini et tenori progressionis ejus, ac perverteret et destrueret illum* Ut haec in perceptionem rationalis et quoque naturalis hominis distincte veniant, illustranda sunt per exempla, in hoc ordine.

(1) Quod externa talem nexum cum internis habeant, ut in omni operatione unum faciant (2) Quod homo sit modo in quibusdam externis cum Domino, et si simul in internis esset, perverteret et destrueret omnem ordinem et tenorem progressionis Divinae Providentiae sed, ut dictum est, haec per exempla illustrentur [2.] Primum: *Quod externa talem nexum cum internis habeant, ut in omni operatione unum faciant* Illustratio per exempla fiat hic per aliqua quae in corpore humano sunt In toto et in omni parte sunt externa et interna; externa ibi vocantur cutes, membranae, et involucra, interna sunt formae varie compositae et contextae ex fibris nerveis et vasis sanguineis Involucrum quod ambit per exsertiones a se intrat in omnia interiora usque ad intima, ita externum, quod est involucrum, cum omnibus internis, quae sunt formae organicae ex fibris et vasis, se conjungit Ex quo sequitur, quod sicut externum agit seu agitur, etiam interna agant seu agantur, [3.] est enim omnium confasciculatio perpetua Sume modo in corpore aliquod involucrum commune ut pro exemplo pleuram, quae est commune involucrum pectoris, seu cordis et pulmonis, et lustra illam oculo anatomico; et si hoc non tui studii est, consule anatomicos, et audies quod commune hoc involucrum, per varias circumvolutiones et dein per exsertiones a se, tenuiores et tenuiores, intret in intima pulmonum, usque in minimos ramos bronchiales, et in ipsos folliculos, qui sunt pulmonum initia ut non memorem ejus progressionem postea per tracheam in laryngem versus linguam Ex quibus patet, quod connexio perpetua sit extimi cum intimis, quare sicut extimum agit aut agitur, ita quoque interiora ab intimis agant aut agantur quae causa est, quod cum extimum illud involucrum, quod est pleura, vel inundatur vel inflammatur, vel ulceribus oppletur, pulmo ab intimis laboret, et

have acted in this world so do they in that for every one's life is continued, and from this is his lot for the lot is according to the life.

180 (11.) *If man clearly saw the Divine providence he would set himself against the order and tenor of its course and would pervert and destroy it*—To bring this clearly to the perception of the rational man and of the natural man it must be illustrated by examples in this order (1) Externals are so connected with internals as to make one in every operation (2) Only in certain externals is man associated with the Lord and if he were at the same time in the internals he would pervert and destroy the whole order and tenor of the course of the Divine providence. But, as has been said, this shall be illustrated by examples. [2] First *Externals are so connected with internals as to make one in every operation.* In illustration of this by examples take certain parts of the human body. In the whole body and in every part there are both externals and internals the externals are called skins, membranes and sheaths, the internals are forms variously composed and interwoven of nerve fibres and blood vessels. The surrounding sheath by continuations from itself enters into all the interiors even to the inmosts thus the external which is a sheath conjoins itself with all the internals, which are the organic forms, fibrous and vascular. From this it follows that as the external acts or is acted upon so the internal acts or is acted upon for there is a constant bundling together of them all. [3] Take some general sheath in the body the pleura, for example which is the general sheath of the chest, or of the heart and lungs, and examine it with an anatomical eye or if you have not made anatomy a study consult anatomists and you will learn that this general sheath by various circumnavigations and then by continuations from itself, becoming finer and finer enters into the inmosts of the lungs even into the smallest bronchial branches and into the follicles that are the beginnings of the lungs not to mention its subsequent progress through the trachea to the larynx towards the tongue. From all this it is evident that there is a constant connection between the outermosts and the inmosts consequently as the outermost acts or is acted upon so the interiors from the inmosts act or are acted upon. For this reason, when this outermost sheath the pleura, is congested or inflamed or ulcerated the lungs labor from their inmosts and if the disease grows worse all action of the lungs may cease and the man die

si labes ingravescit, remittatur omnis actio pulmonis, et moriatur homo [4.] Simile est ubivis alibi in toto corpore ut cum peritoneo communi involucri omnium viscerum abdominis, tum etiam cum involucri circum unumquodvis, ut cum ventriculo, hepate, pancreate, liene, intestinis, mesenterio, renibus, cumque organis generationis in utroque sexu Sume ex his aliquod et lustra vel ipse, et videbis, vel consule peritos illius scientiae, et audies ut sume hepar, et deprehendes quod connexio peritonei sit cum involucri illius visceris, et per involucrum cum intimis ejus, sunt enim perpetuae exsertiones inde et insertiones versus interiora, et sic continuationes ad intima, et inde confasciatio omnium, quae talis est, ut dum involucrum agit vel agitur, tota forma similiter agat vel agatur Simile est cum reliquis Causa est, quia in omni forma commune et particulare, seu universale et singulare, per mirabilem conjunctionem unum agunt [5.] Quod similiter in formis spiritualibus ac in illarum status mutationibus, et variationibus, quae se ad operationes voluntatis et intellectus referunt, sicut in formis naturalibus et illarum operationibus, quae se ad motus et actiones referunt, fiat, infra videbitur Nunquam quia homo in quibusdam externis operationibus una cum Domino est, et non aufertur alicui libertas agendi secundum rationem, sequitur quod Dominus non aliter possit agere in internis, quam sicut una cum homine in externis Quare si homo non fugit et aversatur mala ut peccata, vitaretur et labefacteretur externum cogitationis et voluntatis, et simul tunc internum earum, comparative sicut pleura a morbo suo qui vocatur pleuritis, ex quo corpus emoritur [6.] Alterum *Quod si homo simul in internis esset, perverteret et destrueret omnem ordinem et tenorem Divinae Providentiae* Hoc quoque illustretur per exempla ex humano corpore Si homo sciret omnes operationes utriusque cerebri in fibras, fibrarum in musculos et musculorum in actiones, et ex scientia illorum diserneret omnia sicut disponit actiones, annon perverteret et destrueret omnia? [7.] Si homo sciret quomodo ventriculus digerit, viscera circum circa hauriunt suum pensum, sanguinem elaborant, et illum distribuunt ad omne opus vitae, et in illis disponendis esset sicut est in externis, ut quod

[4.] It is the same everywhere else in the whole body as with the peritoneum, which is the general sheath of all the abdominal viscera also the sheaths surrounding the several organs, as the stomach liver pancreas, spleen, intestines, mesentery kidneys and the organs of generation in either sex. Take any one of these abdominal viscera, and either examine it yourself and you will see, or ask those skilled in anatomy and you will learn. Take, for instance, the liver and you will find that there is a connection between the sheath of that organ and the peritoneum, and through the sheath with its inmosts for there are constant extensions from the sheath with insertions towards the interior parts, and in this way continuations to the inmosts and by these means all the parts are so bound together that when the sheath acts or is acted upon the whole form acts or is acted upon in like manner. It is the same with the other organs and this is because in every form the general and the particular or the universal and the special by wonderful conjunction, act as one. [5.] It will be shown below that in spiritual forms and in the changes and variations of their state, which have relation to the operations of the will and the understanding the same order prevails as in natural forms and their operations which have relation to motion and action. Since, then man is associated with the Lord in certain external operations, and since no one is ever deprived of the liberty of acting in accordance with reason it follows that the Lord's action in internals must be the same as his action in association with man in externals. If man therefore, does not shun and turn away from evils as sins not only does the external of the thought and will become vitiated and destroyed, but the internals of them at the same time comparatively as the pleura is attacked by its disease called pleurisy which causes the death of the body. [6.] Secondly *If man should be at the same time in the internals he would pervert and destroy the whole order and tenor of the Divine providence*—This, too may be illustrated by examples from the human body. If man knew all the workings of both brains into fibres, of fibres into muscles, and of muscles into actions and from this knowledge were to direct all things as he does his actions would he not pervert and destroy them all? [7.] If a man knew how the stomach digests, how the surrounding viscera absorb each its portion elaborate the blood, and distribute it to every operation of life, and if he had the ordering of these things as he has of external things such as eating and drinking

édât et bibat, annon perverteret et destrueret omnia? Cum non potest externum, quod sicut unum apparet, disponere, quin luxurie et intemperantia perdat illud, quid tunc si etiam disponderet interna, quae infinita sunt? Quare interna, ne homo aliqua voluntate intraret in illa, et sui juris faceret, prorsus a voluntate ejus exempta sunt, praeter musculos, qui faciunt indumentum, et quoque ignoratur quomodo hi agunt, et solum scitur quod agant [8.] Simile est cum reliquis ut si homo disponderet interiora oculi ad videndum, interiora auris ad audiendum, interiora linguae ad gustandum, interiora cutis ad sentiendum, interiora cordis ad systolice agendum, interiora pulmonis ad respirandum, interiora mesenterii ad distribuendum chylum, interiora renum ad secernendum, interiora organorum generationis ad prolificandum, interiora uteri ad perficiendum embryonem, et sic porro, annon infinitis modis perverteret et destrueret in his ordinem progressionis Divinae Providentiae? Quod homo in externis sit, notum est, ut quod oculo videat, aure audiat, lingua gustet, cute sentiat, pulmone respiret, uxorem impraegnet, et sic porro Satisne est, ut sciat externa, et disponat illa ad sanitatem corporis et mentis? Cum hoc non potest, quid fieret si quoque interna disponderet? Ex his nunc constare potest, quod si homo manifeste videret Divinam Providentiam, inferret se ordini et tenori progressionis ejus, ac perverteret et destrueret illum

181. Quod simile sit in spiritualibus mentis, sicut est in naturalibus corporis, est quia omnia mentis correspondent omnibus corporis, quare etiam mens agit corpus in externis, et in communi ad omnem nutum Agit oculos ad videndum, aures ad audiendum, os et linguam ad edendum et bibendum, et quoque ad loquendum, manus ad faciendum, pedes ad ambulandum, organa generationis ad prolificandum Mens ad haec non solum agit externa, sed etiam interna in omni serie, ex intimis ultima et ex ultimis intima Sic dum agit os ad loquendum, agit pulmonem, laryngem, glottidem, linguam, labra, et unumquodvis distincte ad suam functionem simul, et quoque faciem ad convenientiam [2.] Inde patet, quod simile, quod dictum est de formis naturalibus corporis, dicendum sit de formis spiritualibus mentis, et quod dictum est de

would he not pervert and destroy them all? When he is unable to order the external that appears like a single thing without destroying it by luxury and intemperance what would he do if he had the ordering of the internals which are infinite? This is why the internals lest man's will should in some way enter into them and get control of them are wholly exempt from his volition except the muscles which constitute the covering and he does not know even how these act, he only knows that they act. [8.] It is the same with the other organs as, for example if man were to have the ordering of the interiors of the eye for seeing of the interiors of the ear for hearing of the interiors of the tongue for tasting of the interiors of the skin for feeling of the interiors of the heart in its beating of the lungs in breathing of the mesentery in distributing the chyle, of the kidneys in their work of secretion of the organs of generation in propagating of the womb in perfecting the embryo, and so on would he not in numberless ways pervert and destroy in them the order of the course of the Divine providence? Every one knows that man is in the externals that is, he sees with the eye, hears with the ear tastes with the tongue, feels with the skin breathes with the lungs, contributes to propagation and so on. Is it not sufficient for him to know about the externals and to order them for the health of body and mind? If he cannot do this, what would happen if he had the ordering of the internals? From all this it is evident that if a man clearly saw the Divine providence he would set himself against the order and tenor of its course, and would pervert and destroy it.

181. There is a likeness between the spiritual things of the mind and the natural things of the body because all things of the mind correspond to all things of the body therefore also the mind actuates the body in externals, in general with complete control. It moves the eye to see, the ear to hear the mouth and the tongue to eat and drink, also to speak, the hands to act, the feet to walk the generative organs to propagate. The mind moves not only the externals to these actions but the internals also throughout the whole series, the outmosts from the inmosts, and the inmosts from the outmosts. Thus while it is moving the mouth to speak, it simultaneously moves the lungs, the larynx, the glottis the tongue, the lips each one separately to the performance of its function, also the face to fitting expression. [2.] This makes clear that what has been said of the natural forms of the body can be said also of the spiritual forms of the mind and that what has been said of the natural opera

naturalibus operationibus corporis, dicendum sit de spiritualibus operationibus mentis, proinde sicut homo disponit externa, Dominus disponat interna, ita aliter si homo disponit externa a se, et aliter si disponit externa a Domino et simul illa sicut a se. Mens hominis etiam est in omni forma homo, est enim spiritus ejus, qui post mortem apparet homo prorsus sicut in mundo, et inde similia sunt in utroque et sic quod quae dicta sunt de conjunctione externorum cum internis in corpore, etiam intelligenda sint de conjunctione externorum cum internis in mente cum sola differentia, quod unum sit naturale, et alterum spirituale

182. (III) *Quod si homo manifeste videret Divinam Providentiam, vel negaret Deum, vel faceret se Deum* Homo mere naturalis secum dicit, "Quid Divina Providentia? Num aliud aut plus quam vox apud vulgus ex sacerdote? Quis vidit aliquid ejus? Suntne prudentia, sapientia, astutia et malitia, ex quibus omnia in mundo fiunt. Reliqua inde nonne sunt necessitates et consequentiae? et quoque plura contingentia? Num Divina Providentia in his latet abdita? Quomodo potest in dolis et astibus? Et tamen dicitur, quod Divina Providentia operetur omnia fac itaque mihi videre illam, et credam illam, num quisquam potest credere illam prius?" [2.] Ita loquitur homo mere naturalis, aliter vero loquitur homo spiritualis, hic quia agnoscit Deum, etiam agnoscit Divinam Providentiam, et quoque illam videt. Sed is non potest manifestare eam alicui qui non cogitat nisi in natura ex natura, hic enim non potest supra illam elevare mentem, ac videre in apparentis ejus aliquid Divinae Providentiae, aut de illa ex legibus ejus, quae etiam sunt leges Divinae Sapientiae, concludere quare si illam manifeste videret, infunderet illam naturae, et sic illam non modo fallacius obvelaret, sed etiam profanaret, et loco quod agnosceret illam, negaret illam, et qui Divinam Providentiam corde negat, etiam Deum negat [3.] Sive cogitabitur, quod Deus regat omnia, sive quod natura, qui cogitat quod Deus regat omnia, cogitat quod ipse Amor et ipsa Sapientia, ita ipsa Vita, qui vero cogitat quod natura regat omnia, cogitat quod naturalis calor et naturalis lux, quae tamen in se mortua sunt, quia a sole mortuo. Annon ipsum vivum regit mortuum? Num

tions of the body can be said of the spiritual operations of the mind consequently as man orders the externals so the Lord orders the internals thus in one way when man orders the externals from himself and in another way when he orders the externals from the Lord and at the same time as if from himself. Moreover man's mind in its entire form is a man for it is man's spirit and this after death appears a man precisely as in the world consequently there are like things in body and mind. So what has been said of the conjunction of externals with internals in the body can also be applied to the conjunction of externals with internals in the mind with the difference only that one is natural and the other spiritual.

182 (iii.) *If man clearly saw the Divine providence either he would deny God or he would make himself to be God*—The merely natural man says to himself, What is Divine providence? Is it any thing else or more than a phrase that the common people have learned from the priest? Who sees anything of it? Are not all things in the world done from prudence wisdom shrewdness, and cunning? And are not all other things necessities and consequences? And besides there are many happenings. Does the Divine providence lie concealed in these? How can it be in frauds and craft? Yet it is said that the Divine providence does everything. Then make me see it, and I will believe it. Can any one believe it before he sees it?" [2.] So says the merely natural man but the spiritual man speaks otherwise. Because he acknowledges God he also acknowledges the Divine providence, and moreover he sees it. But he cannot make it manifest to any one who thinks only in nature and from nature for such a one is unable to lift his mind above nature and to see in its appearances something of Divine providence, or to draw conclusions respecting it from the laws of nature which also are laws of the Divine wisdom. If therefore, he should clearly see the Divine providence he would confound it with nature, and thus would not only enshroud it in fallacies but would also profane it and instead of acknowledging it he would deny it and he who in heart denies the Divine providence denies God also. [3.] It must be thought that either God or nature governs all things. He who thinks that God governs all things thinks that they are governed by Love itself and Wisdom itself thus by Life itself. But he who thinks that nature governs all things thinks that they are governed by natural heat and light, and yet these in themselves are dead because they are from the sun that is dead. Does not what is itself living govern what

mortuum potest regere aliquid? Si cogitas quod mortuum possit dare sibi vitam, insanis vita erit a Vita

183. Quod si homo manifeste videret Divinam Providentiam et ejus operationem, negaret Deum, apparet sicut non verosimile, quia videtur, quod si quis manifeste videret illam, non potuisset aliter quam agnoscere illam, et sic Deum, sed usque contrarium est Divina Providentia nusquam agit una cum amore voluntatis hominis, sed continue contra illum nam homo ex malo suo hereditario anhelat semper versus infimum infernum, Dominus autem per suam Providentiam continue abducit illum, et extrahit illum inde, primum ad infernum mitius, dein ab inferno, et demum ad Se in caelum Haec operatio Divinae Providentiae est perpetua Quare si homo manifeste videret vel sentiret hanc detractionem aut abductionem, irasceretur, et Deum pro inimico haberet, et ex malo sui proprii negaret Illum quapropter ne homo sciat hoc, tenetur in libero, ex quo non scit aliter quam quod ipse semet ducat [2.] Sed exempla inserviant illustrationi Homo ex hereditario vult magnus fieri, et quoque vult dives fieri, et quantum amores illi non refrenantur, vult major et ditior, et tandem maximus et ditissimus fieri, et non sic acquiesceret, sed vellet Ipso Deo major fieri, et possidere ipsum caelum Haec cupido latet intime in malo hereditario, et inde in hominis vita ac vitae natura Divina Providentia non aufert hoc malum momento, nam si momento auferret, homo non viveret sed aufert illud tacite et successive, praeter quod homo sciat aliquid de eo Hoc fit per id quod liceat homini secundum cogitationem, quam rationis facit, agere, et tunc per varia media abducit, tam per rationalia, quam per civilia et moralia, et sic quantum in libero potest abduci, abducitur Nec potest malum alicui auferri, nisi appareat, videatur et agnoscatur, est sicut vulnus, quod non sanatur nisi aperiatur [3.] Si itaque homo sciret et videret quod Dominus per Divinam suam Providentiam ita operetur contra amorem vitae ejus, ex quo illi est summum jucundum, non potuisset aliter quam in contrarium ire, et excandescere, contestari, dura loqui, et tandem ex malo suo remove operationem Divinae Providentiae, negando illam, et sic Deum, imprimis si videret obstari successibus, se dejici a

is dead? Has what is dead the power to govern anything? If you think that what is dead can give life to itself you are in sane. Life must be from Life.

183 That if the Divine providence and its operation were clearly seen by man he would deny God does not appear probable for it would seem that if it were clearly seen by any one he could not but acknowledge it, and thus acknowledge God yet the contrary is the truth. The Divine providence never acts in accord with the will & love in man but constantly against it since man because of his hereditary evil, is always panting for the lowest hell but the Lord by His providence is constantly leading and drawing him away from it, first to a milder hell, then out of hell and finally to Himself in heaven. This operation of the Divine providence is constant. Consequently if man clearly saw or felt this drawing or leading away he would be angry and would regard God as his enemy and from the evil of his selfhood (*propterea*) would deny God. Consequently lest this be known to man he is kept in a state of freedom from which he knows no otherwise than that he leads himself. [2] But let examples serve for illustration. By inheritance man possesses a desire to become great he has also a desire to gain riches and so far as these loves are unrestrained he longs to become greater and richer and at length to be greatest and richest nor would he rest here he would wish to be greater than God Himself and to possess heaven itself. This passion lies most deeply hidden in hereditary evil, and thus in man's life and in his life's nature. The Divine providence does not instantly take away this evil, for if it were instantly taken away man would cease to live but providence takes it away so quietly and gradually that man knows nothing about it. This is done by permitting man to act in accordance with the thought that his reason adopts and then by various means rational and civil and moral the Divine providence leads him and he is thus led as far as he can be led in freedom. Nor can evil be taken away from any one until it becomes evident and is seen and acknowledged it is like a wound that does not heal until it is opened. [3] If, then man were to know and see that the Lord so works by means of His Divine providence against man's life's love, from which he has his chief enjoyment, he could not but go in the opposite direction, become enraged strive against it, say hard words, and finally from his evil set aside the operation of the Divine providence by denying it and thus denying God especially if he saw in it an obstacle to his

dignitate, et deprivari opulentia [4.] At sciendum est, quod Dominus nusquam abducat hominem ab ambiendis honoribus, et a comparandis opibus sed quod abducat a cupidine ambiendi honores propter solam eminentiam, seu propter se, similiter ¹¹a comparandis opibus propter solam opulentiam seu propter opes; sed cum ab his abducit, introducit illum in amorem usum, ut spectet eminentiam non propter se sed propter usus, ita ut sit usum, et inde sui, et non sui et inde usum, similiter opulentia Quod Dominus continue humiliet superbos, et exaltet humiles, docet Ipse multis in locis in Verbo, et quod ibi docet, id etiam est Divinae Providentiae Ipsius

184. Similiter fit cum alio malo, in quo homo ex hereditario est, ut cum adulteris, defraudationibus, vindictis, blasphemationibus, et similibus aliis, quae omnia non possunt removeri aliter, quam ut libertas cogitandi et volendi illa relicta sit, et quod sic homo sicut a se removeret illa, quod tamen non potest, nisi agnoscat Divinam Providentiam, et imploret ut per illam fiat Absque libertate illa et simul Divina Providentia forent mala illa similia veneno incluso et non egesto, quod brevi se circumspargeret et morti daret omnia, et similia forent morbo ipsius cordis, ex quo totum corpus brevi emoritur

185. Quod ita sit, non melius sciri potest quam ex hominibus post mortem in mundo spirituali Ibi plerique qui in mundo naturali magni ac opulenti facti sunt, et in honoribus spectaverunt ad se solos, similiter in divitiis, illi in principio loquuntur de Deo, et de Divina Providentia, sicut corde agnovissent sed quia tunc manifeste vident Divinam Providentiam, et ex illa ultimam suam sortem, quae est quod in infernum venturi sint, conjungunt se cum diabolis ibi, et tunc non modo Deum negant, sed etiam blasphemant, et deinde in id delirium veniunt, ut agnoscant potentiores ex diabolis pro suis diis, et nihil ardentius affectent, quam ut ipsi quoque dii fiant

186. Quod homo in contrarium iret cum Deo, et quoque negaret illum, si manifeste videret Divinae Providentiae Ipsius operationes, est quia homo est in jucundo amoris sui, et id jucundum facit ipsam vitam ejus, quare cum homo in jucundo suae vitae tenetur, est in suo libero, liberum enim et id jucundum unum faciunt. si itaque per-

success, and saw him self fallen from honor and stripped of wealth. [4.] But it must be known that the Lord never leads man away from seeking honors or from acquiring wealth but only leads him away from a desire to seek honors for the sake of mere eminence that is, for the sake of himself also from acquiring wealth for the sake of mere opulence that is for the sake of riches. And when the Lord leads man away from these He leads him into a love of uses that he may esteem eminence not for his own sake but for the sake of uses thus that it may belong to uses and to himself therefrom and not to himself and to uses therefrom. The same is true of opulence. That the Lord constantly humbles the proud and exalts the humble He teaches in many places in the Word and what He there teaches pertains also to His Divine providence.

184 The same is true of other evils that man is in by inheritance, such as adulteries frauds, revenge blasphemy and others like these. None of these could be put away unless a liberty to think and will them were left to man which would enable him to put them away as if of himself and yet he can do this only by acknowledging the Divine providence and praying that the work may be done by it. Except for that liberty combined with the Divine providence such evils would be like poison kept in and not expelled which would soon spread and carry death to the whole system or they would be like a disease of the heart itself, from which the whole body soon dies.

185 The truth of this cannot be better learned than from the states of men after death in the spiritual world. Most of those there who have become great and rich in the natural world and in their honors and riches have regarded themselves only at first talk about God and the Divine providence as if they had acknowledged them in heart. But because they then clearly see the Divine providence, and from it their final lot, which is that they are to come into hell they join themselves with the devils there and then not only deny but also blaspheme God and at last they fall into such madness as to acknowledge the more powerful of the devils as their gods, and desire nothing more ardently than to become gods themselves.

186 Man would run counter to God and also deny Him if he clearly saw the workings of His Divine providence, because man is in the enjoyment of self love and that enjoyment constitutes his very life therefore when he is kept in his life's enjoyment he is in freedom for freedom and that enjoyment make one. If therefore, he had a perception of being constantly

ciperet quod continue abducatur a jucundo suo, exacerbaretur sicut contra illum qui vellet necare vitam ejus, et pro hoste haberet. Quod ne fiat, Dominus in Divina sua Providentia non manifeste apparet, sed per illam ita tacite ducit hominem, sicut flumen latens aut vena secunda navem. ex eo homo non aliter scit, quam quod jugiter in suo proprio sit, liberum enim cum proprio unum facit. Inde patet, quod liberum appropriet homini id quod Divina Providentia introducit, quod non fieret si haec se manifestaret. Appropriari est fieri vitae.

187. (iv) *Quod detur homini videre Divinam Providentiam a tergo et non a facie, tum in statu spirituali, et non in statu suo naturali.* Videre Divinam Providentiam a tergo et non a facie, est post illam et non ante illam, et a statu spirituali et non a statu naturali, est e caelo et non e mundo. Omnes illi qui recipiunt influxum e caelo, et agnoscunt Divinam Providentiam, et imprimis qui per reformationem spirituales facti sunt, dum vident eventus in quadam serie mirabili, ex interiore agnitione quasi vident illam, et confitentur. Hi non volunt videre illam a facie, hoc est, antequam existit, nam timent ne voluntas illorum intret in aliquid ordinis et tenoris ejus. [2.] Aliiter illi, qui non aliquem influxum admittunt e caelo, sed solum e mundo, imprimis qui ex confirmatione apparentiarum apud se naturales facti sunt. Hi non vident aliquid Divinae Providentiae a tergo seu post illam, sed volunt videre illam a facie, seu antequam existit, et quia Divina Providentia operatur per media, et media fiunt per hominem aut per mundum, ideo sive videant illam a facie sive a tergo, attribuunt illam vel homini vel naturae, et sic se in negatione ejus confirmant. Causa quod ita attribuant, est quia intellectus eorum est clausus a superiore, et solum apertus ab inferiori, ita clausus versus caelum et apertus versus mundum, et e mundo videre Divinam Providentiam non datur, sed e caelo datur. Quandoque cogitavi mecum, num illi, si aperiretur intellectus eorum a superiori, et viderent ut in clara die quod natura in se sit mortua, ac intelligentia humana in se sit nulla, sed quod utraque appareat esse, sit ex influxu, Divinam Providentiam agnoscerent, et percepi quod illi qui se confirmaverunt pro natura et pro prudentia humana, non

led away from his enjoyment he would be enraged as against one who wished to destroy his life, and would regard him as an enemy. To prevent this the Lord does not manifestly appear in His Divine providence, but by it He leads men as silently as a hidden current or favoring tide bears a vessel and in consequence man does not know but that he is constantly in his own (*proprium*) for man's freedom and his own make one. From this it is clear that freedom appropriates to man what the Divine providence introduces, but that this would not take place if the Divine providence made itself manifest. To be appropriated is to come to be of the life.

187 (1) *It is granted man to see the Divine providence in the back and not in the face and to see it in a spiritual state and not in his natural state*—To see the Divine providence in the back and not in the face is to see it after it occurs and not before and to see it from a spiritual and not from a natural state is to see it from heaven and not from the world. All who receive influx from heaven and acknowledge the Divine providence, and especially those who by reformation have become spiritual, when they see events in some wonderful series see as it were the Divine providence by an interior acknowledgment and confess it. Such have no wish to see it in the face that is, before it occurs, fearing that their will might intrude itself into something of its order and tenor. (2) It is otherwise with those who accept no influx from heaven but only from the world especially with those who have become natural from the confirmation of appearances in themselves. These see nothing of the Divine providence in the back or after it occurs but they wish to see it in the face, or before it occurs and as the Divine providence works by means, and the means are furnished through man or the world, whether they see it in the face or the back they attribute it either to man or to nature and thus confirm themselves in a denial of it. This they do because their understanding is closed from above and is open only from below that is, closed towards heaven and open towards the world and it is not granted to see the Divine providence from the world but only from heaven. I have sometimes asked myself whether such would acknowledge the Divine providence if their understanding were opened from above and they could see as in clear day that nature in itself is dead and that human intelligence in itself is nothing while it is from influx that these both have an appearance of being and I have perceived that such as have confirmed themselves in favor of nature and of human

agnoscerent, quia lux naturalis ab infra influens illico extingueret lucem spirituales desuper influentem

189. Homo qui spiritualis factus est per agnitionem Dei, et sapiens per rejectionem proprii, in universo mundo ac in omnibus et singulis ejus videt Divinam Providentiam Si spectat naturalia videt illam, si spectat civilia videt illam, si spectat spiritualia videt illam, et hoc tam in simultaneis quam in successivis rerum, in finibus, in causis, in effectibus, in usibus, in formis, in magnis et parvis, videt illam imprimis in Salvatione hominum, ut quod Jehovah dederit Verbum, per id docuerit illos de Deo, de caelo et inferno, de vita aeterna, et quod Ipse in mundum venerit, ut homines redimeret et salvaret Haec et plura, et Divinam Providentiam in illis, videt homo ex luce spirituali in luce naturali At homo mere naturalis nihil ex his videt [2.] Est sicut qui videt magnificum templum, et audit praedicatorem in Divinis illustratum, dicit domi, quod non viderit nisi quam domum saxeam, et non audiverit nisi quam sonum articulatam aut sicut myops intrat hortum insignem fructibus omnis generis, et dein venit domum et narrat quod viderit solum silvam et arbores Tales etiam post mortem facti spiritus, cum in caelum angelicum eleventur, ubi omnia in formis repraesentativis amoris et sapientiae sunt, non vident quicquam, ne quidem quod sint, ut factum vidi cum pluribus, qui Divinam Providentiam Domini negaverunt

190. Sunt plura constantia, quae creata sunt, ut inconstantia possint existere Constantia sunt statae vices ortus et occasus solis et lunae, et quoque stellarum, sunt obscuraciones illorum ex interpositionibus, quae vocantur eclipses, sunt calores et luces ex illis, sunt tempora anni, quae vocantur ver, aestas, autumnus ac hiems, et tempora diei, quae sunt mane, meridies, vespera et nox, sunt quoque atmosphaerae, aquae, terrae in se spectatae, est facultas vegetativa in regno vegetabili, et est illa et quoque prolifica in regno animali, tum quae ex his constanter fiunt, dum secundum leges ordinis in actum mittuntur Haec et plura alia a creatione sunt, provisa ut infinita varia existere possint varia enim non possunt existere nisi in constantibus, statis et certis [2.] Sed haec illustrent exempla Vegetationis varia non dantur nisi ortus

prudence would not acknowledge this, for the reason that the natural light flowing in from below would immediately extinguish the spiritual light flowing in from above.

189 The man who has become spiritual by the acknowledgment of God and wise by a rejection of what is his own (*proprium*) sees the Divine providence in the whole world and in all and each of the things in it. When he looks at natural things he sees it when he looks at civil matters he sees it when he looks at spiritual things he sees it he sees it alike in the simultaneous and the successive relations of things in ends, in causes, in effects in uses in forms, in things great and small. Especially does he see it in the salvation of men as that Jehovah gave the Word taught men by it respecting God heaven and hell and eternal life and came Himself into the world to redeem and save men. These things and many others and the Divine providence in them man sees from natural light in spiritual light. But the merely natural man sees none of these things. [2] He is like one who sees a magnificent temple and hears a preacher enlightened in Divine things and at home declares that he has seen nothing but a house of stone and has heard nothing but an articulate sound. Or he is like a near sighted person who goes into a garden remarkable for fruits of every kind and returning home says that he has seen only trees and woods. When such persons after death have become spirits and when they are raised up into the angelic heaven where all things are in forms representative of love and wisdom they see nothing not even that they exist as I have seen tried with many who have denied the Lord's Divine providence.

190 There are many constant things created in order that things not constant may have existence. The constants are the stated changes in the rising and setting of the sun and moon and of the stars their obscuration by interpositions called eclipses the heat and light from them the seasons of the year called spring summer autumn and winter the times of the day called morning noon evening and night also the atmospheres, waters and lands, viewed in themselves the vegetative power in the vegetable kingdom both the vegetative and the prolific in the animal kingdom also the things that are constantly effected by these when brought into act according to the laws of order. These and many other things exist by creation and are provided in order that infinitely changing things may have existence for the changing can have existence only in the constant, the fixed, and the sure. [2] But let examples illustrate.

et occasus solis et inde calores et luces essent constantes Harmoniae sunt infinitae varietatis, sed non darentur nisi atmosphaerae in suis legibus, et aures in sua forma, essent constantes Varietates visus, quae etiam sunt infinitae, non darentur, nisi aether in suis legibus, et oculus in sua forma, constantes essent; pariter colores, nisi lux esset constans Simile est cum cogitationibus, loquelis et actionibus, quae etiam infinitae varietatis sunt, quae nec darentur nisi organica corporis essent constantia Nonne domus erit constans, ut varia inibi ab homine fieri possint? Similiter templum, ut inibi varii cultus, sermones, instructiones, et pietatis meditationes, existere possint? Ita in reliquis [3.] Quod ipsas varietates attinet, quae in constantibus, statis et certis fiunt, illae vadunt in infinitum, et non finem habent, et tamen nusquam datur una prorsus eadem cum altera in universi omnibus et singulis, nec dari potest in successivis in aeternum Quis varietates illas in infinitum ac in aeternum progredientes disponit ut in ordine sint, nisi qui creavit constantia, ob finem ut in illis existerent? Et quis potest disponere infinitas varietates vitae apud homines, quam qui est ipsa Vita, hoc est, ipse Amor et ipsa Sapientia? Num absque Divina Ipsius Providentia, quae sit sicut continua creatio, infinitae affectiones et inde cogitationes hominum, et sic ipsi homines, possint disponi ut unum faciant? affectiones et inde cogitationes malae unum diabolum qui est infernum, ac affectiones et inde cogitationes bonae unum Dominum in caelo? Quod universum caelum angelicum sit in conspectu Domini sicut unus Homo, qui imago et similitudo Ipsius, et quod universum infernum sit in opposito sicut unus homo monstrum, aliquoties prius dictum et ostensum est Haec dicta sunt, quia aliqui naturales homines etiam ex constantibus et statis, quae sunt necessitates propter finem ut varia in illis existant, argumenta delirii sui pro natura et pro propria prudentia captant.

Changes of vegetation would not be possible unless the rising and setting of the sun and the resultant heat and light were constant. Harmonies of sound are of infinite variety but they would be impossible unless the atmospheres were constant in their laws and the ears in their form. Varieties in sight which are also infinite, would be impossible unless the ether in its laws and the eye in its form were constant. The same is true of color unless the light were constant. It is the same with thoughts words and actions which are also of infinite variety, these would be impossible unless the organic forms of the body were constant. Must not a house be constant that various things may be done in it by man or a temple that in it there may be the changing services sermons instruction and pious meditation? So in other things. (3) As to the changes themselves that go on in the constant the fixed, and the sure they progress to infinity and have no end and yet there is never one exactly the same as another among all the things of the universe or in any one of them nor can there be in those that are to follow to eternity. Who so directs these changes going on to infinity and eternity that they may be in order but He who created the constant things to an end that the changes might have existence in them? And who can direct the infinite changes of life in men but He who is Life itself that is Love itself and Wisdom itself? Without His Divine providence, which is like a continual creation could men's infinite affections and consequent thoughts, and thus the men themselves, be so arranged as to make a one,—evil affections and thoughts therefrom one devil which is hell and good affections and thoughts therefrom one Lord in heaven? That the entire angelic heaven is in the Lord's sight as one man His image and likeness, and that all hell is opposed to it as a monstrous man has been frequently stated and shown before. These things have now been said because some natural men even from the constant and fixed things that are necessary to the end that changeable things may have existence in them find arguments for their madness in favor of nature and of one's own prudence.

QUOD PROPRIA PRUDENTIA NULLA SIT, ET SOLUM APPAREAT QUOD SIT, ET QUOQUE APPARERE DEBEAT SICUT SIT, SED QUOD DIVINA PROVIDENTIA EX SINGULARISSIMIS UNIVERSALIS SIT

191. Quod propria prudentia nulla sit, est prorsus contra apparentiam, et inde contra multorum fidem, et quia ita est, non potest aliquis, qui ex apparentia in fide est, quod humana prudentia faciat omnia, convinci nisi per rationes altioris indaginis, quae ex causis desumendae sunt, apparentia illa est effectus, et causae detegunt unde ille. In hoc prologo aliquid de communi fide hujus rei dicetur. Contra apparentiam est hoc quod ecclesia docet, quod amor et fides non sint ab homine sed a Deo, tum quod sapientia ac intelligentia, ita quoque prudentia, in genere omne bonum et verum. Cum haec recipiuntur, etiam recipiendum est, quod propria prudentia nulla sit, sed solum appareat quod sit. Prudentia non aliunde est quam ex intelligentia et sapientia, et hae duae non aliunde sunt quam ex intellectu et inde cogitatione veri et boni. Hoc quod nunc dictum est, recipitur et creditur ab illis qui Divinam Providentiam agnoscunt, et non ab illis qui solam humanam prudentiam [2.] Sive nunc id erit verum quod ecclesia docet, quod omnis sapientia et prudentia sit a Deo, sive quod mundus docet, quod omnis sapientia et prudentia sit ab homine. Num aliter conciliari possunt, quam quod id quod ecclesia docet sit verum, et quod id quod mundus docet sit apparentia? Ecclesia enim ex Verbo id confirmat, at mundus ex proprio, et Verbum est a Deo, et proprium est ab homine. Quoniam prudentia a Deo est, et non ab homine, ideo homo Christianus, dum in devotione est, orat ut Deus ducat ejus cogitationes, consilia et facta, et quoque addit, quia ex se non potest. Is quoque cum vidit aliquem beneficientem, dicit quod ad id a Deo ductus sit, et plura similia. Num quis ita loqui potest, nisi tunc id interius credat? Ac interius id credere est e caelo. At cum cogitat secum, et colligit argumenta pro prudentia humana, potest contrarium credere, et hoc est e mundo. Sed fides interna vincit apud illos qui Deum corde agnos-

MAN'S OWN PRUDENCE IS NOTHING IT MERELY APPEARS TO BE SOMETHING AND SHOULD SO APPEAR BUT THE DIVINE PROVIDENCE, BECAUSE OF ITS MINUTE PARTICULARS, IS UNIVERSAL.

191 That man's own prudence is nothing is wholly contrary to appearance and therefore contrary to the belief of many and for this reason whoever from the appearance holds the belief that human prudence does all things can be convinced of the truth only by reasons drawn from deeper investigation and these must be gathered from the realm of causes. The appearance is an effect, and the causes disclose its source. In this introduction something shall be said about the general belief on this subject. In opposition to the appearance is the teaching of the church, that love and faith are from God and not from man likewise wisdom and intelligence and therefore all prudence and in general all good and truth. When this teaching is accepted it must be conceded also that man's own prudence is nothing but only appears to be something. Prudence has no other source than intelligence and wisdom and these two have no other source than the understanding and the thought therefrom about truth and good. Those who acknowledge the Divine providence accept and believe this that has been said but not those who acknowledge human prudence alone. [2] Now the truth must be either as the church teaches, that all wisdom and prudence are from God, or as the world teaches, that all wisdom and prudence are from man. Can these be reconciled in any other way than by admitting that what the church teaches is the truth and that what the world teaches is the appearance? For the church draws its proof from the Word but the world from man's own (*proprium*) and the Word is from God while man's own is from man. It is because prudence is from God and not from man that the Christian in his devotions prays that God will lead his thoughts counsels and deeds adding also, because from himself he cannot do this. When moreover he sees any one doing good he says that he has been led to it by God; and many other like things. How can any one so speak unless at the time he interiorly believes it? And believing this interiorly is from heaven. But when one thinks within himself and collects arguments in favor of human prudence he can accept the opposite belief which is from the

cunt, at fides externa apud illos, qui Deum non corde, utcunque ore, agnoscunt

192. Dictum est, quod non possit aliquis, qui ex apparentia in fide est, quod humana prudentia faciat omnia, convinci nisi per rationes altioris indaginis, quae ex causis desumendae sunt. Quare ut rationes ex causis desumptae pateant coram intellectu, in suo ordine sistendae sunt, qui hic erit

- (i) *Quod omnes cogitationes hominis sint ex affectionibus amoris vitae ejus, et quod prorsus nullae cogitationes sint, nec dari possint, absque illis*
- (ii) *Quod affectiones amoris vitae hominis sint soli Domino notae*
- (iii) *Quod affectiones amoris vitae hominis a Domino per Divinam Ipsius Providentiam ducantur, et simul tunc cogitationes ex quibus prudentia humana*
- (iv) *Quod Dominus per Divinam suam Providentiam componat affectiones totius generis humani in unam formam, quae est Humana*
- (v) *Quod inde caelum et Infernum, quae sunt ex humano genere, in tali forma sint*
- (vi) *Quod illi qui solam naturam et solam prudentiam humanam agnoverunt, faciant infernum, et qui Deum et Divinam Ipsius Providentiam agnoverunt, faciant caelum*
- (vii) *Quod omnia haec non fieri possint, nisi appareat homini quod ex se cogitet et ex se disponat*

193. (i) *Quod omnes cogitationes hominis sint ex affectionibus amoris vitae ejus, et quod nullae cogitationes sint, nec dari possint, absque illis* Quid amor vitae, et quid affectiones et inde cogitationes, et ex his sensationes et actiones, quae in corpore existunt, in sua essentia sunt, supra in hac transactione, et quoque in illa quae vocatur *Sapientia Angelica de Divino Amore et Divina Sapientia*, in specie in Parte ejus Prima et Quinta, ostensum est. Nunc quia inde sunt causae, ex quibus prudentia humana ut effectus profluit, necessum est, ut aliqua de illis hic quoque adducantur. nam quae alibi scripta sunt, non possunt cum illis quae scribuntur post illa, ita continuenecti, sicut si eadem revocantur et ponuntur in conspectu [2.] In hac transactione antehac, et in supra-memorata *De Divino Amore et Divina Sapientia*, demonstratum est, quod in Domino sit Divinus Amor et Divina Sapientia, et quod illa duo sint ipsa Vita, et quod ex illis duobus sint homini voluntas et intellectus, ex Divino

Amore voluntas et ex Divina Sapientia intellectus; et quod illis duobus in corpore cor respondeant cor et pulmo, et quod inde constare possit, quod sicut pulsus cordis una cum respiratione pulmonis regit totum hominem quoad ejus corpus, ita voluntas una cum intellectu regat totum hominem quoad ejus mentem et quod sic duo principia vitae sint apud unumquemvis hominem, unum naturale et alterum spirituale, et quod principium naturale vitae sit pulsus cordis, et spirituale vitae sit voluntas mentis; et quod utrumque adjungat sibi consortem, cum qua cohabitaret, et cum qua vitae functiones agat, et quod cor sibi conjungat pulmonem, et quod voluntas sibi conjungat intellectum [3.] Nunc quia anima voluntatis est amor, et anima intellectus est sapientia, utraque a Domino, sequitur, quod amor sit vita cujusvis, et quod amor talis vita sit, qualis conjuncta est sapientiae, seu quod idem, quod voluntas sit vita cujusvis, et quod haec talis vita sit, qualis conjuncta est intellectui Sed de his plura in [hac] transactione supra, et imprimis in *Sapientia Angelica de Divino Amore et Divina Sapientia*, in Parte Prima et Parte Quinta, videantur

194. In supradictis transactionibus etiam demonstratum est, quod amor vitae producat ex se amores subalternos, qui vocantur affectiones, et quod hae sint exteriores et interiores, et quod hae simul sumptae faciant sicut unum dominium seu regnum, in quo amor vitae est dominus seu rex tum etiam demonstratum est, quod amores illi subalterni seu affectiones adjungant sibi consortes, unaquaevis suam, affectiones interiores consortes quae vocantur perceptiones, et affectiones exteriores consortes quae vocantur cogitationes, et quod unaquaevis cum sua consorte cohabitaret, et vitae suae munia obeat et quod talis sit conjunctio utriusque, qualis est Esse vitae cum Existere vitae, quae talis est, ut unum non sit aliquid nisi simul cum altero, quid enim est Esse vitae nisi existat? et quid est Existere vitae nisi ab Esse vitae? Tum quod talis sit conjunctio vitae, qualis est soni et harmoniae, tum soni et loquellae, in genere qualis est pulsus cordis et respirationis pulmonis quae conjunctio talis est, ut unum absque altero non sit aliquid, et quod unum per conjunctionem cum altero fiat aliquid Conjunctiones erunt

Divine Wisdom the following principles are set forth. In the Lord there are Divine love and Divine wisdom these two are Life itself from these two man has will and understanding will from the Divine love and understanding from the Divine wisdom and to these two the heart and lungs in the body correspond. From this it is clear that as the motion of the heart together with the respiration of the lungs governs the whole man in respect to his body so the will together with the understanding governs the whole man in respect to his mind. Thus in every man there are two principles of life, the one natural and the other spiritual, the natural principle of life being the heart's pulsation and the spiritual principle of life the mind's volition each of these joins to itself its mate with which it cohabits, and with which it performs the functions of life, the heart joining with itself the lungs and the will joining with itself the understanding. [3.] Since then the soul of the will is love and the soul of the understanding is wisdom both of them from the Lord it follows that love is every one's life and the love is such life as is conjoined with wisdom or what is the same that the will is every one's life and the will is such life as is conjoined with the understanding. But more on this subject may be seen above in this work also in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom* especially in Parts One and Five.

194. In these works it has also been shown that the life's love produces from itself subordinate loves which are called affections, and that these are exterior and interior also that these when taken together form as it were one sovereignty or kingdom in which the life's love is lord or king. It has also been shown that these subordinate loves or affections join to themselves mates each its own the interior affections mates called perceptions, and the exterior affections mates called thoughts and that each cohabits with its own mate and discharges the offices of its life also that the conjunction of each is like that of life's being (*esse*) with life's going forth (*exire*) which is such that one is nothing except with the other for what is life's being unless it goes forth and what is life's going forth except from life's being? Moreover this conjunction in the life is like that between tone and harmony or between tone and speech and in general like that between the heart's pulsation and the lungs' respiration which conjunction is such that one is nothing without the other and each becomes something by con-

vel in illis, vel fiunt per illa Ut pro exemplo sonus qui putat quod sonus sit aliquid, nisi in illo sit quod distinguit, fallitur, sonus etiam correspondet affectioni apud hominem, et quia in illo semper est aliquid quod distinguit, ideo ex sono hominis loquentis cognoscitur ejus amoris affectio, et ex variatione ejus, quae est loquela, ejus cogitatio Inde est, quod angeli sapientiores solum ex sono loquentis percipiant amores vitae ejus, una cum quibusdam affectionibus, quae sunt derivationes Haec dicta sunt, ut sciatur, quod non detur affectio absque sua cogitatione, nec cogitatio absque sua affectione. Sed plura de his supra in hac transactione, et in *Sapientia Angelica de Divino Amore et Divina Sapientia*, videantur

195. Nunc quia amor vitae suum jucundum habet, et sapientia ejus suum amoenum, similiter omnis affectio, quae in sua essentia est amor subalternus derivatus ab amore vitae, sicut rivus a suo fonte, aut sicut ramus a sua arbore, aut sicut arteria a suo corde, quare cuilibet affectioni est suum jucundum et inde perceptioni et cogitationi suum amoenum Inde sequitur, quod jucunda et amoena illa faciant vitam hominis Quid vita absque jucundo et amoeno? Non est aliquid animatum sed inanimatum diminue illa et frigesces aut torpesces, et aufer illa et exspirabis et morieris [2.] ex jucundis affectionum et ex amoenis perceptionum et cogitationum, est calor vitalis Quoniam cuivis affectioni est suum jucundum, et inde cogitationi suum amoenum, constare potest, unde est bonum et verum, tum quid bonum et verum in sua essentia sunt Bonum est cuivis quod ejus affectionis jucundum est, ac verum quod ejus cogitationis amoenum inde est quisque enim vocat id bonum, quod ex amore voluntatis suae sentit jucundum, et vocat id verum, quod ex sapientia intellectus sui percipit amoenum inde Utrumque effluit ex amore vitae sicut aqua ex fonte, aut sicut sanguis ex corde: utrumque simul sumptum est sicut unda aut atmosphaera, in qua tota mens humana est [3] Haec duo, jucundum et amoenum, in mente sunt spiritualia, in corpore autem sunt naturalia, utrinque faciunt vitam hominis Ex his patet, quid apud hominem est quod vocatur bonum, et quid quod vocatur verum tum etiam quid apud hominem est, quod vocatur malum et quod vocatur falsum, quod

junction with the other. Either there must be conjunctions in them or conjunctions must be effected by them. Take tone for example. He is greatly mistaken who thinks that tone is any thing unless there is in it that which makes it distinctive. Moreover the tone corresponds with the affection in man and because there is always something that is distinctive in it the affection of one's love can be recognized from his tone when speaking and from the variation of it which is speech his thought can be recognized. For this reason the wiser angels merely from the tone of the voice of one speaking have a perception of his life's loves together with certain affections derived from them. Thus has been said to make known that no affection is possible apart from its thought nor any thought apart from its affection. But more on this subject may be seen in the present work also in *Angelic Wisdom concerning the Divine Love and the Divine Will* in

195 Now as the life's love has its delight, and the wisdom thereof has its enjoyment likewise every affection (which in its essence is a subordinate love derived from the life's love as a stream from its fountain, as a branch from its tree or as an artery from its heart) so every particular affection has its delight and every particular perception and thought therefrom has its enjoyment. And from this it follows that the varieties of delight and enjoyment constitute man's life. What is life without delight and enjoyment? It is not anything animate but it is inanimate. Losen these and you will grow cold or torpid take them away and you will cease to breathe and will die. {2} Vital heat is from the delights of the affections and from the enjoyment of the perceptions and thoughts. And since every affection has its own delight, and the thought therefrom its own enjoyment the source of good and truth can be seen also what good and truth are in their essence. Every one's good is that which is delightful to his affection and truth is that which is enjoyable therefrom to his thought. For every one calls that good which from the love of his will, he feels to be delightful and he calls that truth which from the wisdom of his understanding perceives to be enjoyable therefrom. Both of these flow from the life's love as water flows from a fountain or as blood from the heart. Taken together they are like a wave or a breeze in which is the whole human mind. {3} These two delight and enjoyment, are spiritual in the mind but natural in the body and together they constitute man's life. From all this it

nempe ei malum sit, quod destruit jucundum affectionis ejus, et id falsum quod destruit amoenum cogitationis ejus inde, et quod malum ex jucundo suo et falsum ex amoeno suo possint dici et credi bonum et verum. Sunt quidem bona et vera mutationes et variationes status formarum mentis, sed hae unice percipiuntur et vivunt per jucunda et amoena illorum. Haec allata sunt, ut sciatur quid affectio et cogitatio in sua vita

196. Nunc quia mens hominis est, quae cogitat, (ac cogitat ex jucundo affectionis suae,) et non corpus, et quia mens hominis est ejus spiritus, qui vivit post mortem, sequitur quod spiritus hominis non sit nisi quam affectio et inde cogitatio. Quod non dari queat ulla cogitatio absque affectione, manifeste patet ex spiritibus et angelis in mundo spirituali, quod omnes ibi cogitent ex affectionibus amoris vitae illorum, et quod jucundum illarum circumstipet unumquemvis, sicut atmosphaera ejus, et quod secundum has sphaeras exhalatas ex affectionibus per cogitationes illorum, omnes ibi jungantur quisque etiam ex suae vitae sphaera cognoscitur qualis est. Ex his constare potest, quod omnis cogitatio sit ex affectione, et quod sit forma suae affectionis. Simile est cum voluntate et intellectu, et simile est cum bono et vero, et simile cum charitate et fide.

197. (11) *Quod affectiones amoris vitae hominis sint soli Domino notae.* Homo suas cogitationes et inde intentiones novit, quia illas in se videt, et quia omnis prudentia est ex illis, etiam illam in se videt. Si tunc ejus vitae amor est amor sui, in fastum propriae intelligentiae venit, et sibi adscribit prudentiam, et colligit argumenta pro illa, et sic recedit ab agnitione Divinae Providentiae. Similiter fit, si amor mundi est amor vitae, sed usque hic non in tali gradu recedit. Ex quibus patet, quod illi bini amores adscribant homini et ejus prudentiae omnia, et si interius explorantur, nihil Deo et Ipsius Providentiae. Quare cum forte audiunt, quod veritas sit, quod humana prudentia sit nulla, sed quod Divina Providentia sit sola, quae regit omnia, si prorsus athei sunt, rident ad illud, at si aliquid ex religione retinent memoria, et illis dicitur, quod omnis sapientia sit a Deo, quidem ad primum auditum affirmant, sed usque infus in spiritu suo id negant.

is clear what it is in man that is called good and what it is that is called truth also what it is in man that is called evil and what it is that is called falsity for that is evil to him that destroys the delight of his affection, and that is falsity that destroys the enjoyment of his thought therefrom. It is also clear that evil from its delight and falsity from its enjoyment may be called and may be believed to be good and truth. In fact, goods and truths are changes and variations of state in the forms of the mind but these are perceived and have their life solely by means of their delights and enjoyments. These things have been presented to make known what affection and thought are in their life.

196 Since, then, it is man's mind and not his body that thinks (and it thinks from the delight of its affection) and since man's mind is his spirit, which lives after death it follows that man's spirit is nothing but affection and the thought thereof. That no thought is possible apart from affection is clearly evident from the state of spirits and angels in the spiritual world in that all there think from the affections of their life's love and the delight of these affections encompasses every one as his atmosphere and all are joined together in accord with these spheres that exhale from their affections through their thoughts. Moreover what each one is is recognized from the sphere of his life. From all this it may be seen that every thought is from an affection and is a form of its affection. It is the same with the will and the understanding also with good and truth also with charity and faith.

197 (ii.) *The affections of a man's life's love are known to the Lord alone*—Man knows his thoughts and consequent intentions, because he sees them in himself and as all prudence is from these he also sees that in himself. If, then his life's love is love of self, he comes into the pride of his own intelligence and ascribes prudence to himself and collects arguments in its favor and thus recedes from the acknowledgment of the Divine providence. It is the same when his life's love is love of the world although in this case he does not recede in the same degree. This shows that these two loves ascribe every thing to man and his prudence and when interiorly examined nothing to God and His providence. Consequently when such men happen to hear that the truth is that human prudence is nothing but that it is the Divine providence alone that governs all things if they are complete atheists they laugh at it but if they retain in their memory something of religion and it is said

Tales sunt imprimis sacerdotes, qui se prae Deo, et mundum prae caelo amant, seu quod idem, qui propter honores et lucra colunt Deum, et usque praedicaverunt, quod charitas et fides, omne bonum et verum, tum omnis sapientia, immo prudentia, sint a Deo, et nihil ab homine [2.] Quondam in mundo spirituali audivi binos sacerdotes cum quodam legato regni disceptantes de prudentia humana, num sit a Deo vel ab homine. Ardens erat disceptatio. Tres illi corde crediderunt similiter, nempe quod prudentia humana faciat omnia, et Divina Providentia nihil. sed sacerdotes, qui tunc erant in zelo theologico, dicebant quod nihil sapientiae et prudentiae sit ab homine, et cum legatus regerebat, quod sic nec aliquid cogitationis, dicebant quod non aliquid. Et quia perceptum est ab angelis, quod tres illi in simili fide essent, dictum est legato regni, "Indue vestes sacerdotis, et crede te sacerdotem esse, et tunc loquere." Ille induit et credidit, et tunc alte locutus est quod nihil sapientiae et prudentiae usquam dari possit in homine, nisi a Deo, ac sueto eloquio argumentis rationalibus pleno id defendit. Et postea binis illis sacerdotibus etiam dictum est, "Exuite vestes, ac induite vestes ministrorum politicorum, et credite quod illi sitis." Et fecerunt ita, et ¹³simul tunc cogitaverunt ex interiori se, et locuti ex argumentis, quae prius intus foverant pro humana prudentia contra Divinam Providentiam. Postea tres illi, quia in simili fide fuerunt, amici cordis facti sunt, et viam propriae prudentiae, quae in infernum tendit, simul iniverunt.

198. Supra ostensum est, quod non aliqua cogitatio hominis detur, nisi ex affectione aliqua amoris vitae ejus, et quod cogitatio non sit aliud quam forma affectionis. Cum itaque homo videt suam cogitationem, et non potest affectionem, hanc enim sentit, sequitur quod ex visu, qui est in apparentia, statuatur quod propria prudentia faciat omnia, et non ex affectione, quae non in visum venit, sed in sensum. Affectio enim se solum manifestat per quoddam jucundum cogitationis et volupe ratiocinationis de eo, et tunc hoc volupe et jucundum facit unum cum cogitatione apud illos, qui in fide propriae prudentiae sunt ex amore sui aut ex amore mundi, et cogitatio in jucundo suo fluit sicut navis in vena fluminis, ad quam nauclerus non advertit, sed solum ad vela quae expandit.

to them that all wisdom is from God at the first hearing they assent, although inwardly in their spirit they deny it. Such especially are those priests who love themselves more than God and the world more than heaven or what is the same who worship God for the sake of honor and gain and yet have preached that charity and faith, every good and truth also all wisdom and even prudence are from God and nothing from man (2.) In the spiritual world I once heard two priests disputing with a certain royal ambassador about human prudence whether it is from God or from man. The dispute grew warm. In heart the three believed alike namely that human prudence does all things and the Divine providence nothing but the priests who were then in theological zeal contended that nothing of wisdom or prudence is from man and when the ambassador retorted that then there is nothing of thought from man they assented to this. And the angels perceiving that the three believed alike the ambassador was told to put on priestly robes and to believe himself to be a priest, and then to speak. He put them on and believed and then loudly declared that there could not possibly be anything of wisdom or prudence in man except from God and with his accustomed eloquence full of rational arguments he defended this. Afterwards the two priests were told to lay aside their vestments and to put on the robes of officers of state and to believe themselves to be such. Thus they did and at once thought from their interior self and spoke from arguments they had inwardly cherished before in favor of human prudence and against Divine providence. After this the three since they held the same belief became cordial friends and entered together upon the way of one's own prudence which leads to hell.

198 It has been shown above that no thought is possible to man except from some affection of his life's love and that thought is nothing but the form of affection. Since then man sees his thought but cannot see his affection for that he feels. It follows that it is from sight which is in the appearance and not from affection which comes into feeling and not into sight that man concludes that his own prudence does all things. For affection is evident only through a certain delight in thought and satisfaction in reasoning about it and this satisfaction and delight then make one with the thought in those who from self-love or love of the world believe in their own prudence and thought floats on in its delight like a ship in the current of a stream to which the master pays no attention regarding only the sail he spreads.

199. Homo quidem potest reflectere super externae affectionis suae jucundum, dum hoc sicut unum agit cum jucundo alicujus sensus corporis, sed usque non reflectit super id, quod id jucundum sit ex jucundo affectionis ejus in cogitatione. Ut pro exemplo scortator cum videt meretricem, visus oculi ejus rutilat ex igne lasciviae, et ex illo sentit jucundum in corpore, sed tamen non sentit jucundum affectionis seu concupiscentiae ejus in cogitatione, nisi aliquod cupidum una cum corpore. Similiter latro in silva, dum videt peregrinantes, et pirata in mari dum videt navigia, similiter in reliquis. Quod illa jucunda regant cogitationes ejus, et quod cogitationes absque illis non sint aliquid, patet, sed putat quod solum cogitationes sint, cum tamen cogitationes non sunt nisi quam affectiones in formas ab amore vitae ejus compositae, ut appareant in luce, nam omnis affectio est in calore, et cogitatio in luce. [2.] Hae sunt affectiones externae cogitationis, quae quidem se manifestant in sensatione corporis, sed raro in cogitatione mentis. At affectiones internae cogitationis, ex quibus externae existunt, coram homine nusquam se manifestant, de his homo non plus scit, quam dormiens in curru de via, et quam sentit telluris circumrotationem. Nunc cum homo nihil scit de illis quae peraguntur in interioribus mentis suae, quae tam infinita sunt, ut numeris definiri nequeant, et tamen pauca illa externa, quae ad visum cogitationis perveniunt, ex interioribus produciuntur, ac interiora a solo Domino per Divinam Ipsius Providentiam reguntur, et pauca illa externa una cum homine, quomodo tunc aliquis dicere potest, quod propria ejus prudentia faciat omnia? Si videres solum unam ideam cogitationis reclusam, videres stupenda plura, quam lingua potest effari. [3.] Quod in interioribus mentis hominis tam infinita sint, ut numeris definiri nequeant, patet ex infinitis in corpore, ex quibus nihil ad visum et ad sensum pervenit, quam sola actio in multa simplicitate, ad quam tamen concurrunt millia fibrarum motricium seu muscularum, millia fibrarum nervearum, millia vasculorum sanguineorum, millia pulmonis, qui in omni actione cooperabitur, millia in cerebris et in spina dorsali, et multo plura adhuc in spirituali homine, qui est mens humana, cujus omnia sunt affectionum, et inde perceptionum et cogitationum

199 It is true that a man is able to reflect upon a delight of his external affection while that delight is acting as one with the delight of some bodily sensation. Nevertheless, he does not reflect upon the fact that this delight is from a delight of his affection in his thought. For example when a fornicator sees a lewd woman his eye glows with the fire of lasciviousness and from that fire he feels a delight in the body. And yet in his thought he feels no delight of his affection or lust except a certain longing connected with the body. So a robber in a forest when he sees travellers or a pirate on the sea when he sees vessels and so on. Evidently it is these delights that rule the man's thoughts and the thoughts are nothing apart from them yet they seem to him to be nothing but thoughts when in fact thoughts are nothing but affections so composed into forms by his life's love as to be presented in light for all affection is in heat, and thought is in light. [2.] Such are the external affections of thought, which manifest themselves in bodily sensation, and rarely in the thought of the mind. But the internal affections of thought, from which the external affections have their existence, never in any way manifest themselves before man. Of these man knows no more than one sleeping in a carriage knows of the road or than one feels the revolution of the earth. Considering then that man knows nothing of the things that are going on in the interiors of his mind which are too limitless to be numbered, and yet those few externals that do come within the view of his thought are produced from the interiors, and the interiors are governed by the Lord alone by His Divine providence while only in those few externals does man co-operate with the Lord, how can any one say that his own prudence does all things? If you were to see but one idea of thought laid open you would see wonderful things more in number than tongue can express. [3.] That in the interiors of man's mind there are things too limitless to be numbered is clear from the infinite things in the body from which nothing comes to sight or feeling except action only in much simplicity and yet in this thousands of motor or muscular fibres concur thousands of nerve fibres, thousands of blood vessels, thousands of lung cells, all of which must co-operate in every action thousands of cells in the brain and spinal cord and many more yet in the spiritual man which is the human mind in which all things are forms of affections and of their perceptions and thoughts. Does not the soul, which directs the interiors, direct

formae. Annon anima, quae disponit interiora, disponit etiam actiones ex illis? Anima hominis non aliud est quam amor voluntatis ejus, et inde amor intellectus ejus. Qualis hic amor est, talis est totus homo; et fit talis secundum dispositionem in externis, in quibus homo simul cum Domino est. Quare si sibi et naturae tribuit omnia, fit anima amor sui, at si Domino tribuit omnia, fit anima amor Domini, et hic amor caelestis est, et ille amor infernalis.

200. Nunc quia jucunda affectionum hominis ab intimis per interiora ad exteriora, et tandem ad extrema quae sunt in corpore, ferunt hominem sicut unda et atmosphaera navem, et nihil eorum apparet homini, nisi quod in extremis mentis et in extremis corporis fit, quomodo tunc potest homo vindicare sibi Divinum ex eo solum, quod pauca illa extrema appareant illi sicut sua? Et adhuc minus debet sibi Divinum vindicare, dum scit ex *Verbo*, quod homo non possit sumere aliquid ex se, nisi id ei sit datum e caelo, et ex *Ratione*, quod apparentia illa ei data sit, ut vivat homo, videat quid bonum et malum, eligat unum aut alterum, appropriet sibi id quod eligit, ut possit reciprocè conjungi Domino, reformari, regenerari, salvari, et vivere in aeternum. Quod apparentia illa data sit homini, ut ex libero secundum rationem agat, ita sicut ex se, et non remittere manum, et exspectare influxum, supra dictum et ostensum est. Ex his sequitur confirmatum id quod demonstrandum erat tertio, *Quod affectiones amoris vitae hominis a Domino per Divinam Ipsius Providentiam ducantur, et simul tunc cogitationes, ex quibus prudentia humana*

201. (iv) *Quod Dominus per Divinam suam Providentiam componat affectiones* [¹*totius generis humani*] *in unam formam, quae est humana*. Quod hoc sit universale Divinae Providentiae, in subsequenti paragrapho videbitur. Illi qui omnia naturae adscribunt, etiam omnia prudentiae humanae adscribunt, nam qui omnia naturae adscribunt negant corde Deum, et qui omnia prudentiae humanae, negant corde Divinam Providentiam, non separatur unum ab altero. Sed usque hi et illi propter nominis sui famam, et timorem jacturae ejus, ore ferunt, quod Divina Providentia sit universalis, et quod singularia ejus sint apud

also the actions from them? Man's soul is nothing else than the love of his will and the love therefrom of his understanding. The quality of that love is the quality of the whole man and that is determined by the way in which the externals are disposed, in which man and the Lord co-operate. Consequently if man attributes all things to himself and to nature the love of self becomes the soul but if he attributes all things to the Lord, love to the Lord becomes the soul and this love is heavenly while the other is infernal.

200 Since, then, the delights of man's affections from inmosts through interiors to externals, and finally to the outermosts which are in the body bear man along as a current or breeze bears a ship and nothing of these is evident to man except what goes on in the outermosts of the mind and of the body how can man claim as his own what is Divine merely because these few outermosts appear to him to be his? Still less ought he to claim what is Divine as his own, when he knows from the *Word* that a man can of himself receive nothing except it have been given him from heaven "and from Reason, that this appearance has been granted him that he may live as a man, may see what is good and what is evil, may choose one or the other may appropriate to himself that which he chooses, and may thus be conjoined reciprocally with the Lord be reformed, regenerated, saved and may live for ever. That this appearance has been granted to man in order that he may act from freedom in accordance with reason thus as if from himself, and may not let his hands hang down and wait for influx has been stated and shown above. From this follows, as already proved, the next proposition to be demonstrated (iii.) *By means of His Divine providence the Lord leads the affections of a man's life's love and at the same time leads his thoughts from which human prudence is derived.*

201. (iv) *By means of His Divine Providence the Lord combines the affections [of the whole human race] into one form, which is the human form.*—That this is the universal [end] of the Divine providence will be seen in the next section. Those who ascribe all things to nature also ascribe all things to human prudence for those who ascribe all things to nature deny God in heart and those who ascribe all things to human prudence deny in heart the Divine providence the two are inseparable. And yet both, for the sake of their good name and from fear of losing it, admit in words that the Divine providence is universal,

hominem, et quod haec singularia in complexu intelligantur per humanam prudentiam [2.] Sed cogita tecum, quid universalis Providentia, cum singularia separata sunt, num sit aliud quam sola vox? Universale enim dicitur id quod a singularibus simul fit, sicut commune quod a particularibus existit, si itaque singularia separas, quid tunc universale, nisi sicut quoddam quod intus vacuum est, ita sicut superficies intra quam nihil est, aut complexus in quo non aliquid? Si diceretur, quod Divina Providentia sit regimen universale, et non aliquid regitur, sed modo continetur in nexu, et illa quae regiminis sunt disponuntur ab aliis, num hoc potest vocari universale regimen? Tale regimen non est ulli regi, nam si rex quidam daret subditis regere omnia sui regni, is non amplius rex foret, sed modo vocaretur rex, ita solum dignitatem nominis, et non dignitatem alicujus rei haberet. Apud talem regem non potest praedicari regimen, minus universale regimen [3.] Providentia apud Deum vocatur prudentia apud hominem. Sicut non dici potest universalis prudentia apud regem, qui sibi non plus reservavit quam nomen propterea ut regnum dicatur regnum, et sic contineatur, ita non potest dici universalis Providentia si homines ex propria prudentia providerent omnia. Simile est cum nomine universalis Providentiae ac universalis regiminis cum dicitur de natura, quando intelligitur quod Deus creaverit universum, ac indiderit naturae ut illa ex se produceret omnia. Quid tunc universalis Providentia, quam vox metaphysica, quae praeter vocem est non ens. Sunt quoque multi ex illis qui tribuunt naturae omne quod producit, et prudentiae humanae omne quod fit, et tamen ore dicunt quod Deus creaverit naturam, qui nec aliter de Divina Providentia, quam sicut de voce inani, cogitant. Sed res in se talis est, quod Divina Providentia sit in singularissimis naturae, ac in singularissimis prudentiae humanae, et quod ex illis sit universalis.

202. Divina Domini Providentia universalis ex singularissimis est in eo, quod creaverit universum, ut in illo creatio infinita ac aeterna ab Ipso existat, et haec creatio existit, per quod Dominus ex hominibus formet caelum, quod coram Ipso sit sicut unus homo, qui imago et similitudo Ipsius. Quod caelum ex hominibus in conspectu

and that its particulars rest with man and that these particulars in the aggregate are what are meant by human prudence. [2.] But reflect within yourself what a universal providence is when the particulars are taken away. Is it anything more than a mere phrase? For that is called universal which is made up of the most particular things taken together like any general thing that exists from its particulars. So if the most particular things are taken away what is the universal but like a something empty within thus like a surface with nothing inside or an aggregate that includes nothing? If it is claimed that the Divine providence is a universal government, while nothing is governed but things are merely held in connection, and the matters pertaining to the government are conducted by others how can this be called a universal government? There is no king with such a government for if any king should permit his subjects to govern all things of his kingdom he would no longer be a king but would be merely so called thus he would have the dignity of the mere title but not of any reality. Government cannot be predicated of such a king still less universal government. [3.] That which is called providence in God is called prudence in a man and as a king cannot be said to have universal prudence when he has reserved nothing but the title in order that his kingdom may be called a kingdom and thus held together so there can not be said to be a universal providence when all things are provided by men from their own prudence. The same is true of the terms universal providence and universal government when applied to nature with the understanding that God created the universe and endowed nature with the power of producing all things from itself. In this case what else is universal providence than a metaphysical term which, except as a term is a nonentity. Of those who attribute all that is produced to nature and all that is done to human prudence but who still say with the lips that God created nature there are many who never think about the Divine providence except as an empty term. But the real truth is, that the Divine providence is in the minutest particulars of nature and in the minutest particulars of human prudence and that it is from these that it is universal.

202 The Lord's Divine Providence is universal from the minutest particulars, in that He created the universe that an infinite and eternal creation from Himself might exist in it and this creation exists by the Lord's forming a heaven out of men to be before Him as one man, which is His image and likeness.

Domini tale sit, et quod illud fuerit finis creationis, ostensum est supra (n 27-45), et quod Divinum spectet in omni quod facit infinitum ac aeternum (n ¹³46-69) Infinitum ac aeternum quod Dominus in formando suo caelo ex hominibus spectat, est quod illud amplietur in infinitum ac in aeternum, et sic quod in fine suae creationis constanter habitet Haec creatio infinita ac aeterna est, quam Dominus providit per creationem universi, et in illa creatione est constanter per Divinam suam Providentiam [2.] Quis potest tam expers rationis esse, qui ex doctrina ecclesiae scit et credit, quod Deus sit infinitus et aeternus, (*in Doctrina enim omnium Ecclesiarum in Christiano orbe est, quod Deus Pater, Deus Filius et Deus Spiritus Sanctus, sit infinitus, aeternus, increatus, omnipotens, videatur Symbolum Athanasianum,*) et non affirmat cum audit, quod non possit aliter quam spectare infinitum ac aeternum in magno opere suae creationis? Quid aliud potest dum ex Se? tum quod illud spectet in humano genere, ex quo format illud suum caelum Quid nunc Divina Providentia potest aliud pro fine habere quam reformationem generis humani et ejus salvationem? Et nemo reformari potest a se per suam prudentiam, sed a Domino per Divinam Ipsius Providentiam Inde sequitur, quod nisi Dominus ducit hominem unoquoque momento etiam minutissimo, homo recedat a via reformationis et pereat [3.] Unaquaevis mutatio et variatio status mentis humanae aliquid mutat et variat in serie praesentium et inde consequentium quid non progressive in aeternum? Est sicut telum ex arcu emissum, quod si ex collimatione minutissime declinaret a scopo, illud ad distantiam miliaris et plurium declinaret immensum Ita foret si Dominus non unoquoque minutissimo momento duceret status mentium humanarum Hoc facit Dominus secundum leges Divinae suae Providentiae, secundum quas etiam est, ut appareat homini sicut ipse se ducat, sed praevidet Dominus quomodo se ducit, et jugiter accommodat Quod leges permissionis etiam sint leges Divinae Providentiae, et quod omnis homo reformari et regenerari possit, et quod non aliter praedestinatum detur, videbitur in sequentibus

203. Cum itaque omnis homo post mortem vivit in aeternum, et secundum vitam suam sortitur locum velin

That this heaven formed out of men is such in the Lord's sight, and that this was the end of creation is shown above (n. 27-45) also that the Divine in all that it does looks to the infinite and eternal (n. 46-69). The infinite and eternal that the Lord looks to in forming His heaven out of men is that it shall be enlarged to infinity and to eternity and that He may thus have a constant abiding place in the end of His creation. This is the infinite and eternal creation that the Lord provided for through the creation of the universe and He is constantly present in that creation by His Divine providence. (2) Who that knows and believes from the doctrine of the church that God is infinite and eternal (*for it is in the doctrine of all the churches of the Christian world that God the Father God the Son and God the Holy Spirit is infinite eternal uncreated and omnipotent as may be seen in the Athanasian creed*) can be so devoid of reason as not to admit as soon as he hears it that God cannot do otherwise than look to what is infinite and eternal in the great work of His creation. For what else can He look to when He looks from Himself? This also He looks to in the human race from which He forms that heaven which is His own. What else then can the Divine providence have for its end than the reformation and salvation of the human race? But no one can be reformed by himself by means of his own prudence but only by the Lord by means of His Divine providence. Thus it follows that unless man were led every moment and fraction of a moment by the Lord he would depart from the way of reformation and would perish. (3) Every change and variation of the state of the human mind produces some change and variation in the series of things present, and consequently in the things that follow why not then progressively to eternity? It is like an arrow shot from a bow which if it should depart in the least at its start from the line of aim would at a distance of a thousand paces or more go far wide of the mark. So would it be if the Lord did not lead the states of human minds every least moment. This the Lord does in accordance with the laws of His Divine providence and it is in accordance with these laws that it should seem to man that he leads himself while how he leads himself is foreseen by the Lord with an unceasing adaptation. That the laws of permission are also the laws of the Divine providence and that every man can be reformed and created and that there is no other possible predestination, will be seen in what follows.

203 Since therefore every man lives for ever after death

caelo vel in inferno, ac utrumque tam caelum quam infernum, erit in forma, quae ut unum aget, ut prius dictum est, et nemo in illa forma alium locum potest sortiri quam suum, sequitur quod genus humanum in toto terrarum orbe sit sub auspicio Domini, et unusquisque ab infantia usque ad vitae suae finem in singularissimis ab Ipso ducatur, ac praevideatur et simul provideatur locus ejus [2.] Ex quibus patet, quod Divina Domini Providentia sit universalis quia est in singularissimis, et quod hoc sit infinita ac aeterna creatio, quam Dominus Sibi providit per creationem universi De hac universali Providentia homo non videt aliquid, et si videret, illa non potest aliter apparere coram oculis ejus, quam sicut a praetereuntibus apparent sparsi acervi et congestae strues, ex quibus formanda est domus, at a Domino sicut magnificum Palatium jugiter in sua constructione, et in sua amplificatione

204. (v) *Quod Caelum et Infernum in tali forma sit* Quod caelum in forma humana sit, in opere *De Caelo et Inferno*, Londini, 1758 edito (n 59-102), notum factum est, et quoque in transactione *De Divino Amore et Divina Sapientia*, et quoque in hac transactione aliquoties. quare illa ulterius confirmare supersedeo Dicitur quod infernum etiam in forma humana sit, sed est in forma humana monstrosa, in quali est diabolus, per quem intelligitur infernum in toto complexu In forma humana est, quia etiam illi qui ibi sunt, nati sunt homines, et illis quoque sunt binae illae facultates humanae quae vocantur libertas et rationalitas, tametsi libertate abusi sunt ad volendum et faciendum malum, et rationalitate ad cogitandum et confirmandum illud

205. (vi) *Quod illi qui solam naturam et solam prudentiam humanam agnoverunt, faciant infernum, et qui Deum et Divinam Ipsius Providentiam agnoverunt, faciant caelum* Omnes qui malam vitam agunt, interius agnoscunt naturam, et solam prudentiam humanam, harum agnitio latet intus in omni malo, utcunque circumvelatur bonis et veris, haec sunt modo vestes mutuo petitae, aut sicut certa ex flosculis qui pereunt, circumposita ne malum in sua nuditate appareat Quod omnes qui malam vitam agunt, interius agnoscant solam naturam et solam prudentiam humanam, ex communi illa circumvelatione non

scitur, per illam enim hoc subducitur visui at quod usque agnoscant, constare potest ex origine et causa agnitionis illarum, quae ut detegatur, dicetur, unde et quid propria prudentia, deinde unde et quid Divina Providentia, postea, quinam et quales hi et illi sunt, et demum, quod qui Divinam Providentiam agnoscunt, in caelo sint, et qui propriam prudentiam in inferno

206. *Unde et quid propria prudentia* Est illa ex proprio hominis, quod est natura ejus, et vocatur anima ejus ex parente Id proprium est amor sui et inde amor mundi, aut amor mundi et inde amor sui Amor sui talis est, ut se solum spectet, et alios vel sicut viles vel sicut nihili, si quosdam ut aliquid, est quamdiu illum honorant et colunt Intime in illo amore, sicut conatus fructificandi et prolificandi in semine, latet quod velit fieri magnas, et si potest, fieri rex, et si tunc potest, fieri deus Talis est diabolus, quia ille est ipse amor sui, hic talis est ut se ipsum adoret, et non alicui faveat, nisi qui etiam illum adorat, alium diabolum sibi similem odio habet, quia vult solus adorari Quoniam non dari potest aliquis amor absque sua consorte, et consors amoris seu voluntatis in homine vocatur intellectus, cum amor sui intellectui consorti suae inspirat suum amorem, fit ille ibi fastus, qui est fastus propriae intelligentiae, inde est propria prudentia [2.] Nunc quia amor sui vult solus Dominus mundi esse, ita quoque deus, ideo concupiscentiae mali, quae sunt derivationes ejus, in se habent vitam ex illo, similiter perceptiones concupiscentiarum, quae sunt astutiae, similiter etiam concupiscentiarum jucunda quae sunt mala, et illorum cogitationes quae sunt falsa Omnia sunt sicut servi et ministri sui domini, et ad omnem ejus nutum agunt, nescientes quod non agant, sed quod agantur, aguntur ab amore sui per fastum propriae intelligentiae Inde est, quod in omni malo ex origine sua lateat propria prudentia [3.] Quod etiam lateat agnitio solius naturae, est quia occlusit fenestram tecti sui, per quam patet caelum, et quoque fenestras laterum, ne videat et audiat quod solus Dominus regat omnia, et quod natura in se mortua sit, et quod proprium hominis sit infernum, et inde amor proprii diabolus, et tunc fenestris clausis ille est in tenebris, et ibi facit sibi focum, ad quem

is and what it is and then whence the Divine providence is and what it is also who and what those are of each class and finally what those who acknowledge the Divine providence are in heaven and what those who acknowledge their own providence are in hell.

206 Hence man's *prudence is and what it is*—It is from man's own (*proprio*) which is his nature and is called his soul from his parent. This own is the love of self and the love of the world therefrom or is the love of the world and the love of self therefrom. It is the nature of the love of self to regard self only and to regard others as of little or no account if it gives any consideration to some it is only so long as they honor and pay court to it. Inmosty in that love like the endeavor in seed to bring forth fruit or offspring there lies hidden a desire to become great and if possible to become a ruler and still further if possible to become a god. A devil is such for he is self love itself he is such that he adores himself and favors no one who does not adore him any other devil like himself he hates because he wishes to be adored exclusively. As there is no love without its mate and as the mate of the love or the will in man is called the understanding when the love of self breathes its own love into its mate the understanding thus in the mate becomes conceit which is the conceit of one's own intelligence. This is the origin of one's own prudence. (2) Since then the love of self wills to be the sole lord of the world and thus a god the lusts of evil which are derivatives of that love have their life from it the same is true of the perceptions belonging to the lusts which are devices also of the delights belonging to the lusts which are evils also of the thoughts belonging to the delights which are futilities. They are all like servants and attendants of their lord and obey his every nod not knowing that they do not act but are only acted upon. They are acted upon by the love of self through the conceit of their own intelligence. This makes clear how it is that in every evil, from its origin one's own prudence lies hidden. (3) The acknowledgment of nature alone also lies hidden in it because it has closed the window of its roof which looks heavenward as well as the side windows, lest it should see and hear that the Lord alone governs all things and that nature in itself is dead and that man's own is hell and consequently the love of one's own is the devil. Then with its windows closed it is in darkness and there it makes a hearth for itself at which it sits with its mate

ille cum sua consorte sedet, et pro natura contra Deum, et pro propria prudentia contra Divinam Providentiam amice ratiocinantur

207. *Unde et quid Divina Providentia* Est Divina operatio apud hominem, qui amorem sui removit, amor enim sui est, ut dictum est, diabolus, ac concupiscentiae et harum jucunda sunt mala regni ejus, quod est infernum; quo remoto, intrat Dominus cum affectionibus amoris proximi, et aperit fenestram tecti ejus, et dein fenestras laterum, et facit ut videat quod caelum sit, quod vita post mortem, et quod aeterna felicitas, et per lucem spiritualem et simul per amorem spirituales tunc influentes, facit illum agnoscere, quod Deus per Divinam suam Providentiam regat omnia

208. *Quinam et quales hi et illi sunt* Illi qui Deum, et Divinam Ipsius Providentiam agnoscunt, sunt sicut angeli caeli, qui aversantur duci a semet, et amant duci a Domino Indicium quod ducantur a Domino, est quod ament proximum At qui naturam et propriam prudentiam agnoscunt, sunt sicut spiritus inferni, qui aversantur duci a Domino, et amant duci a semet qui si fuerunt magnates Regni, volunt dominari super omnia similiter si fuerunt primates ecclesiae, si fuerunt iudices, pervertunt iudicia, et dominatum super leges exercent, si fuerunt docti, scientifica applicant ad confirmandum proprium hominis et naturam, si negotiatores fuerunt, agunt latrones; si coloni fuerunt, agunt infures Omnes sunt hostes Dei, et subsannatores Divinae Providentiae

209. Mirabile est, quod cum aperitur talibus caelum, et dicitur quod insaniant, et id quoque ad ipsam illorum perceptionem, quod fit per influxum ac illustrationem, manifestatur, usque tamen ex indignatione occludunt sibi caelum, et spectant in terram, sub qua est infernum Hoc fit cum illis in mundo spirituali, qui adhuc extra infernum sunt, ac tales ex quo patet error illorum, qui cogitant, "Si videro caelum, et audivero angelos mecum loquentes, agnoscam" Sed intellectus illorum agnoscit, at si non simul voluntas, usque non agnoscunt nam amor voluntatis inspirat intellectui quicquid vult, et non vicissim, immo delet omne quod in intellectu non a semet est

and they reason together in a friendly way in favor of nature and against God and in favor of one's own prudence and against the Divine providence.

207 *Whence the Divine Providence is and what it is—*

It is the Divine operation in man that takes away the love of self for as just said the love of self is the devil and lusts and their enjoyments are the evils of his kingdom which is hell. When that love has been taken away the Lord enters with affections of love of the neighbor and opens the roof window and then the side-windows and enables man to see that there is a heaven a life after death and eternal happiness and by means of the spiritual light together with the spiritual love then flowing in He enables man to acknowledge that God governs all things by His Divine providence.

208 *Who and what those of each class are—*

Those who acknowledge God and His Divine providence are like the angels of heaven who refuse to be led by themselves and love to be led by the Lord. It is an evidence that they are led by the Lord that they love the neighbor. But those who acknowledge nature and their own prudence are like spirits of hell who refuse to be led by the Lord and love to be led by themselves. If they have been great men in a kingdom they wish to rule over all things likewise if they have been primates of the church if they have been judges they pervert judgment and exercise arbitrary power over the laws if they have been learned they employ their knowledges to uphold what is man's own (*proprium*) and nature if they have been merchants they turn robbers if husbandmen thieves. They are all enemies of God and scoffers at the Divine providence.

209 It is remarkable that when to such heaven is opened,

and they are told that they are insane, and this is also made evident to their very perception which is done by influx and enlightenment, still they shut up heaven to themselves with indignation and look to the earth under which is hell. This takes place with those in the spiritual world who are not yet in hell and who are of this character. This shows how mistaken those are who think, When I have seen heaven and have heard angels talking with me I shall acknowledge. Their understanding acknowledges but if the will does not also acknowledge they do not acknowledge for the will's love inspires the understanding with whatever it desires and not the reverse it even destroys in the understanding every thing that is not from itself.

210. (VII) *Quod omnia haec non fieri possunt, nisi appareat homini quod ex se cogitet et ex se disponat* Quod nisi appareat homini, sicut vivat ex se, et sic quod cogitet et velit, loquatur et agat sicut a se, homo non foret homo, in praecedentibus plene demonstratum est, ex quo sequitur, quod nisi homo omnia quae functionis et vitae ejus sunt, disponat sicut ex propria prudentia, non possit duci et disponi ex Divina Providentia, foret enim sicut qui staret remissis manibus, aperto ore, oclusis oculis, et retracto spiritu, in expectatione influxus, ita exueret se humano, quod illi est ex perceptione et sensatione, quod vivat, cogitet, velit, loquatur et agat sicut ex se, et simul tunc exueret se binis suis facultatibus, quae sunt libertas et rationalitas, per quas distinguitur a bestiis quod absque apparentia illa non foret alicui homini receptivum et recipuum, et sic non immortalitas, in hac transactione supra, et in transactione *De Divino Amore et Divina Sapientia*, demonstratum est [2.] Quare si vis duci a Divina Providentia, utere prudentia, sicut servus et minister, qui fideliter dispensat bona domini sui Prudentia illa est mina, quae data est servis ad negotiandum, cujus rationem reddent (*Luc xix 13-28*, *Matth xxv 14-31*) Ipsa prudentia apparet homini sicut propria, et tamdiu ut propria creditur, quamdiu homo tenet infensissimum hostem Dei et Divinae Providentiae, qui est amor sui, inclusum Hic habitat in interioribus cujusvis hominis ex nativitate, si illum non cognoscis, (vult enim non cognosci,) habitat secure, et custodit portam, ne ab homine aperiatur, et sic a Domino ejiciatur Porta illa ab homine aperitur, per quod mala fugiat ut peccata sicut a se, cum agnitione quod a Domino Haec prudentia est, cum qua Divina Providentia unum agit.

211. Quod Divina Providentia tam occulte operetur, ut vix aliquis sciat quod sit, est ne homo pereat Nam proprium hominis, quod est voluntas ejus, nusquam unum agit cum Divina Providentia, est proprio hominis inimicitia innata contra illam, est enim illud serpens qui seduxit primos parentes, de quo dicitur,

“Inimicitiam ponam inter te et inter mulierem, et inter semen tuum et inter Semen ejus, et Hoc conculcabit tibi caput” (*Gen iii 15*)

“serpens” est malum omnis generis, “caput” ejus est

210 (viii) None of these things could be done except from the appearance to man that he thinks from himself and directs all things from himself—it has been fully shown in what has gone before that man would not be man except for the appearance to him that he lives from himself and therefore thinks and wills and speaks and acts as if from himself. From this it follows that unless man as if from his own prudence directs all things belonging to his employment and life he cannot be led and directed from the Divine providence for he would be like one walking with relaxed hands closed eyes and breath repressed awaiting influx. Thus he would divest himself of humanity which he has from the perception and sensation that he lives thinks, wills speaks and acts as if from himself he would also divest himself of his two faculties liberty and rationality by which he is distinguished from the brutes. That without this appearance a man would have no capacity to receive and reciprocate and thus no immortality has been shown above in the present work and also in *The Divine Love and the Divine Wisdom* [2]. If therefore you wish to be led by the Divine providence use prudence as a servant and minister who faithfully dispenses the goods of his master. This prudence is the talent given to the servants to trade with of which they must render an account (*Luke xix. 13-25. Matt. xxv. 14-31*). Prudence itself seems to man to be his own and he believes it to be his own so long as he keeps shut up within him the deadliest enemy of God and of Divine providence the love of self. This has its abode in the interiors of every man from his birth if you do not recognize it (for it does not wish to be recognized) it dwells securely and guards the door lest man should open it and the Lord should thereby cast it out. Man opens this door by shunning evils as if from himself with the acknowledgment that he does it from the Lord. This is the prudence with which the Divine providence acts as one.

211 The Divine providence in order that man may not perish works so secretly that scarcely any one knows of its existence. For man's own (*proprium*) which is his will in no wise acts as one with the Divine providence man's own has an inborn enmity against it. In fact man's own is the serpent that seduced the first parents of which it is said

I will put enmity between thee and the woman, and between thy seed and her Seed and it shall bruise thy head" (*Gen. iii. 15*).

The serpent" is evil of all kinds its "head" is love of self

amor sui, "Semen mulieris" est Dominus, "inimicitia" quae est posita, est inter amorem proprii hominis et inter Dominum, ita quoque inter propriam prudentiam hominis et inter Divinam Providentiam Domini, nam propria prudentia continua est in exaltatione capitis istius, et Divina Providentia est continua in depressione ejus [2.] Si homo hoc sentiret, irasceretur et exacerbaretur contra Deum, ac periret, at dum non sentit illud, potest irasci et exacerbari contra homines, et contra semet, et quoque contra fortunam, per quae non perit. Inde est, quod Dominus per Divinam suam Providentiam jugiter ducat hominem in libero, ac liberum non aliter apparet homini quam sicut ejus proprium et ducere oppositum sibi in libero, est sicut pondus grave et renitens subducere e terra per helices, per quarum vires gravitas et renisus non sentitur et est sicut quis apud hostem est, in cujus animo est illum trucidare, quod tunc nescit, et amicus illum per ignotas vias educit, et postea animum hostis detegit.

212. Quis non Fortunam nominat? et quis non agnoscit illam, quia illam nominat, et quia aliquid de illa ab experientia scit? Sed quis scit quid illa? Quod sit aliquid, quia est et quia datur, non negari potest, et non potest aliquid esse et dari absque causa, sed causa hujus alicujus seu fortunae ignoratur. Ne autem negetur ex sola ignorata causa, sume talos aut chartulas lusorias, et lude, aut consule ludificatores, quis horum negat fortunam? hi enim cum illa et haec cum illis mirabiliter ludunt. Quis potest contra illam, si obnixa est, agere? Ridetne tunc prudentiam et sapientiam? Estne dum volvis talos et versas chartulas, sicut illa sciat et disponat volutiones et versationes poplitum manus, ad favendum uni plus quam alteri ex quadam causa? Num causa potest aliunde dari, quam ex Divina Providentia in ultimis, ubi illa per constantias et inconstantias cum prudentia humana mirifice agit, et simul se occultat? [2.] Quod gentiles olim Fortunam agnoverint, et templum ei struxerint, etiam Itali Romae, notum est. De hac Fortuna, quae est, ut dictum, Divina Providentia in ultimis, multa scire datum est quae non licet manifestare ex quibus mihi patuit, quod non sit illusio mentis, nec ludificatio naturae, nec aliquid absque causa, hoc enim non est aliquid, sed quod sit testi-

the Seed of the woman" is the Lord the enmity" that is put, is between the love belonging to man's own and the Lord and thus between man's own prudence and the Lord's Divine providence. For man's own prudence is continually raising its head and the Divine providence is continually putting it down. [2.] If man felt this he would be provoked and enraged against God, and would perish but as long as he does not feel it he may be provoked and enraged with men and with himself and also with fortune, but this does not destroy him. In this way the Lord by his Divine providence continually leads man in freedom and the freedom always appears to man to be that which is his own. And to lead man in freedom in opposition to himself, is like raising a heavy and resisting weight from the earth by means of *saws* through the power of which the weight and resistance are not felt or it is like a man in company with an enemy who intends to kill him which at the time he does not know and a friend leads him away by unknown paths, and afterwards discloses his enemy's intention.

212. Who does not talk about fortune? And who does not acknowledge it, because he talks about it, and knows something about it from experience? But who knows what it is? That it is something since it exists and operates cannot be denied and a thing cannot exist and operate without a cause but the cause of this something that is, of fortune, is unknown. But that fortune be not denied because its course is unknown, take dice or cards and play or talk with those who play Do any such deny fortune? For they play with it and it with them in a wonderful way Who can succeed against fortune if it is obstinate? Does it not then laugh at prudence and wisdom? While you shake the dice and shuffle the cards does not fortune seem to know and to direct the turns and movements of the muscles of the hand to favor one party more than the other from some cause? And can the cause have any other possible source than the Divine providence in outmosts, where by constancy and by change it deals wonderfully with human prudence and yet conceals itself? [2.] It is known that the heathen formerly acknowledged Fortune and built her a temple, also the Italians at Rome. About this fortune, which is, as has been said, the Divine providence in outmosts it has been granted me to learn many things that I am not permitted to disclose by which it has been made clear to me that it is no illusion of the mind or sport of nature, nor a something without a cause for that is not anything but an ocular proof that the Divine

ficatio ocularis, quod Divina Providentia sit in singularissimis cogitationum et actionum hominis Cum Divina Providentia datur in singularissimis rerum tam vilium et levium, quid non in singularissimis rerum non vilium et levium, quae sunt res pacis et belli in mundo, ac res salutis et vitae in caelo?

213. Sed scio, quod prudentia humana ferat rationale plus in suas partes, quam Divina Providentia in suas, ex causa, quia haec non apparet, et illa apparet Facilius potest recipi, quod unica Vita sit, quae Deus, et quod omnes homines recipientes vitae sint ab Ipso, ut multis prius ostensum est, et hoc tamen idem est, quia prudentia est vitae Quis non ratiocinando loquitur pro propria prudentia et pro natura, dum ex naturali seu externo homine? At quis non ratiocinando loquitur pro Divina Providentia et pro Deo, dum ex spiritali seu interno homine? Sed quaeso, (dico ad naturalem hominem,) scribe libros, et imple illos argumentis plausibilibus, probabilibus et verosimilibus in tuo iudicio solidis, unum pro propria prudentia, alterum pro natura, et postea da illos alicui angelo in manum, ac scio quod haec pauca subscripturus sit, Sunt omnia apparentiae et fallacia.

QUOD DIVINA PROVIDENTIA SPECTET AETERNA, ET NON ALITER TEMPORARIA, QUAM QUANTUM CONCORDANT CUM AETERNIS

214. Quod Divina Providentia spectet aeterna, et non aliter temporaria, quam quantum unum faciunt cum aeternis in hoc ordine demonstrandum est.

- (i) *Quod temporaria se referant ad dignitates et divitias, ita ad honores et lucra, in mundo*
- (ii) *Quod aeterna se referant ad honores et opes spirituales, quae sunt amoris et sapientiae, in caelo*
- (iii) *Quod temporaria ac aeterna separentur ab homine, sed conjungantur a Domino*
- (iv) *Quod temporariorum ac aeternorum conjunctio sit Divina Domini Providentia*

providence is in the least particulars of man's thoughts and actions. As the Divine providence is in the least particulars of things so insignificant and trifling still more is it in the least particulars of things not insignificant and trifling as the affairs of peace and war in the world, or of salvation and life in heaven.

213 But I know that human prudence is more able to draw the reason over to its side than the Divine providence is, because the Divine providence does not make itself evident as human prudence does. That there is one only life, which is God and that all men are recipients of life from Him as frequently shown before, can be more easily accepted and yet this is the same thing for prudence belongs to the life. Who in his reasoning when he speaks from the natural or external man, does not speak in favor of one's own prudence and in favor of nature? And who in his reasoning when he speaks from the spiritual or internal man does not speak of the Divine providence and of God? But to the natural man I say Pray write two books, one in favor of one's own prudence the other in favor of nature, and fill them with arguments plausible, probable likely and in your judgment valid and then give them into the hand of any angel and I know that the angel will write underneath these few words They are all appearances and fallacies.

THE DIVINE PROVIDENCE LOOKS TO ETERNAL THINGS, AND TO TEMPORAL THINGS ONLY SO FAR AS THEY AGREE WITH ETERNAL THINGS.

214 That the Divine providence looks to eternal things, and to temporal things only so far as they make one with eternal things, will be shown in the following order

- (i) *Temporal things relate to dignities and riches thus to honors and acquisitions in the world.*
- (ii) *Eternal things relate to spiritual honors and possessions which pertain to love and wisdom in heaven.*
- (iii) *Temporal things and eternal things are separated by man but are conjoined by the Lord.*
- (iv) *The conjunction of temporal things and eternal things is the Lord's Divine providence.*

215. (1) *Quod temporaria se referant ad dignitates et divitias, ita ad honores et lucra in mundo* Sunt multa temporaria, sed usque omnia se referunt ad dignitates et divitias Per temporaria intelliguntur illa quae vel cum tempore pereunt, vel quae cum vita hominis in mundo solum desinunt, per aeterna autem intelliguntur, quae non cum tempore, ita non cum vita in mundo pereunt et desinunt Quoniam, ut dictum est, omnia temporaria se referunt ad dignitates et divitias, interest scire haec sequentia, nempe, Quid et unde dignitates et divitiae sunt qualis amor illarum propter illas est, et qualis amor illarum propter usus quod binī illi amores inter se distincti sint sicut infernum et caelum quod discrimen illorum amorum aegre ab homine sciatur Sed de singulis his distincte [2.] Primo: *Quid et unde dignitates et divitiae* Dignitates et divitiae fuerunt prorsus aliae antiquissimis temporibus, quam factae sunt postea successive Dignitates antiquissimis temporibus non aliae fuerunt, quam quales sunt inter parentes et liberos, quae dignitates fuerunt dignitates amoris, plenae respectu et veneratione, non propter nativitatem ex illis, sed propter instructionem et sapientiam ex illis, quae est altera nativitas, in se spiritualis, quia erat spiritus illorum Haec sola dignitas fuit antiquissimis temporibus, quia tunc habitarunt gentes, familiae, et domus seorsim, et non sub imperiis sicut hodie Paterfamilias erat, apud quem illa dignitas erat Haec tempora a veteribus dicta fuerunt saecula aurea [3.] At post illa tempora successive invasit amor dominandi ex solo jucundo amoris illius, et quia tunc simul invasit inimicitia et hostilitas contra illos, qui non se submittere volebant, ex necessitate congregaverunt se gentes, familiae et domus in coetus, et sibi praefecerunt, quem principio vocabant iudicem, et postea principem, et demum regem et imperatorem et quoque tunc coeperunt se munire per turres, aggeres, et muros Ex iudice, principe, rege ac imperatore, ut a capite in corpus, invasit sicut contagium libido dominandi in plures, inde gradus dignitatum orti sunt, et quoque honores secundum illas, et cum illis amor sui, et fastus propriae prudentiae [4.] Simile factum est cum amore divitiarum Antiquissimis temporibus, quando gentes et familiae inter se distincte habita-

215 (1) *Temporal things relate to dignities and riches thus to honors and acquiesce in the world*—Temporal things are manifold but they all relate to dignities and riches. Temporal things mean such as either perish with time or are merely terminated with man's life in the world but eternal things mean such as do not perish or terminate with time or with life in the world. And since as has been said all temporal things have relation to dignities and riches it is important to know the following namely what dignities and riches are and whence they are what the love of them for their own sake is and what the love of them for the sake of uses is that these two loves are distinct from each other as heaven and hell are that the difference between these two loves can scarcely be made known to man. But of these separately. (2) First *What dignities and riches are, and whence they are*—Dignities and riches in the most ancient times were wholly different from what they afterwards gradually became. Dignities in the earliest times were such only as were accorded by children to parents they were dignities of love full of respect and veneration, not on account of their birth from them but because of the instruction and wisdom received from them which was a second birth in itself spiritual because it was the birth of their spirit. This was the only dignity in the earliest times for tribes families and households then dwelt apart and not under general governments as at this day. It was the father of the family to whom this dignity was accorded. By the ancients those times were called the golden ages. (3) But after those times the love of rule from the mere delight of that love gradually came in and because enmity and hostility against those who were unwilling to submit entered at the same time tribes families and households necessarily gathered themselves together into general communities and appointed over themselves one whom they at first called judge and afterwards prince and finally king and emperor. At the same time they began to protect themselves by towers earthworks and walls. From judge prince king or emperor as from the head into the body the lust of ruling spread like a contagion to others and from this arose degrees of dignity and honors according to them and with these the love of self and the pride of one's own prudence. (4) Then there was a like change in regard to the love of riches. In the earliest times when tribes and families dwelt apart from one another there was no other love of riches than a desire to pro-

bant, non fuit alius amor divitiarum quam quod possiderent necessaria vitae, quae sibi comparaverunt per greges et armenta, perque agros, campos et hortos, ex quibus illis erat victus. Inter necessaria vitae illorum, erant etiam domus decorae, omnis generis utensilibus ornatae, et quoque vestes. In studio et opera omnium illorum, fuerunt parentes, liberi, famuli, ancillae, qui in domo [5.] At postquam amor dominandi invasit, et hanc rempublicam destruxit, etiam amor possidendi opes ultra necessitates invasit, et crevit in fastigium, ut possidere omnium aliorum opes vellet. Sunt illi bini amores sicut consanguinei, qui enim vult dominari super omnia, vult etiam possidere omnia, nam sic omnes fiunt servi, et illi soli domini. Hoc patet manifeste ex illis in gente pontificia, qui dominatum suum exaltaverunt usque in caelum ad thronum Domini, super quo se posuerunt, quod etiam conquirant totius terrae opes, ac thesauros amplificent absque fine [6.] Secundo. *Qualis amor dignitatum et divitiarum propter illas est, et qualis amor dignitatum et divitiarum propter usus est.* Amor dignitatum et honorum propter dignitates et honores, est amor sui, proprie amor dominandi ex amore sui, ac amor divitiarum et opum propter divitias et opes, est amor mundi, proprie amor possidendi aliorum bona quacunque arte. Amor autem dignitatum et divitiarum propter usus, est amor usum, qui idem est cum amore proximi, nam id propter quod homo agit, est finis a quo, et est primum seu primum, et reliqua sunt media et sunt secundaria [7.] Quod ad amorem dignitatum et honorum propter illas, qui idem est cum amore sui, proprie cum amore dominandi ex amore sui, est amor proprii; et proprium hominis est omne malum. Inde est, quod dicatur quod homo nascatur in omne malum, et quod hereditarium ejus non sit nisi quam malum. Hereditarium hominis est proprium ejus, in quo est, et in quod venit per amorem sui, et praecipue per amorem dominandi ex amore sui, nam homo, qui in illo amore est, non spectat nisi semet, et sic in proprium suum immergit suas cogitationes et affectiones. Inde est, quod amori sui insit amor malefaciendi. Causa est, quia non amat proximum, sed se solum, et qui se solum amat, non videt alios quam extra se, vel sicut viles, vel sicut nihili,

ness the necessities of life, which they acquired by means of their flocks and herds and their lands fields, and gardens which furnished them with food. Among their necessities of life were also suitable houses, furnished with useful things of every kind, and also clothing. The parents children servants, and maids in a house were engaged in the care and labor connected with all these things. [5.] But when the love of rule had entered and destroyed this commonwealth the love of possessing wealth beyond their necessities also entered and grew to such a height that it desired to possess the wealth of all others. These two loves are like blood relations for he that wishes to rule over all things also wishes to possess all things thus all others become servants, and they alone lords. This is clearly evident from those within the papal jurisdiction who have exalted their dominion even into heaven to the throne of the Lord, upon which they have placed themselves they also seek to grasp the wealth of all the earth, and to enlarge their treasures without end. [6.] Secondly *What the love of riches and dignities for their own sake is and what the love of dignities and riches for the sake of uses is*—The love of dignities and honors for the sake of dignities and honors is the love of self, strictly the love of ruling from the love of self and the love of riches and possessions for the sake of riches and possessions is the love of the world, strictly the love of possessing the goods of others by any device whatever. But the love of dignities and riches for the sake of uses is the love of uses, which is the same as love of the neighbor for that for the sake of which man acts is the end from which he acts and this is first or chief while all other things are means and are secondary [7.] As to the love of dignities and honors for their own sake, which is the same as the love of self or strictly the same as the love of rule from the love of self it is the love of one's own (*propter seipsum*), and man's own is all evil. For this reason man is said to be born into all evil and what he has hereditarily is nothing but evil. What man has hereditarily is his own in which he is and into which he comes through the love of self, and especially through the love of ruling from love of self for the man who is in that love looks only to himself and thus immerses his thoughts and affections in what is his own. Consequently there is in the love of self the love of doing evil and for the reason that the man loves not the neighbor but himself alone and he who loves himself alone sees others only as apart from himself, or as insignificant

quos contemnit prae se, quibus inferre malum nihili pendit. [8.] Ex eo est, quod qui in amore dominandi ex amore sui est, nihili pendat proximum defraudare, cum ejus uxore adulterari, illum blasphemare, vindictam contra illum usque ad necem spirare, in illum saevire, et similia alia. Hoc trahit homo ex eo, quod ipse diabolus non aliud sit, quam amor dominandi ex amore sui, cum quo conjunctus est, et a quo ducitur, et qui ducitur a diabolo, hoc est, inferno, ducitur in omnia illa mala, ac ducitur continue per jucunda istorum malorum. Inde est, quod omnes qui in inferno sunt, velint omnibus malefacere, at qui in caelo sunt, velint omnibus benefacere. Ex oppositione illa, existit id quod in medio est, in quo est homo, et est in illo sicut in aequilibrio, ut possit se vel ad infernum vel ad caelum vertere, et quantum favet malis amoris sui, tantum se convertit ad infernum, at quantum removet illa a se, tantum se convertit ad caelum. [9.] Datum est mihi sentire, quale et quantum est jucundum amoris dominandi ex amore sui. Missus sum in illum, cognoscendi causa; et fuit tale, ut excederet omnia jucunda quae in mundo sunt, erat jucundum totius mentis ab intimis ad ultima ejus, in corpore autem non aliter sentiebatur quam sicut volupe et lubens intumesciente pectore, et quoque datum est sentire, quod ex illo jucundo sicut ex suo fonte scaturirent jucunda omnium malorum, ut adulterandi, vindicandi, defraudandi, blasphemandi, in genere malefaciendi. Simile jucundum etiam inest amoris possidendi aliorum opes quacunque arte, et ex illo concupiscentis, quae sunt derivationes, sed tamen non in illo gradu, nisi sit conjunctus cum amore sui. Quod autem dignitates et divitias non propter illas, sed propter usus, attinet, non est amor dignitatum et divitiarum, sed amor usuum, cui dignitates et divitiae inserviunt pro mediis, hic amor est caelestis sed de hoc plura in sequentibus. Tertio *Quod binii illi amores inter se distincti sunt sicut infernum et caelum*, patet a nunc dictis, quibus haec adjiciam quod omnes qui in amore dominandi ex amore sui sunt, quoad spiritum in inferno sint, quicumque sint, sive magni sive parvi, et quod omnes qui in illo amore sunt, in amore omnium malorum sint, quae si non faciunt, usque in spiritu suo licita credunt, et inde corpore faciunt, quando non dignitas et

or of no account, and he despises them in comparison with himself, accounting it nothing to inflict evil upon them [10.] And this explains why one who is in the love of ruling from the love of self thinks nothing of defrauding the neighbor committing adultery with his wife defaming him breathing revenge against him even to murder venting his rage against him and so on. Such a character man possesses for the reason that the devil himself, with whom he has become conjoined and by whom he is led, is nothing else than a love of ruling from the love of self and he who is led by the devil that is by hell is led into all these evils and he is led continually by means of the delights of these evils. For this reason all who are in hell wish to do evil to all while those who are in heaven wish to do good to all. From the opposition between these an intermediate place arises in which man is and in it he is as it were in equilibrium which enables him in turn either to hell or to heaven and so far as he favors the evils of love of self he turns towards hell but so far as he rejects those evils from himself he turns towards heaven [10.] What and how great the delight of the love of ruling from the love of self is it has been granted me to feel. I was let into it that I might know what it is. It was such as to surpass all the delights that there are in the world it was a delight of the whole mind from its inmosts to its outmosts but it was felt in the body only as an agreeable and pleasurable sensation in the swelling breast. It was also granted me to perceive that from that delight, as from their fountain gushed forth the delights of all evils as adultery revenge fraud defamation, and evil doing in general. There is a like delight in the love of possessing the goods of others by whatever device and from that love in the lusts derived from it yet not in the same degree unless that love is conjoined with the love of self. But in regard to dignities and riches not for their own sake but for the sake of uses this is not a love of dignities and riches but a love of uses to which dignities and riches are serviceable as means this is a heavenly love. But more on this subject hereafter [10.] Thirdly *These two loves are distinct from each other as heaven and hell are*. This is clear from what has just been said to which I will add that all who are in a love of ruling from a love of self whoever they are whether great or small are in hell as to their spirits and that all who are in that love are in the love of all evils, and if they do not commit them

honor, ac timor legis obstant et quod plus est, amor dominandi ex amore sui intime in se recondit odium contra Deum, consequenter contra Divina quae ecclesiae sunt, ac imprimis contra Dominum Si agnoscunt Deum, hoc faciunt solum ore, et si Divina ecclesiae, hoc faciunt ex timore jacturae honoris Causa, quod ille amor intime recondat odium contra Dominum, est quia intime in illo amore est, quod velit esse Deus, se solum enim colit et adorat Inde est, quod si quis illum honorat, usque eo, ut dicat quod ei Divina sapientia sit, et quod sit numen orbis, illum corde amet [11.] Aliter est cum amore dignitatum et divitiarum propter usus, hic amor est caelestis, quia, ut dictum est, est idem cum amore proximi Per usus intelliguntur bona, et inde per facere usus intelligitur facere bona, et per facere usus seu bona, intelligitur servire aliis ac ministrare illis Hi tametsi in dignitate et in opulentia sunt, usque dignitatem et opulentiam non spectant aliter quam ut media ad faciendum usus, ita ad serviendum et ad ministrandum Hi sunt qui intelliguntur per haec Domini verba,

“Quisquis voluerit inter vos magnus fieri, esse debet vester minister,
et quisquis voluerit esse primus, esse debet vester servus”
(Matthi xx 26, 27)

hi etiam sunt, quibus dominatio in caelo a Domino conceditur, est enim illis dominatio medium faciendi usus seu bona, ita serviendi, et cum usus seu bona sunt fines seu amores, tunc non illi dominantur, sed Dominus, nam omne bonum est ab Ipso [12.] Quarto *Quod discrimen illorum aegre ab homine sciatur*, est quia plerique, qui in dignitate et in opulentia sunt, etiam usus faciunt, sed non sciunt num usus faciant propter se aut num propter usus, et eo minus, quia amor sui et mundi inest plus ignis et ardoris faciendi usus, quam illis qui non in amore sui et mundi sunt, sed priores faciunt usus propter famam aut propter lucrum, ita propter se, sed qui faciunt usus propter usus, seu bona propter bona, illi non a se faciunt illa sed a Domino [13.] Discrimen inter illos aegre ab homine potest cognosci, ex causa, quia homo nescit, num ducatur a diabolo, vel num a Domino, ille qui ducitur a diabolo, usus facit propter se et mundum, at qui ducitur a

in their spirit they believe them to be allowable and therefore they do them in the body when dignity and honor and fear of the law do not hinder. And what is more the love of ruling from the love of self inmosty conceals in itself hatred against God consequently against Divine things pertaining to the church and especially against the Lord. If they acknowledge God it is only with the lips and if they acknowledge the Divine things of the church it is from a fear of the loss of honor. Such a love has inmosty stored up in it hatred against the Lord for the reason that there is inmosty in it a desire to be God since it worships and adores itself alone. Therefore if any one honors it so far as to say that it possesses Divine wisdom and is the deity of the world it heartily loves him. [11] It is not so with the love of dignities and riches for the sake of uses this is a heavenly love being the same as has been said as love of the neighbor. By *uses* goods are meant and therefore doing uses means doing goods and doing uses or goods means serving others and ministering to them. Although such enjoy dignity and wealth they regard them only as means for performing uses, thus for serving and ministering. Such are meant by these words of the Lord

"Whosoever will become great among you must be your minister and whosoever will be first must be your servant (Matt. xx. 26, 27).

To such also dominion in heaven is entrusted by the Lord because to such dominion is a means for doing uses or goods thus for serving and when uses or goods are the ends or loves it is the Lord and not they that rule for all good is from the Lord. [12] Fourthly *The difference between these loves can scarcely be made known to man*. For most of those who possess dignity and wealth also perform uses but they do not know whether they do this for their own sake or for the sake of the uses and this is still less known because there is more of the fire and ardor of doing uses in love of self and the world than those have who are not in the love of self and the world but the former perform uses for the sake of reputation or gain thus for the sake of self while those who perform uses for the sake of uses, or goods for the sake of goods do this from the Lord, and not from self. [13] The difference between these can scarcely be recognized by man because man does not know

Domino, usus facit propter Dominum et caelum, et omnes illi usus faciunt a Domino, qui fugiunt mala ut peccata, at omnes illi usus faciunt a diabolo, qui non fugiunt mala ut peccata, malum enim est diabolus, ac usus seu bonum est Dominus. Inde et non aliunde cognoscitur discrimen. Utrumque in externa forma apparet simile, sed in interna forma sunt prorsus dissimilia. unum est sicut aurum, in quo intus est scoria, at alterum sicut aurum in quo intus est purum aurum, et est unum sicut fructus arte factus, qui apparet in externa forma sicut fructus ex arbore, cum tamen est cera colorata, in qua intus est pulvis aut bitumen, at alterum sicut fructus nobilis, sapore et odore amoenus, in quo intus sunt semina.

216. (11) *Quod aeterna se referant ad honores et opes spirituales, quae sunt amoris et sapientiae, in caelo* Quoniam naturalis homo jucunda amoris sui, quae etiam sunt jucunda concupiscentiarum mali, vocat bona, et quoque confirmat quod sint bona, ideo honores et opes vocat benedictiones Divinas. At cum naturalis ille homo videt, quod mali aequae ac boni ad honores evehantur et ad opes promoveantur, et magis cum videt quod boni in contemptu et in paupertate sint, et mali in gloria et opulentia, secum cogitat, "Quid hoc? Non potest esse Divinae Providentiae, nam si illa regeret omnia, accumularet bonos honoribus et opibus, et affligeret malos paupertate et contemptu, et sic adigeret malos ad agnoscendum, quod Deus et quod Divina Providentia sint" [2.] Sed naturalis homo nisi illustratus a spirituali homine, hoc est, nisi simul spiritualis sit, non videt quod honores et opes possint esse benedictiones, et quoque quod possint esse maledictiones, et quod cum benedictiones sunt, a Deo sint, et quod cum maledictiones sunt, a diabolo sint. Quod etiam dentur honores et opes a diabolo, notum est, nam ex eo vocatur ille princeps mundi. Nunc quia nescitur ubinam honores et opes sunt benedictiones, ac ubinam sunt maledictiones, dicendum est, sed in hoc ordine (1) Quod honores et opes sint benedictiones, et quod sint maledictiones (2) Quod honores et opes, quando sunt benedictiones, sint spirituales ac aeternae, at quod dum sunt maledictiones, sint temporariae et caducae (3) Quod honores et opes, quae sunt maledictiones, respective ad

whether he is led by the devil or by the Lord. He that is led by the devil performs uses for the sake of self and the world but he that is led by the Lord performs uses for the sake of the Lord and heaven and all who shun evils as sins perform uses from the Lord, while all who do not shun evils as sins perform uses from the devil since evil is the devil and use or good is the Lord. In this and in no other way is the difference recognized. In external form they appear alike but in internal form they are wholly unlike. One is like gold within which is dross, the other is like gold with pure gold within. One is like artificial fruit, which in external form appears like fruit from a tree, although it is colored wax containing within it dust or bitumen while the other is like excellent fruit, pleasing in taste and smell, and containing seeds within.

216 (ii.) *Eternal things relate to spiritual honors and possessions which pertain to love and wisdom in heaven*—As the delights of the love of self which are also delights of the lusts of evil are called good by the natural man and he asserts them to be good he calls honor and possessions Divine blessings. But when this natural man sees that the evil as well as the good are exalted to honors and advanced to wealth and still more when he sees the good despised and in poverty and the evil in glory and opulence he thinks to himself "Why is this? It cannot be of the Divine providence. For if that governed all things it would heap honors and possessions upon the good and would afflict the evil with poverty and contempt and thus drive the evil to the acknowledgment that there is a God and a Divine providence. [2] But the natural man unless enlightened by the spiritual man that is unless he is at the same time spiritual does not see that honors and possessions may be blessings and also may be curses and that when they are blessings they are from God, and when they are curses they are from the devil. That honors and possessions are bestowed by the devil is confessed, for from this he is called the prince of the world. Since, then, it is not known when honors and possessions are blessings and when they are curses it shall be told and in the following order (1) Honors and possessions are blessings and they are curses. (2) When honors and possessions are blessings they are spiritual and eternal, but when they are curses they are temporal and perishable. (3) Honors and possessions that are curses compared with honors and possessions that are blessings

honores et opes quae sunt benedictiones, sint sicut non aliquid ad omne, ac sicut quod in se non est, ad id quod in se est

217. Nunc tria illa momenta per se illustranda sunt. Primo *Quod honores et opes sint benedictiones, et quod sint maledictiones* Communis experientia testatur, quod tam pii quam impij, sive tam justi quam injusti, hoc est, tam boni quam mali, in dignitatibus et opibus sint, et tamen a nemine negari potest, quin impij et injusti, hoc est, mali in infernum veniant, ac pii et justi, hoc est, boni in caelum Quoniam hoc verum est, sequitur quod dignitates et divitiae, seu honores et opes, sint vel benedictiones vel maledictiones, et quod apud bonos sint benedictiones, et quod apud malos sint maledictiones In opere *De Caelo et Inferno*, Londini, anno 1758, edito (n 357-365), ostensum est, quod tam divites quam pauperes, et tam magni quam parvi, in caelo sint, et quoque in inferno, ex quo patet, quod dignitates et divitiae apud illos qui in caelo sunt, in mundo fuerint benedictiones, et quod apud illos qui in inferno sunt, in mundo fuerint maledictiones [2.] Unde autem est, quod sint benedictiones, et unde est quod sint maledictiones, quisque potest, si modo aliquid de ea re ex ratione cogitat, scire, quod nempe sint benedictiones apud illos, qui non cor in illis ponunt, et quod sint maledictiones apud illos qui cor in illis ponunt Cor ponere in illis, est se amare in illis, et cor non ponere in illis, est usus et non se amare in illis Quid et quale discrimen inter binos illos amores est, supra (n 215) dictum est quibus addendum est, quod dignitates et opes quosdam seducant, et quosdam non seducant seducunt dum excitant amores proprii hominis, qui est amor sui, qui quod sit amor inferni, qui vocatur diabolus, supra etiam dictum est, at non seducunt, dum illum amorem non excitant [3.] Quod tam mali quam boni evehantur ad honores, et promoveantur ad opes, est quia mali aequae ac boni usus faciunt, sed mali propter honores et lucra suae personae, at boni propter honores et lucra ipsius rei, hi spectant honores et lucra rei, ut causas principales, ac honores et lucra suae personae ut causas instrumentales, mali autem spectant honores et lucra personae ut causas principales, ac honores et lucra rei ut causas instrumentales Sed

are as nothing to everything or as that which in itself is not to that which in itself is

217 These three points shall now be illustrated separately. First *Honors and possessions are blessings and they are curses*. General experience witnesses that both the pious and the impious, or both the just and the unjust, that is both the good and the evil alike enjoy dignities and possessions, and yet no one can deny that the impious and unjust, that is, the evil come into hell while the pious and just that is the good come into heaven. This being true it follows that dignities and riches, or honors and possessions, are both blessings and curses—blessings to the good and curses to the evil. In the work on *Heaven and Hell* published at London in the year 1758 (n 357-365) it has been shown that in heaven there are both rich and poor and both great and small and in hell also—which makes clear that dignities and riches were blessings in the world to those now in heaven and were curses in the world to those now in hell. (2) But why they are blessings and why they are curses any one may know if he only reflects a little about it from reason—that is he may know that they are blessings to those who do not set their hearts upon them and curses to those who do set their hearts upon them. To set the heart upon them is to love oneself in them and not to set the heart upon them is to love uses in them and not self. What difference there is between these two loves and what that difference is has been told above (n 215) to which must be added that some are led astray by dignities and possessions and some are not. These lead astray when they excite the loves of man's own (*proprium*) which is love of self. That this is the love of hell, which is called the devil, has also been shown above. But they do not lead astray when they do not excite this love. (3.) Both the evil and the good are exalted to honors and advanced to wealth because the evil equally with the good perform uses but the evil do this for the sake of honors and profit to their own person while the good do it for the sake of the honors and profit to the work itself. The good regard the honors and profit pertaining to the work itself as principal motives, and the honors and profit pertaining to their own person as instrumental motives while the evil regard the honors and profit pertaining to the person as principal motives and those to the work as instrumental motives. But who does not see that the person and his work and honor are for the sake of the matter which he is accomplishing and not the reverse? Who does not

quis non videt, quod persona, ejus functio et honor, sit propter rem, quam administrat, et non vicissim? Quis non videt, quod judex sit propter justitiam, magistratus propter rem communem, et rex propter regnum, et non vicissim? Quare etiam quisque in dignitate et honore, secundum leges regni, est secundum rei dignitatem, in cujus functione est et quod discrimen sit sicut inter principale et instrumentale? Ille qui honorem rei sibi seu suae personae tribuit, apparet in mundo spirituali, dum id repraesentatur, sicut homo inversus corpore, pedibus sursum et capite deorsum [4.] Secundo *Quod dignitates et opes, quando sunt benedictiones, sint spirituales ac aeternae, et quod quando sunt maledictiones, sint temporariae et caducae* Dignitates et opes in caelo sunt sicut in mundo, nam sunt ibi regimina, et inde administrationes et functiones, et quoque sunt negotiationes, et inde opes, quoniam sunt societates et coetus. Universum caelum distinctum est in bina regna, quorum unum vocatur regnum caeleste, alterum regnum spirituale, et unumquodvis regnum in innumeras societates, majores et minores, quae omnes et in quibus omnes secundum differentias amoris et inde sapientiae, ordinatae sunt, societates regni caelestis secundum differentias amoris caelestis, qui est amor in Dominum; et societates regni spiritualis secundum differentias amoris spiritualis, qui est amor erga proximum Quia tales societates sunt, et omnes qui in illis sunt, fuerunt homines in mundo, et inde apud se retinent amores quos in mundo habuerunt, cum differentia quod illi tunc spirituales sint, et quod ipsae dignitates et opes sint spirituales in regno spirituali, ac caelestes in regno caelesti, consequenter quod illis dignitates et opes prae aliis sint, quibus amor et sapientia prae aliis sunt, qui sunt, quibus dignitates et opes fuerunt benedictiones in mundo [5.] Ex his constare potest, quales sunt dignitates et opes spirituales, quod sint rei et non personae Persona quidem ^[1] quae in dignitate ibi est, in magnificentia et gloria est, qualis est regum in terris, sed usque non spectant ipsam dignitatem ut aliquid, sed usus, in quorum administratione et functione sunt Recipiunt quidem honores, quisque suae dignitatis, at ipsi non tribuunt sibi illos, sed ipsis usibus, et quia omnes usus sunt a Domino, tribuunt illos Domino,

see that the judge is for the sake of justice the magistrate for the sake of the common welfare and the king for the sake of the kingdom and not the reverse? And therefore every one in accordance with the laws of the kingdom is granted dignity and honor according to the dignity of the task he is performing. And who does not see that the difference is like that between what is principal and what is instrumental? He that attributes to himself or to his own person the honor belonging to his function appears in the spiritual world, when there is a representation of it like a man with his body inverted feet up and head down. [4] Secondly *When dignities and possessions are blessings they are spiritual and eternal and when they are curses they are temporal and perishable*. There are dignities and possessions in heaven as in the world for there are governments there and consequently administrations and functions also business transactions and consequent possessions since there are societies and communities there. The entire heaven is divided into two kingdoms, one of which is called the celestial kingdom the other the spiritual kingdom and each kingdom into societies without number larger and smaller all of which with all who are in them are arranged according to differences of love and of wisdom therefrom the societies of the celestial heaven according to the differences of celestial love, which is love to the Lord, and the societies of the spiritual kingdom according to the differences of spiritual love, which is love towards the neighbor. Because these societies are such and because all who are in them have been men in the world and therefore retain the loves which they had in the world (with the difference that they are now spiritual and that the dignities and possessions are now spiritual in the spiritual kingdom and celestial in the celestial kingdom) therefore those who have love and wisdom more than others have dignities and possessions more than others and these are those to whom dignities and possessions were blessings in the world. [5] From all this it can be seen what spiritual dignities and possessions are, and that they belong to the work and not to the person. A person who is in dignity there is in magnificence and glory like that of kings on earth and yet they do not regard the dignity itself as anything but the uses, in the ministration and discharge of which they are engaged. They receive honors indeed suited to the dignity of each one but they do not attribute it to themselves, but to the uses and because all uses are from the Lord they attribute the honors to

a quo tales itaque sunt dignitates et opes spirituales, quae aeternae sunt [6.] Aliter vero fit illis, quibus dignitates et opes in mundo fuerunt maledictiones, hi quia illas sibi tribuerunt, et non usibus, et quia non voluerunt quod usus dominarentur super illos, sed illi super usus, quos reputaverunt ut usus, quantum suo honori et suae gloriae inserviverunt, ideo in inferno sunt, et ibi vilia mancipia, in contemptu et miseria, quare quia dignitates et opes illae pereunt, dicuntur temporariae et caducae De his et illis ita docet Dominus,

"Ne reponite vobis thesauros in terra, ubi aerugo et tinea corrumpit, et ubi fures perfodiunt et furantur recondite autem vobis thesauros in caelo, ubi neque aerugo neque tinea corrumpit, et ubi fures non perfodiunt, neque furantur, nam ubi est thesaurus vester, etiam est cor vestrum" (Matth vi 19-21)

[7.] Tertio *Quod dignitates et opes quae sunt maledictiones, respective ad dignitates et opes quae sunt benedictiones, sint sicut non aliquid ad omne, et sicut quod non in se est, ad id quod in se est* Omne quod perit, et non fit aliquid, intus in se non est aliquid, est quidem extus aliquid, immo apparet sicut multum, et quibusdam sicut omne, quamdiu durat, sed non intus in se Est sicut superficies, intra quam non est aliquid, et est sicut persona theatri in regia veste, dum ludus finitur at quod manet in aeternum, id in se perpetuo est aliquid, ita omne, et quoque Est, quia non desinit esse

218. (iii) *Quod temporaria ac aeterna separentur ab homine, sed quod conjungantur a Domino* quod ita sit, est quia omnia hominis sunt temporaria, ex quibus homo potest vocari temporarius, ac omnia Domini sunt aeterna, ex quibus Dominus vocatur Aeternus, ac temporaria sunt quae finem habent et pereunt, at aeterna sunt quae non finem habent, et non pereunt Quod haec duo non conjungi possint, nisi quam per infinitam sapientiam Domini, et sic quod a Domino conjungi possint, et non ab homine, quisque potest videre Ut autem sciatur, quod illa duo ab homine separentur, et a Domino conjungantur, demonstrandum est in hoc ordine (1) Quid temporaria et quid aeterna (2.) Quod homo sit temporarius in se, et quod Dominus sit aeternus in Se, et quod inde ab homine non possit procedere nisi quam temporarium, et quod a

the Lord from whom they come. Such therefore are spiritual dignities and possessions which are eternal [6] But it is other wise with those to whom dignities and possessions in the world have been curses. Because they attributed these to themselves and not to the uses and because they desired to control the uses and not to be controlled by them and deemed uses to be uses merely so far as they were serviceable to their honor and glory they are in hell and are vile slaves there despised and miserable. And because such dignities and possessions perish they are called temporal and perishable Of these two classes the Lord thus teaches

"Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves dig through and steal but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume and where thieves do not dig through nor steal for where your treasure is your heart will also be" (Matt vi. 19-21).

[7] Thirdly *Dignities and possessions that are curses compared with dignities and possessions that are blessings are as nothing to everything or as that which in itself is not to that which in itself is* Everything that perishes and comes to nothing is inwardly in itself nothing outwardly it is something and even seems to be much and to some it seems to be everything as long as it lasts but it is not so inwardly in itself It is like a surface with nothing within it or like an actor in royal robes when the play is over But that which remains forever is in itself something perpetually thus everything and it also is, for it does not cease to be.

218 (iii) *Temporal things and eternal things are separated by man but are conjoined by the Lord*—This is true because all things pertaining to man are temporal and for this reason man may be called temporal while all things pertaining to the Lord are eternal and for this reason the Lord is called Eternal. Temporal things are those that have an end and perish while eternal things are those that have no end and do not perish. Any one can see that the two can be conjoined only through the Lord's infinite wisdom and thus can be conjoined by the Lord but not by man But to make known that the two are separated by man and are conjoined by the Lord it must be shown in this order (1) What temporal things are and what eternal things are. (2) Man is in himself temporal and the Lord is in himself eternal and therefore only what is temporal can proceed

Domino non nisi quam aeternum (3) Quod temporaria separent aeterna a se, et quod aeterna jungant temporaria sibi (4) Quod Dominus jungat hominem Sibi per apparentias (5) Et quod per correspondentias.

219. Sed haec momenta singillatim per se illustranda et confirmanda sunt Primo *Quid temporaria, et quid aeterna* Temporaria sunt omnia illa quae propria naturae sunt, et quae inde sunt propria homini Propria naturae sunt imprimis spatia et tempora, utraque cum limite et termino, propria hominis inde sunt quae ejus proprie voluntatis et proprii intellectus sunt, et quae inde ejus affectionis et cogitationis, imprimis quae ejus prudentiae, quae quod finita et limitata sint, notum est Aeterna autem sunt omnia quae propria Domini sunt, et ex Ipso sunt sicut propria homini Propria Domini sunt omnia infinita ac aeterna, ita absque tempore, consequenter absque limite et absque fine illa quae sunt inde sicut propria homini, similiter infinita ac aeterna sunt, verum nihil horum est hominis, sed sunt solius Domini apud illum [2.] Secundo: *Quod homo sit temporarius in se, et quod Dominus sit aeternus in se, et quod inde ab homine non possit procedere nisi quam temporarium, et quod a Domino non nisi quam aeternum* Quod homo in se temporarius sit, et quod Dominus in se aeternus, supra dictum est Quoniam non aliud ab aliquo potest procedere quam quod in ipso est, sequitur quod ab homine non possit aliud procedere quam temporarium, et a Domino non aliud quam aeternum non enim potest a finito procedere infinitum, quod possit procedere est contradictorium verum usque potest a finito procedere infinitum, at non a finito sed ab infinito per illud Vicissim etiam, non potest ab infinito procedere finitum, quod possit procedere, est etiam contradictorium, at ab infinito potest produci finitum, at hoc non est procedere, sed est creare de qua re videatur *Sapientia Angelica de Divino Amore et Divina Sapientia*, a principio ad finem quare si a Domino procedit finitum, ut fit in multis apud hominem, non procedit a Domino, sed ab homine, et potest dici a Domino per hominem, quia ita apparet [3.] Hoc potest illustrari per haec Domini verba,

"Sermo vester erit Immo immo, Non non, quod ultra haec est, ex malo est" (*Matth v 37*),

from man and only what is eternal from the Lord. (3.) Temporal things separate eternal things from themselves and eternal things conjoin temporal things to themselves. (4.) The Lord conjoins man with Himself by means of appearances. (5.) Also by means of correspondences.

219. But these points must be illustrated and established one by one. First *What temporal things are and what eternal things are* Temporal things are all things that are proper to nature and all things therefrom that are proper to man. The things proper to nature are especially spaces and times, both having limit and termination the things therefrom proper to man are those that belong to his own will and his own understanding and consequently to his affection and thought, and especially to his prudence these, it is admitted are finite and limited But eternal things are all such as are proper to the Lord and from Him are seemingly proper to man. All things proper to the Lord are infinite and eternal thus without time, consequently without limit and without end. Things therefrom seemingly proper to man are likewise infinite and eternal yet nothing of them is man's but they belong to the Lord alone in man. [2.] Secondly *Man is in himself temporal and the Lord is in Himself eternal and therefore only what is temporal can proceed from man, and only what is eternal from the Lord* It has been said above that man in himself is temporal and the Lord in Himself eternal. As nothing can proceed from any one except what is in him, it follows that nothing but what is temporal can proceed from man and nothing but what is eternal from the Lord. For the infinite cannot proceed from the finite to say that it can is a contradiction. And yet the infinite can proceed from the finite, although not from the finite but from the infinite through the finite. Neither on the other hand can the finite proceed from the infinite to say that it can is also a contradiction yet the finite can be produced by the infinite, but this is creating not proceeding On this subject see *Angelic Wisdom concerning the Divine Love and the Divine Wisdom* from beginning to end. Consequently when what is finite proceeds from the Lord as is the case in many things in man, it does not proceed from the Lord but from man and it can be said to proceed from the Lord through man because it so appears. [3.] This may be illustrated by these words of the Lord

Let your speech be, Yea, yea Nay nay for whatever is beyond these is from evil (*Matth. v 37*).

talís sermo est omnibus in tertio caelo, illi enim nusquam ratiocinantur de rebus Divinis, num ita sit vel non ita sit, sed in se a Domino vident, quod ita sit vel non ita, quare ratiocinari de rebus Divinis num ita sint vel non, est quia ratiocinator non videt illa a Domino, sed vult videre a semet, et quod homo a semet videt, est malum. Sed usque vult Dominus non modo ut homo cogitet et loquatur de rebus Divinis, sed etiam ratiocinetur de illis, ob finem ut videat quod ita sit vel non ita, ac illa cogitatio, loquela aut ratiocinatio, modo pro fine habeat ut videat veritatem, dici potest esse a Domino apud hominem, sed est ab homine, usque dum veritatem videt et illam agnoscit. Interea est solum a Domino, quod possit cogitare, loqui et ratiocinari, hoc enim potest ex binis facultatibus, quae vocantur libertas et rationalitas, quae facultas sunt homini a solo Domino [4.] Tertio *Quod temporaria separent aeterna a se, et quod aeterna conjungant temporaria sibi*. Per quod temporaria separent aeterna a se, intelligitur quod homo qui temporarius est ex temporarius in se et per quod aeterna conjungant temporaria sibi, intelligitur quod Dominus qui aeternus est ex aeternis in Se, ut supra dictum est. In praecedentibus ostensum est quod sit conjunctio Domini cum homine, et reciproca hominis cum Domino, sed quod reciproca hominis cum Domino non sit ab homine, sed a Domino, tum quod voluntas hominis in adversum eat cum voluntate Domini, seu quod idem, propria prudentia hominis cum Divina Providentia Domini. Ex illis hoc sequitur, quod homo ex temporarius suis separet aeterna Domini a se, sed quod Dominus conjungat aeterna sua temporarius hominis, hoc est, Se homini et hominem Sibi. De his quia multis actum est in praecedentibus, non opus est illa pluribus confirmare [5.] Quarto *Quod Dominus conjungat hominem Sibi per apparentias*. Apparentia enim est, quod homo ex se amet proximum, faciat bonum, et loquatur verum. Haec nisi apparerent homini sicut ab illo, non amaret proximum, faceret bonum et loqueretur verum, ita non conjungeretur Domino. Sed quia a Domino est amor, bonum et verum, patet quod Dominus per apparentias conjungat hominem Sibi. Sed de hac apparentia, et de conjunctione Domini cum homine, et de reciproca

hominis cum Domino per illam, multis supra actum est [6.] Quinto. *Quod Dominus conjungat hominem Sibi per correspondentias*; hoc fit medio Verbo, cujus sensus litterae ex meris correspondentiis consistit, quod per illum sensum sit conjunctio Domini cum homine, et reciproca hominis cum Domino, in *Doctrina Novae Hierosolymae de Scriptura Sacra*, a principio ad finem, ostensum est

220. (iv) *Quod temporariorum ac aeternorum conjunctio apud hominem sit Divina Domini Providentia*
Sed haec quia non in primam intellectus perceptionem possunt cadere, nisi prius redigantur in ordinem, ac secundum illum evolvantur et demonstrantur, quare hic erit illorum ordo

- (i) *Quod ex Divina Providentia sit, quod homo per mortem exuat naturalia ac temporaria, ac induat spiritualia ac aeterna*
- (ii) *Quod Dominus per Divinum suam Providentiam conjungat Se naturalibus per spiritualia, ac temporarius per aeterna, secundum usus*
- (iii) *Quod Dominus conjugat Se usibus per correspondentias, et sic per apparentias secundum confirmationes ab homine*
- (iv) *Quod talis conjunctio temporariorum ac aeternorum sit Divina Providentia*

Sed haec mittentur in clariorem lucem per explicationes [2.] Primum *Quod ex Divina Providentia sit quod homo per mortem exuat naturalia et temporaria, ac induat spiritualia ac aeterna* Naturalia et temporaria sunt extrema ac ultima, in quae homo primum intrat, quod fit cum nascitur, ob causam ut dein possit introduci in interiora et superiora, extrema enim ac ultima sunt continentia, et haec sunt in naturali mundo. Inde est quod nullus angelus et spiritus immediate creatus sit, sed quod omnes illi primum nati sint homines, et sic introducti, inde illis sunt extrema ac ultima, quae in se sunt fixa et stata, intra quae et a quibus interiora in nexu possunt contineri [3.] Sed homo primum induit crassiora naturae, ejus corpus ex illis est, sed haec per mortem exuit, ac retinet puriora naturae, quae proxima spiritualibus sunt, et haec sunt tunc ejus continentia. Praeterea in extremis seu ultimis sunt omnia interiora seu superiora simul, ut prius in suis locis ostensum est, quare omnis operatio Domini

and the Lord's conjunction with man and man's reciprocal conjunction with the Lord by means of it have been fully considered above. [6.] Fifthly *The Lord conjoins man with Himself by means of correspondences*. This is done by means of the Word the literal sense of which consists of pure correspondences. That by means of this sense there is a conjunction of the Lord with man and a reciprocal conjunction of man with the Lord has been shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* from beginning to end.

220 (iv) *The conjunction of temporal things and eternal things in man is the Lord's Divine providence*—But as these things cannot enter into the first perception even of the understanding until they have been arranged in order and unfolded and made clear according to that order let them be set forth as follows (1) It is from the Divine providence that by death man puts off what is natural and temporal and puts on what is spiritual and eternal. (2.) Through His Divine providence the Lord conjoins Himself with natural things by means of spiritual things, and with temporal things by means of eternal things, according to uses. (3.) The Lord conjoins Himself with uses by means of correspondences and thus by means of appearances in accordance with the confirmations of these by man. (4.) This conjunction of temporal and eternal things is the Divine providence. But let these things be made clear by explanations. [2.] First *It is from the Divine providence that by death man puts off what is natural and temporal, and puts on what is spiritual and eternal*. Natural and temporal things are the extremes and outmosts into which man first enters and thus he does at birth to the end that he may be able afterwards to be introduced into things more internal and higher. For extremes and outmosts are containants and these are in the natural world. And this is why no angel or spirit was created such immediately but were all born first as men and were thus brought into higher things. From this they have extremes and outmosts which in themselves are fixed and permanent within which and by which interiors can be held together in connection. [3.] But at first man puts on the grosser things of nature these constitute his body but by death he puts these off and retains the purer things of nature which are nearest to spiritual things and these then become his containants. Furthermore, all interior things are simultaneously in extremes or outmosts, as has already been shown and consequently the entire working of the Lord is from first

est a primis et ultimis simul, ita in pleno Sed quia extrema ac ultima naturae non possunt recipere spiritualia ac aeterna, ad quae mens humana formata est, sicut illa in se sunt, et tamen homo natus est ut fiat spiritualis ac vivat in aeternum, ideo homo illa exuit, et retinet modo naturalia interiora, quae spiritualibus et caelestibus conveniunt et concordant, ac illis inserviunt pro continentibus, hoc fit per rejectionem temporariorum et naturalium ultimarum, quae est mors corporis [4.] Secundum *Quod Dominus per Divinam suam Providentiam Se conjungat naturalibus per spiritualia, ac temporarius per aeterna, secundum usus* Naturalia et temporaria non sunt solum illa quae propria naturae sunt, sed etiam illa quae propria hominum sunt in mundo naturali Haec et illa exuit homo per mortem, ac induit spiritualia ac aeterna illis correspondentia Quod induat haec secundum usus, multis in antecedentibus ostensum est Naturalia quae propria naturae sunt, se referunt in genere ad tempora et spatia, et in specie ad illa quae super tellure conspiciuntur, haec homo per mortem relinquit, ac loco illorum accipit spiritualia, quae quoad faciem externam seu apparentiam similia sunt, sed non quoad faciem internam et ipsam essentiam, de qua re etiam supra actum est [5.] Temporaria, quae propria hominum in mundo naturali sunt, in genere se referunt ad dignitates et opes, et in specie ad cujusvis hominis necessitates, quae sunt victus, amictus et habitatio Haec quoque exuuntur et relinquuntur per mortem, ac induuntur et accipiuntur talia, quae quoad externam faciem seu apparentiam similia sunt, non autem quoad internam faciem et quoad essentiam Omnia haec suam internam faciem et essentiam habent ex usibus temporariorum in mundo Usus sunt bona quae vocantur bona charitatis Ex his constare potest, quod Dominus per Divinam suam Providentiam conjungat naturalibus et temporarius spiritualia ac aeterna secundum usus [6.] Tertium *Quod Dominus conjungat Se usibus per correspondencias, et sic per apparentias secundum confirmationes illarum ab homine* Sed quia haec non possunt non videri obscura illis qui nondum claram notionem ceperunt, quid correspondentia et quid apparentia, quare illa per exemplum illustranda et sic explicanda sunt Omnia Verbi

principles and from outmosts simultaneously thus in fulness. But inasmuch as the extremes or outmosts of nature are not receptive of the spiritual and eternal things in conformity to which the human mind was formed as these are in themselves and yet man was born to become spiritual and to live for ever therefore these are put off by man and he retains only the interior natural things that agree and harmonize with the spiritual and celestial and serve them as containants. This is accomplished by the rejection of temporal and natural outmosts which is the death of the body. [4.] Secondly *Through His Divine providence the Lord conjoins Himself with natural things by means of spiritual things and with temporal things by means of eternal things according to uses.* Natural and temporal things are not only such as are proper to nature but also such as are proper to men in the natural world. Both of these man puts off by death and puts on the spiritual and eternal things that correspond to them. That these are put on in accordance with uses has been abundantly shown heretofore. The natural things that are proper to nature have relation in general to times and spaces, and in particular to the things that are seen on the earth. It is these that man leaves by death and in place of them he takes on spiritual things, which are similar in outer aspect or appearance but not in inner aspect and very essence (which also has been treated of above). [5.] The temporal things that are proper to men in the natural world have relation in general to dignities and possessions, and in particular to every one's necessities, which are food, clothing, and habitation. These also are put off by death and left behind and things are put on and received that are similar in outer aspect or appearance, but not in inner aspect and essence. All these have their inner aspect and essence from the uses of temporal things in the world. Uses are the goods that are called the goods of charity. From all this it can be seen that through His Divine providence the Lord conjoins spiritual and eternal things with natural and temporal things according to uses. [6.] Thirdly *The Lord conjoins Himself with uses by means of correspondences and thus by means of appearances in accordance with the confirmations of these by man.* As this must needs seem obscure to those who have not yet gained a clear notion of what correspondence is and what appearance is, they must be illustrated by example, and thus explained. All things of the Word are pure correspondences of spiritual and celestial things and because they are correspondences they are also appearances that is, all things

sunt merae correspondentiae spiritualium et caelestium; et quia correspondentiae sunt, etiam apparentiae sunt: hoc est, omnia Verbi sunt Divina Bona Divini Amoris ac Divina Vera Divinae Sapientiae, quae nuda sunt in se, sed in Verbi sensu litterae investita quare apparent sicut homo in veste, quae statui amoris et sapientiae ejus correspondet. Ex quo patet, quod si homo confirmat apparentias, sit simile sicut confirmet quod vestes sint homines, inde apparentiae fiunt fallaciae. Aliter si homo inquit veritates et has videt in apparentibus [7.] Nunc quia omnes usus, seu vera et bona charitatis, quae homo facit proximo, illa vel faciat secundum apparentias, vel secundum ipsas veritates in Verbo, si illa secundum apparentias apud se confirmatas facit, in fallacius est, at si secundum veritates, illa facit sicut oportet. Ex his constare potest, quid intelligitur per quod Dominus se jungat usibus per correspondentias et sic per apparentias secundum confirmationes illarum ab homine [8.]

Quartum Quod talis conjunctio temporariorum ac aeternorum sit Divina Providentia Haec ut in quadam luce coram intellectu sistantur, illustranda sunt per bina exempla; per unum quod concernit dignitates et honores, et per alterum quod concernit divitias et opes. Utraque sunt in externa forma naturales et temporariae, in interna autem forma sunt spirituales et aeternae. Dignitates cum honoribus illarum naturales et temporariae sunt, quando homo spectat se quoad personam in illis, et non rempublicam et usus in illis, tunc enim homo non potest aliter secum interius cogitare, quam quod respublica sit propter se et non ille propter rempublicam. Est sicut rex qui cogitat quod regnum et omnes homines ibi sint propter se, et non ille propter regnum et homines ejus [9.] At eadem dignitates cum honoribus illarum, spirituales ac aeternae sunt, quando homo spectat se quoad personam propter rempublicam et usus, et non haec propter se. Si hoc facit, tunc homo est in veritate et in essentia dignitatis suae et honoris sui, si autem illud, tunc est in correspondentia et apparentia, quas si apud se confirmat, est in fallacius, et non aliter in conjunctione cum Domino, quam sicut illi qui in falsis sunt et inde malis, nam fallaciae sunt falsa cum quibus mala se conjungunt. Praestiterunt

of the Word are the Divine good of the Divine love and the Divine truths of the Divine wisdom, which in themselves are naked but in the sense of the letter of the Word are clothed. They therefore appear like a man in clothing that corresponds to the state of his love and wisdom. All this makes evident that when a man confirms appearances it is the same as asserting that the clothes are the man. It is thus that appearances are converted into fallacies. [12.] Otherwise when man is seeking for truths and sees them in the appearances. [17.] Since, then, all uses that is the truths and goods of charity that a man does to the neighbor may be done either in accordance with these appearances or in accordance with the truths of the Word, when he does them in accordance with the appearances confirmed in himself he is in fallacies but when he does them in accordance with truths he does them as he ought. All this makes clear what is meant when it is said that the Lord conjoins Himself with uses by means of correspondences, and thus by means of appearances in accordance with the confirmations of these by man. [18.] Fourthly *This conjunction of temporal and eternal things is the Divine providence.* To set this before the understanding with some clearness let it be illustrated by two examples, one relating to dignities and honors, and the other to riches and possessions. Both of these are, in external form natural and temporal but in internal form are spiritual and eternal. Dignities with their honors are natural and temporal when man regards himself personally in them and not the commonwealth and uses for then man must needs think interiorly in himself that the commonwealth is for his sake and not he for the commonwealth's sake. He is like a king who thinks that the kingdom and all the people in it exist for his sake and not he for the sake of the kingdom and the people. [19.] But these same dignities with their honors are spiritual and eternal when man regards himself personally as existing for the sake of the commonwealth and uses, and not that they exist for his sake. When man does this he is in the verity and essence of his dignity and honor but in the former case he is in the correspondence and appearance [of dignity and honor] and if he confirms these in himself [as the truth] he is in fallacies and is in conjunction with the Lord only as those are who are in falsities and in evils therefrom for fallacies are the falsities with which evils are conjoined. They have, indeed promoted uses and good works but from themselves and not from the Lord thus they

quidem usus et bona, sed a se et non a Domino, ita se ipsos posuerunt loco Domini. [10.] Simile est cum divitiis et opibus, quae etiam naturales et temporariae, tum spirituales et aeternae sunt. Divitiae et opes sunt naturales et temporariae apud illos qui unice illas et se in illis spectant, et in his duobus omne suum volupe et jucundum, at eadem sunt spirituales et aeternae apud illos qui spectant usus bonos in illis, et in his interius volupe et jucundum, apud hos etiam exterius volupe et jucundum fit spirituale, ac temporarium fit aeternum quare etiam hi post mortem in caelo sunt, et ibi in palatiis, quorum formae utensiles splendent ex auro et ex lapidibus pretiosis, quae tamen non aliter spectant quam externa splendentia ac pellucentia ab internis, quae sunt usus, ex quibus illis sunt ipsa voluptas et jucunditas, quae in se sunt faustitas et felicitas caeli. Sors contraria est illis, qui spectaverunt divitias et opes solum propter illas et propter se, ita propter externa et non simul interna; ita secundum apparentias, et non secundum essentias illarum illi dum exuunt illas, quod fit dum moriuntur, induunt interna illarum, quae quia non spiritualia sunt, non possunt esse nisi quam infernalium, nam sive unum sive alterum inest, non potest utrumque simul, unde pro divitiis sunt illis egestates, et pro opibus miseriae [11.] Per usus intelliguntur non solum necessaria vitae, quae se referunt ad victum, amictum et habitationem pro se et suis, sed etiam intelligitur bonum patriae, bonum societatis, et bonum concivis. Tale bonum est negotiatio, cum illa est amor finalis, ac pecunia amor medius inserviens, modo negotiator defraudationes et malas artes ut peccata fugit et aversatur. Aliter cum pecunia est amor finalis, ac negotiatio amor medius inserviens, nam hoc est avaritia, quae est radix malorum (de qua videatur *Luc. xii. 15*, et parabola de illa, vers 16-21).

have put themselves in the Lord's place. [10] It is the same with riches and possessions, which also may be natural and temporal or spiritual and eternal. They are natural and temporal with those who look solely to them and to themselves in them finding in these their sole pleasure and delight. But these same things are spiritual and eternal with those who look to good uses in them and find in these uses interior pleasure and delight. With such moreover the outward pleasure and delight become spiritual and the temporal becomes the eternal. Therefore such after death are in heaven and there they live in palaces the furnishings of which are resplendent with gold and precious stones but these they regard only as externals resplendent and translucent from their internals which are uses and from these uses they have essential pleasure and enjoyment and this in itself is the happiness and bliss of heaven. The reverse is the lot of such as have looked to riches and possessions solely for their own sake and for what can be gained from them thus for the sake of externals and not for the sake of internals also thus according to the way they appear and not according to their essences. When such put off these appearances, which they do at death they put on the internals belonging to them and as these are not spiritual they must needs be infernal, for one or the other of these must be in them since the two cannot exist together. Consequently in place of riches they have poverty and in place of possessions wretchedness. [11] By uses are not meant merely the necessities of life which have relation to food clothing and habitation for the individual and those dependent on him but also the good of one's country of society and of the fellow citizen. Business is such a good when that is the final love and money is a mediate and subservient love, provided the business man shuns and turns away from frauds and evil devices as sins. It is otherwise when money is the final love and the business is the mediate and subservient love for this is avarice which is the root of evils (respecting which see *Luke* xii. 15 and the parable relating to it verses 16-21)

QUOD HOMO NON INTERIUS IMMITTATUR IN VERA FIDEI, ET IN BONA CHARITATIS, NISI QUANTUM IN ILLIS POTEST TENERI USQUE AD FINEM VITAE

221. In Christiano orbe notum est, quod Dominus velit omnium salutem, et quoque quod omnipotens sit, quare multi ex eo concludunt, quod unumquemque possit salvare, et quod illos salvet qui implorant misericordiam Ipsius, imprimis illi qui implorant illam per formulam fidei receptae, ut Deus Pater misereatur propter Filium, imprimis si simul implorant ut fidem illam recipiant Sed quod prorsus aliter sit, videbitur in articulo ultimo hujus transactionis, ubi explicabitur quod Dominus non possit agere contra leges Divinae suae Providentiae, quia agere contra illas, foret agere contra Divinum Amorem suum et contra Divinam Sapientiam suam, ita contra Se Ipsum, ubi videbitur, quod talis immediata misericordia non debilis sit, quia salvatio hominis fit per media, secundum quae ducere hominem non potest alius quam qui vult omnium salutem, et simul omnipotens est, ita Dominus Media per quae homo a Domino ducitur, sunt quae vocantur leges Divinae Providentiae, inter quas etiam est haec, quod homo in vera sapientiae et in bona amoris non interius immittatur, nisi quantum in illis potest teneri usque ad finem vitae Sed ut hoc coram ratione pateat, explicandum est in hoc ordine

- (i) *Quod homo immitti possit in sapientiam rerum spiritualium et quoque in amorem illarum, et usque non reformari*
- (ii) *Quod si homo postea ab illis recedit, et in contrarium abit, profanet sancta*
- (iii) *Quod plura genera profanationum sint, sed quod hoc genus omnium pessimum sit*
- (iv) *Quod ideo Dominus non interius immittat hominem in vera sapientiae et simul in bona amoris, nisi quantum homo in illis potest teneri usque ad finem vitae*

222. (i) *Quod homo immitti possit in sapientiam rerum spiritualium, et quoque in amorem illarum, et usque non reformari* Causa est, quia homini rationalitas et libertas est, per rationalitatem potest elevari in sapientiam paene

MAN IS ADMITTED INTERIORLY INTO TRUTHS OF FAITH AND INTO GOODS OF CHARITY ONLY SO FAR AS HE CAN BE KEPT IN THEM UNTIL THE END OF HIS LIFE.

221. It is acknowledged in the Christian world that the Lord wills the salvation of all, and that He is almighty and from this many conclude that He is able to save every one, and that He saves those who implore His mercy especially those who implore it after the formula of the received faith that God the Father will be merciful for the sake of the Son and particularly if they pray at the same time that they may receive that faith. But that it is altogether otherwise will be seen in the last chapter of this work, where it will be explained that the Lord cannot act contrary to the laws of his Divine providence, because to act against these would be to act contrary to His Divine love and His Divine wisdom thus contrary to Himself. It will also be seen there that such immediate mercy is impossible, because the salvation of man is effected by means and only He who wills the salvation of all and is at the same time almighty in other words, the Lord is able to lead man in accordance with these means. The means whereby man is led by the Lord are what are called the laws of the Divine providence and among these is this that man is admitted interiorly into the truths of wisdom and into the goods of love only so far as he can be kept in them until the end of his life. But to make this clear to the reason it must be explained in the following order

- (I) *A man may be admitted into the wisdom of spiritual things and also into a love for them and yet not be reformed.*
- (II) *If he afterwards recedes from them and passes over into the opposite, he profanes holy things*
- (III) *There are many kinds of profanation but this is the worst kind of all*
- (IV) *Therefore the Lord admits man interiorly into the truths of wisdom and at the same time into the goods of love only so far as he can be kept in them until the end of his life*

222 (I) *A man may be admitted into the wisdom of spiritual things and also into a love for them and yet not be reformed*—This is because man has rationality and liberty and by rationality he may be raised up into wisdom almost angelic

angelicam, perque libertatem in amorem non absimilem amorı angelico sed usque qualis est amor, talis est sapientia, si amor est caelestis et spiritualis, fit sapientia quoque caelestis et spiritualis, at vero si amor est diabolicus ac infernalis, est quoque sapientia diabolica et infernalis, haec quidem tunc potest apparere in externa forma, et sic coram aliis, sicut caelestis et spiritualis, sed in interna forma, quae est ipsa essentia ejus, est diabolica et infernalis, non extra illum, sed intra illum Quod talis sit, non apparet hominibus, quia homines naturales sunt, ac naturaliter vident et audiunt, et forma externa est naturalis sed quod talis sit, apparet angelis, quia angeli spirituales sunt, ac spiritualiter vident et audiunt, et forma interna est spiritualis [2.] Ex his patet, quod homo immitti possit in sapientiam rerum spiritualium, et quoque in amorem illarum, et usque non reformari, sed tunc solum in amorem illarum naturalem, non autem in amorem illarum spiritualem Causa est, quod homo semet possit immittere in amorem naturalem, sed solus Dominus in amorem spiritualem, et qui in hunc immissi sunt, illi reformantur, at qui in illum solum immissi sunt, non reformantur, hi enim sunt plerique hypocritae, et plures ex ordine Jesuitico, qui interius non aliquid Divini credunt, sed exterius cum Divinis sicut hariołi ludunt

223. Per multam experientiam in mundo spirituali datum est scire, quod homo in se possideat facultatem intelligendi arcana sapientiae, sicut ipsi angeli Nam vidi diabolos ignitos, qui dum arcana sapientiae audiverunt, quod non modo intellexerint illa, sed etiam ex rationalitate sua locuti sint illa, at ut primum redierunt ad amorem suum diabolicum, non intellexerunt, sed pro illis contraria, quae erant insaniae, et hanc tunc vocaverunt sapientiam immo datum est audire, quod cum in statu sapientiae erant, riderent suam insaniam, et cum in statu insaniae erant, riderent sapientiam Homo qui in mundo talis fuerat, post mortem cum fit spiritus, ut plurimum mittitur in statum alternum sapientiae et insaniae, ut videat hanc ab illa Sed tametsi ex sapientia vident se insanire, usque dum illis datur optio, quod fit cuilibet, immittunt se in statum insaniae, et illum amant, et tunc statum sapientiae odio habent causa est, quia internum

and by liberty into a love not unlike angelic love. Nevertheless such as the love is such is the wisdom. When the love is celestial and spiritual the wisdom also becomes celestial and spiritual but when the love is diabolical and infernal the wisdom is also diabolical and infernal. In outward form and thus to others, such wisdom may appear to be celestial and spiritual but in internal form which is its very essence it is diabolical and infernal not as it is out of the man but as it is within him. To men it does not appear to be such because men are natural and see and hear naturally and the external form is natural. But to angels it appears such because angels are spiritual and see and hear spiritually and the internal form is spiritual. [2.] From all this it can be seen that man can be admitted into the wisdom of spiritual things and also into a love for them and yet not be reformed but in that case only into a natural love for them, and not into a spiritual love for them. This is because man has the ability to admit himself into natural love while the Lord alone can admit into spiritual love and such as are admitted into that love are reformed but those who are admitted into natural love alone are not reformed. Such in fact, are for the most part hypocrites, and very many of them are of the order of Jesuits who interiorly do not believe in the Divine at all but play with Divine things outwardly like actors.

223 By much experience in the spiritual world it has been made known to me that man possesses the ability to understand the secrets of wisdom like the angels themselves. For I have seen fiery devils who while they were hearing the secrets of wisdom not only understood them but from their rationality talked about them. But as soon as they returned to their diabolical love they ceased to understand them and in place of them thought opposite things which were products of insanity and thus they then called wisdom. I have been permitted to hear them when they were in a state of wisdom laughing at their own insanity and when in a state of insanity laughing at wisdom. The man who has been of this character in the world when after death he becomes a spirit is usually let into alternate states of wisdom and insanity that he may see the latter from the former. But although from wisdom such see that they are insane, when the choice is given them as is done with every one, they admit themselves into the state of insanity and love it and then they regard with hatred the state of wisdom. This

eorum fuit diabolicum, ac externum sicut Divinum Hi sunt qui intelliguntur per diabolos qui se lucis angelos faciunt, et per illum qui in domo nuptiarum non fuit indutus veste nuptiarum, ac eiectus in tenebras exteriores (*Matth* xxii 11-13)

224. Quis non videre potest, quod internum sit ex quo externum existit, consequenter quod externum suam essentiam habeat ab interno? Et quis non scit ab experientia, quod externum possit aliter apparere quam secundum essentiam ejus ab interno? Hoc enim manifeste apparet apud hypocritas, adulatores, simulatores et quod homo possit mentiri personas non suas in externis, a comoedis et mimis, hi enim sciunt repraesentare reges, imperatores, immo angelos, sono, loquela, facie, gestu, sicut illi forent, cum tamen non sunt nisi quam harioli Hoc quoque dictum est, quia homo similiter potest sycphantam agere, tam in civilibus et moralibus, quam in spiritualibus, et quoque scitur, quod multi agant [2.] Cum itaque internum in sua essentia est infernale, et externum in sua forma apparet spirituale, et tamen externum trahit essentiam suam ab interno, ut dictum est, quaeritur ubinam essentia illa in externo latet. Non apparet in gestu, nec in sono, nec in loquela, nec in facie, sed usque latet interius in quatuor illis Quod interius in illis lateat, patet manifeste ab iisdem in mundo spirituali, cum enim homo e mundo naturali in mundum spiritualem venit, quod fit cum moritur, tunc externa sua cum corpore relinquit, ac interna sua, quae in spiritu suo recondidit, retinet, et tunc si internum ejus fuit infernale, apparet ille sicut diabolus, qualis etiam fuerat quoad spiritum suum, cum vixit in mundo Quis non agnoscit, quod omnis homo relinquat externa cum corpore, ac intret in interna cum fit spiritus? [3.] His adjiciam etiam haec, quod in mundo spirituali sit communicatio affectionum et inde cogitationum, ex quo est quod nemo possit loqui aliter quam prout cogitat, tum etiam quod unusquisque ibi mutet faciem, et fiat similis suae affectioni, sic ut quoque ex facie appareat qualis est Datur quandoque hypocritis loqui aliter quam cogitant, sed sonus loquela illorum auditur prorsus discors cum interioribus cogitationibus illorum, et ex discordantia dignoscuntur Inde constare

is because their internal has been diabolical and their external seemingly Divine. Such are meant by the devils who make themselves angels of light also by the one at the wedding who was not clothed in a wedding garment, and was cast into outer darkness (*Mat* xxii. 11-13)

224. Who cannot see that the external springs from the internal and consequently has its essence from the internal? And who does not know from experience that the external can present no appearance not in accordance with its essence from the internal? For there is evidently such an appearance in the case of hypocrites, flatterers and pretenders. And that a man can externally personate other characters than his own is manifest from players and mimics for they know how to represent kings emperors, and even angels in tone language face and gesture, as if they were such when yet they are but actors. Thus has been said to show that man can likewise play the hypocrite both in civil and moral matters and in spiritual matters and it is known, moreover that many do so [2] When the internal in its essence is thus infernal, and the external in its form appears spiritual, and yet, as has been said the external draws its essence from the internal it may be asked where in the external that essence lies concealed. It does not appear in gesture in the tone in the speech or in the countenance and yet it is interiorly hidden in all four of these. That it is interiorly hidden in them can be clearly seen from these same things in the spiritual world for when a man comes from the natural world into the spiritual world as he does at death he leaves his externals behind with the body and retains his internals which he had stored up in his spirit and if his internal had been infernal he then appears like a devil such as his spirit had been while he lived in the world. Who does not acknowledge that every man leaves externals when he leaves the body and enters into internals when he becomes a spirit? [3] To this I will add that in the spiritual world there is a communication of affections and of consequent thoughts and therefore no one there can speak otherwise than as he thinks. Also every one's face there is changed and becomes like his affections so that what he is is apparent from his face. Hypocrites are sometimes permitted to speak otherwise than as they think but the tone of their speech is to the ear wholly discordant with their interior thoughts and by the discord their hypocrisy is disclosed. This makes clear that the internal is hidden interiorly in

potest, quod internum lateat interius in sono, loquela, facie et gestu externi, et quod hoc non percipiatur ab hominibus in mundo naturali, sed manifeste ab angelis in mundo spirituali

225. Ex his nunc patet, quod homo, quamdiu in mundo naturali vivit, immitti possit in sapientiam rerum spiritualium, et quoque in amorem illarum, et quod hoc fiat ac fieri possit tam apud illos qui mere naturales sunt, quam apud illos qui spirituales, sed cum differentia, quod hi per illa reformatur, et quod illi per eadem non reformatur. Apud hos etiam potest apparere sicut ament sapientiam, sed non aliter amant illam, quam sicut adulter amat feminam nobilem sicut meretricem, cum qua blande loquitur, ac cui dat vestes decoris, de qua tamen domi secum cogitat, quod non sit nisi quam vile scortum, cui faciam credere quod amem, quia favet libidini meae, at si non faveret, rejecturus essem. Internus ejus homo est adulter ille, et externis ejus homo est femina illa

226. (11) *Quod si homo postea ab illis recedit, et in contrarium abit, profanet sancta* Sunt plura genera profanationis sancti, de quibus in sequenti articulo, sed hoc genus est omnium gravissimum, nam qui profanatores ex hoc genere sunt, post mortem fiunt non homines magis, vivunt quidem, sed continue in deliriis phantasticis, apparent sibi volare in alto, et cum manent, ludunt cum phantasias, quas vident sicut res reales, et quia non amplius homines sunt, non vocantur ille et illa, sed illud immo cum sistuntur videndi in luce caeli, apparent sicut sceleta, quaedam et sceleta ossei coloris, quaedam ut ignea, et quaedam ut adusta. Quod hujus generis profani post mortem tales fiant, ignoratur in mundo, et ignoratur quia causa ignoratur. Ipsa causa est, quod cum homo primum agnoscit Divina et credit illa, et postea recedit et negat illa, tunc commisceat sancta profanis, quae quando commixta sunt, non possunt aliter separari, quam per destructionem totius. Sed ut haec clarius percipiantur, in suo ordine detegenda sunt, qui erit (1) Quod quicquid homo ex voluntate cogitat, loquitur et agit, approprietur ei, et remaneat, tam bonum quam malum. (2) Sed quod Dominus per Divinam suam Providentiam continue prospiciat et disponat, ut malum sit per se, et bonum per se, et

the tone, in the speech in the countenance and in the gesture of the external and thus is not perceived by men in the natural world, but is clearly perceived by angels in the spiritual world.

225 From all this it is now clear that so long as a man lives in the natural world he can be admitted into the wisdom of spiritual things and also into a love for them and that this can take place and does take place both with those who are merely natural and with those who are spiritual but with this difference, that the spiritual are thereby reformed while the merely natural by the same means are not reformed. With these there may be an appearance that they love wisdom but they merely love it as an adulterer loves an honorable woman that is as he would love a courtesan talking sweetly to her giving her beautiful garments but saying to himself privately: She is nothing but a mere harlot, whom I will make believe that I love because she gratifies my lust but if she should fail to gratify it I would cast her off. The internal man of such is that adulterer while their external is that woman.

226 (ii.) *If a man afterwards recedes from these spiritual things and passes over into the opposite he profanes holy things*—There are many kinds of profanation of what is holy (which will be treated of under the following head) but this kind is the most grievous of all for profaners of this kind after death come to be no longer men they live indeed but are continually in fantastic hallucinations seeming to themselves to be flying on high and while they remain there they sport with fantasies which are seen by them as real things and being no longer men they are not called he and she but it. And when they are presented to view in the light of heaven they look like skeletons some like skeletons of the color of bone some as fiery skeletons, and others as charred. It is unknown in the world that profaners of this kind become such after death and it is unknown because the cause is unknown. The essential cause is that when a man has first acknowledged Divine things and believed in them and afterwards withdraws from and denies them he mixes together what is holy and what is profane and when these have been mixed together they can not be separated without destroying the whole. But to make this more clear to the perception it shall be unfolded in order as follows (1) Whatever a man thinks says and does from his will, whether good or evil is appropriated to him and remains. (2) But the Lord by His Divine providence continually foresees and directs in order that evil may be by itself and

sic quod separari possint (3.) Sed quod hoc non fieri possit, si homo primum agnoscit vera fidei et vivit secundum illa, et postea recedit et negat illa (4.) Quod tunc commisceat bonum et malum, usque adeo ut separari nequeant (5) Et quia bonum et malum apud unumquemvis hominem separanda sunt, et apud talem separari nequeunt, quod ideo quoad omne vere humanum destruat

227. Hae sunt causae, propter quas tale enorme existit, sed illae, quia in obscuro sunt ex ignorantia illarum, explicandae sunt, ut coram intellectu pateant. Primo *Quod quicquid homo ex voluntate cogitat, loquitur et agit, approprietur ei et remaneat, tam bonum quam malum* Hoc ostensum est supra (n 78-81) est enim homini memoria externa seu naturalis, ac est memoria interna seu spiritualis Huic memoriae inscripta sunt omnia et singula quaecunque in mundo ex voluntate cogitaverat, locutus est, et egerat, et tam omnia et singula, ut non desit quicquam Haec memoria est liber vitae ejus, qui post mortem aperitur, et secundum quem judicatur De hac memoria plura in opere *De Caelo et Inferno* (n 461-465), ab ipsa experientia sunt adducta [2.] Secundo *Sed quod Dominus per Divinam suam Providentiam continue prospiciat et disponat, ut malum sit per se, et bonum per se, et sic quod separari possint* Unusquisque homo tam in malo est quam in bono, in malo enim est a se, et in bono a Domino, et homo non potest vivere nisi sit in utroque, nam si in solo se esset et sic in solo malo, non aliquid vitae haberet, et si in solo Domino et sic in solo bono, nec aliquid vitae haberet, nam homo in *hoc vitae* foret sicut suffocatus continue trahens animam, velut moribundus in agone, et in *illo vitae* foret exstinctus, nam malum absque omni bono in se est mortuum, quare unusquisque homo in utroque est sed differentia est, quod unus sit interius in Domino, et exterius quasi in se, ac alter interius in se, sed exterius quasi in Domino, et hic est in malo, et ille in bono, attamen uterque in utroque Quod etiam malus sit, est quia est in bono vitae civilis et moralis, et quoque exterius in aliquo bono vitae spiritualis, praeter quod a Domino teneatur in rationalitate et libertate, quod possit in bono esse, hoc bonum est, per

good by itself, and thus the two may be separated. (3) But this cannot be done if man acknowledges the truths of faith and lives according to them and afterwards withdraws from and denies them. (4) He then mixes together good and evil to such an extent that they cannot be separated. (5.) And since the good and the evil must be separated in every human being and cannot be separated in such a one he is therefore destroyed in respect to every thing truly human.

227 Such are the causes from which this enormity springs but as ignorance of them causes obscurity they need to be so explained as to make them clear to the understanding. First *Whatever a man thinks says and does from his will whether good or evil is appropriated to him and remains.* This has been shown above (n. 78-81). For man has an external or natural memory and an internal or spiritual memory. Upon his internal memory each and every thing that he has thought spoken and done in the world has been inscribed so completely and particularly that not a single thing is lacking. This memory is the book of man's life which is opened after death and in accordance with which he is judged. Many other things with regard to this memory from actual experience, are set forth in the work on *Heaven and Hell* (n. 461-465). (2) Secondly *But the Lord by means of His Divine providence continually foresees and directs in order that evil may be by itself and good by itself and thus the two may be separated.* Every man is both in evil and in good in evil from himself and in good from the Lord nor can he live unless he is in both for if he were in self alone and thus in evil alone he would have nothing of life and if he were in the Lord alone and thus in good alone he would have nothing of life for in such a state of life he would continually gasp for breath like one suffocated or like one in the agony of death while in the former state of life he would become extinct for evil apart from any good is in itself dead consequently every man is in both with the difference that in the one case man is interiorly in the Lord and exteriorly as it were in himself and in the other case is interiorly in himself but exteriorly as it were in the Lord and such a man is in evil while the former is in good although they are both in both. The evil man is in both for the reason that he is in the good of civil and moral life and also outwardly in some good of spiritual life besides being kept by the Lord in rationality and liberty that he may be capable of being in good. It is by such good that every one, even a bad man is led by the Lord. From all this

quod omnis homo, etiam malus, ducitur a Domino Ex his videri potest, quod Dominus separet malum et bonum, ut unum sit interius ac alterum exterius, et sic prospiciat ne commisceantur [3] Tertio *Sed quod hoc non fieri possit, si homo primum agnoscit vera fidei, et vivit secundum illa, ac postea recedit ac negat illa* Hoc patet a nunc dictis, ex primo, quod omnia quae homo ex voluntate cogitat, loquitur et agit, approprientur ei ac remaneant, et ex altero, quod Dominus per Divinam suam Providentiam continue prospiciat et disponat ut bonum per se sit, ac malum per se, ac separari possint Separantur etiam a Domino post mortem, apud illos qui interius mali sunt et exterius boni sunt, aufertur bonum, et sic relinquuntur suo malo, vicissim apud illos qui interius boni sunt, et exterius sicut alii homines conquisiverunt opes, ambiverunt dignitates, delectati sunt variis mundanis, et faverunt aliquibus concupiscentis, apud hos tamen bonum et malum non commixta sunt, sed separata sicut internum et externum, ita in externa forma in multis similes malis fuerunt, non tamen in interna Vicissim etiam mali, qui in externa forma apparuerunt sicut boni, in pietate, cultu, loquela et factis, et tamen in interna forma mali fuerunt, apud hos quoque separatum est malum a bono At apud illos, qui prius agnoverunt vera fidei, et vixerunt secundum illa, et postea in contrarium abiverunt, ac rejecerunt illa, et imprimis si negaverunt illa, bona et mala non amplius separata sunt, sed commixta, nam homo talis appropriavit sibi bonum, et quoque appropriavit sibi malum, et sic conjunxit et commiscuit illa [4.] Quarto *Quod tunc commisceat bonum et malum, usque adeo, ut non separari possint*, sequitur ex nunc dictis et si non separari potest malum a bono, ac bonum a malo, non potest esse in caelo nec in inferno Unusquisque homo, vel in uno vel in altero erit, non potest esse in utroque, et sic nunc foret in caelo, nunc in inferno, et dum in caelo ageret pro inferno, et dum in inferno ageret pro caelo, ita destrueret vitam omnium qui circum illum sunt, vitam caelestem apud angelos, et vitam infernalem apud diabolos, ex quo vita cujusvis periret, nam vita cuiusvis erit sua, non vivit quisquam in vita aliena, minus in opposita Inde est, quod Dominus apud omnem hominem post obitum, dum

it can be seen that the Lord keeps evil and good separate so that one may be interior and the other exterior thus providing against their being mixed together [3] Thirdly *But this cannot be done if man acknowledges the truths of faith and lives according to them and afterwards withdraws from and denies them* This is clear from what has already been said first that all things that a man thinks says and does from the will are appropriated to him and remain and secondly that the Lord by His Divine providence continually foresees and directs in order that good may be by itself and evil by itself and that the two may be separated. Moreover they are separated by the Lord after death From those who are interiorly evil and outwardly good the good is taken away and thus they are left to their evil. The reverse takes place with those who are interiorly good but outwardly like other men have sought to gain riches have striven for dignities have taken delight in various worldly interests, and have favored certain lusts for with such good and evil have not been mixed together but have been kept separate like internal and external thus while in external form they have been in many respects like the evil they have not been so internally But with the evil who in external form have presented the same appearance as the good in piety worship words, and works while in internal form they have been evil, the reverse is true although even with such evil is kept separate from good But in those who have acknowledged the truths of faith and lived according to them and have afterwards passed over into the opposite and have rejected these truths and especially if they have denied them goods and evils are no longer separate but are mixed together For such a man has appropriated good to himself and has appropriated evil to himself and thus has joined and mixed them together [4.] Fourthly *A man then mixes together good and evil to such an extent that they cannot be separated* This follows from what has just been said When evil cannot be separated from good and good from evil it is impossible to be either in heaven or in hell. Every human being must be in either one or the other he cannot be in both for he would then be at one time in heaven and at another time in hell and when in heaven he might be acting in accord with hell, and when in hell he might be acting in accord with heaven thus he would destroy the life of all about him heavenly life among the angels, and infernal life among the devils whereby the life of all would perish For each one must have his own life no one lives in another's life still less in an opposite life. For this reason, in every man after death, when

fit spiritus seu homo spiritualis, separet bonum a malo ac malum a bono, bonum a malo apud illos qui interius in malo sunt, ac malum a bono apud illos qui interius in bono sunt, quod est secundum Ipsius verba,

"Omni habenti dabitur ut abundet, et ab eo qui [non] habet, etiam quod habet auferetur" (*Matth* xiii 12, xxv 29, *Marc* iv 25; *Luc* viii 18, xix 26)

[5.] Quinto *Quia bonum et malum apud unumquemque hominem separanda sunt, et apud talem separari nequeunt, quod ideo quoad omne vere humanum destruitur* Vere humanum est cuius ex rationalitate, quod possit videre et scire, si vult, quid verum et quid bonum, et quoque quod possit ex libertate velle, cogitare, loqui et facere id, ut prius ostensum est Sed haec libertas cum sua rationalitate destructa est apud illos, qui apud se commiscuerunt bonum et malum, nam illi non possunt ex bono videre malum, nec ex malo cognoscere bonum, unum enim faciunt, inde illis non rationalitas in facultate seu in potentia est amplius, et inde nec aliqua libertas quae causa est, quod sint sicut mere deliria phantastica, ut supra dictum est, et non magis appareant ut homines, sed ut ossa aliqua cute obducta, et inde cum nominantur, non dicuntur ille aut illa, sed illud Talis sors est illis, qui hoc modo commiscent sancta profanis At sunt plura profanationis genera, quae usque non talia sunt, de quibus in subsequenti articulo

228. Nullus homo ita profanat sancta, qui non scit illa, nam qui non scit illa, nec potest agnoscere illa, et dein negare illa Quare illi qui extra Christianum orbem sunt, et non sciunt aliquid de Domino, et de redemptione et salvatione ab Ipso, non profanant id sanctum, dum non recipiunt illud, immo dum loquuntur contra illud Ipsi Judaei nec profanant id sanctum, quia ab infantia non volunt recipere et agnoscere illud, aliter si reciperent et agnoscerent, et postea negarent, quod tamen raro fit; multi enim ex illis agnoscunt illud exterius, et negant illud interius, et sunt hypocritis similes Sed illi profanant sancta per commixtionem illorum cum profanis, qui primum recipiunt et agnoscunt, et postea abeunt et negant [2.] Nihil facit, quod in infantia et pueritia recipiant et agnoscant, hoc facit unusquisque Christianus;

he becomes a spirit or a spiritual man the Lord separates the good from the evil and the evil from the good the good from the evil in those who are interiorly in evil and the evil from the good in those who are interiorly in good which is according to His words

To *every* one that hath shall be given, that he may have more abundantly but from him that hath not shall be taken away even that he hath" (*Matt* xiii. 12 xxv. 29 *Mat* i. 12 *Luke* viii. 15 xix. 26).

(15) Fifthly *Since good and evil must be separated in every human being and cannot be separated in such a one he is therefore destroyed in respect to everything truly human* Every one has what is truly human from rationality in being able to see and to know if he will what is true and what is good also in being able from liberty to will think say and do it as has been shown before But this liberty with its rationality has been destroyed in those who have mixed good and evil together in themselves for such from good are unable to see evil and from evil to recognize good since the two make one consequently they no longer possess rationality in its capabilities or power nor therefore any liberty For this reason they are like mere fantastic hallucinations, as has been said above and they no longer appear like men but like bones covered with some skin and therefore when referred to they are not called he or "she" but it. Such is the lot of those who in this manner mix together things holy and things profane. But there are other kinds of profanation that are not like this and these will be considered in a following article.

228 A man who is ignorant of holy things does not thus profane them. For he who is ignorant of them cannot acknowledge them and afterwards deny them. Therefore those who are outside of the Christian world and who know nothing about the Lord and about redemption and salvation by Him do not profane this holiness when they refuse to accept it, or even when they speak against it Nor do the Jews profane it because from infancy they are unwilling to accept and acknowledge it. It would be otherwise if they should accept and acknowledge it and afterwards deny it but this rarely occurs although many of them outwardly acknowledge it and inwardly deny it, and are like hypocrites. But those who profane holy things by mixing them with things profane are such as first accept and acknowledge them and afterwards backslide and deny [2.] This does not refer to the acceptance and acknowledgment of these things in early childhood and boyhood this every Christian does for the things belonging to faith and

quia tunc non recipiunt et agnoscunt illa quae fidei et charitatis sunt ex aliqua rationalitate et libertate, hoc est, in intellectu ex voluntate, sed solum ex memoria et ex fide magistrī, et si vivunt secundum illa, est ex caeca obedientia. At cum homo in usum suae rationalitatis et libertatis venit, quod fit successive sicut adolescit et juvenescit, si tunc agnoscit vera et vivit secundum illa, et postea negat illa, commiscet sancta profanis, et fit ex homine tale monstrum, ut supra dictum est. At si homo in malo est, a tempore dum suae rationalitatis et libertatis, hoc est, sui juris, factus est, usque in juventutem, ac postea agnoscit vera fidei et vivit secundum illa, modo tunc in illis usque ad finem vitae maneat, non commiscet illa, nam Dominus tunc separat mala prioris vitae a bonis posterioris vitae, ita fit cum omnibus qui paenitentiam agunt. Sed de his plura in sequentibus.

229. (111) *Quod plura genera profanationum sancti sint, et quod hoc genus sit omnium pessimum.* In communissimo sensu per profanationem intelligitur omnis impietas, ita per profanatores intelliguntur omnes impii, qui corde negant Deum, sanctitatem Verbi, et inde spiritualia ecclesiae, quae ipsa sancta sunt, de quibus etiam impie loquuntur. Sed de his hic non agitur, verum de illis qui Deum profitentur, sanctitatem Verbi statuunt, et spiritualia ecclesiae agnoscunt, plerique tamen solum ore. Causa quod hi profanent, est quia sanctum ex Verbo est in illis et apud illos, et hoc quod in illis est, et quod facit aliquid illorum intellectus et voluntatis, profanant. At vero in impiis, qui Divinum ac Divina negant, non est aliquid sanctum quod profanare possunt. hi quidem sunt profanatores, sed usque non profani.

230. Profanatio sancti intelligitur in Secundo Praecepto decalogi, per "Non profanabis Nomen Dei tui" et quod non profanandum sit, intelligitur in Oratione Dominica, per "Sanctificetur Nomen tuum." Quid per "Nomen Dei" intelligitur, vix ab ullo in Christiano orbe scitur: causa est, quia non scitur, quod in spirituali mundo non sint nomina sicut in naturali mundo, sed quod unusquisque nominetur secundum quale amoris et sapientiae ejus; ut primum enim aliquis venit in societatem aut consortium cum aliis, nominatur illico secundum quale ejus ibi. No-

charity are not then accepted and acknowledged from any rationality and liberty that is, in the understanding from the will but are accepted only by memory and from confidence in the teacher and if the life is according to them it is from a blind obedience. But when man comes into the exercise of his rationality and liberty which he does gradually as he grows into youth and manhood, if he then acknowledges truths and lives according to them and afterwards denies them he mixes holy things with profane things, and from being a man he becomes such a monster as has been described above. If, however from the age of rationality and liberty that is of self control, and even in early manhood man is in evil and afterwards acknowledges the truths of faith and lives according to them provided he then remains in them until the end of his life, he does not mix the two for the Lord then separates the evils of the former life from the goods of the latter life. This is done with all who repent. But of this more in what follows.

229 (iii.) *There are many kinds of profanation of what is holy but this is the worst kind of all.*—In the most general sense profanation means all impiety and therefore profaners mean all the impious, who in heart deny God, the holiness of the Word, and the spiritual things of the church therefrom, which are essentially holy things, and who also speak impiously of these. But of such we are not now treating but of those who profess to believe in God who assert the holiness of the Word and who acknowledge the spiritual things of the church most of whom however only with the mouth. Such commit profanation for the reason that what is holy from the Word is in them and with them, and this which is in them and which makes some part of their understanding and will they profane but in the impious, who deny the Divine and Divine things there is nothing holy that can be profaned. Such are profaners and yet they are not profane.

230 The profanation of what is holy is referred to in the second commandment of the Decalogue, Thou shalt not profane the name of thy God. And the words in the Lord's Prayer "Hallowed be Thy name," mean that this name must not be profaned. Scarcely any one in the Christian world knows what is meant by "the name of God," and for the reason that no one knows that there are no names in the spiritual world like those in the natural world, but each one there has a name that is in harmony with the quality of his love and wisdom for as soon as any one enters a society or into association with others, he immediately has a name that is in accord with his

minatio fit per linguam spiritualem, quae talis est, ut nomen dare possit unicuique rei, quia ibi quaevis littera in alphabeto unam rem significat, et plures litterae in unam vocem conjunctae, quae faciunt nomen personae, integrum statum rei involvunt Hoc inter mirabilia est in Mundo spirituali [2.] Ex his patet, quod per "Nomen Dei" in Verbo significetur Deus cum omni Divino quod in Ipso est, et quod ex Ipso procedit, et quia Verbum est Divinum procedens, est id Nomen Dei, et quia omnia Divina, quae spiritualia ecclesiae vocantur, ex Verbo sunt, etiam illa sunt Nomen Dei Ex his videri potest quid intelligitur in Secundo Praecepto decalogi per

"Non profanabis nomen Dei" [(Exod xx. 7)],

et in Oratione Dominica per

"Sanctificetur nomen tuum" [(Matth vi 9)]

Similia per Nomen Dei ac Domini ^[2] significantur in multis locis in Verbo utriusque Testamenti,

(Ut *Matth* vii 22, x 22, xviii 5, 20, xix 29, xxi 9, xxiv 9, 10, *Joh.* i 12, ii 23, iii 17, 18, xii 13, 28, xiv 14-16, xvi 23, 24, 26, 27, xvii 6, xx 31),

praeter in aliis locis, et in permultis in Veteri Testamento [3] Qui significationem hanc "nominis" novit, potest scire quid per haec Domini verba significatur

"Quisquis suscipit prophetam in nomine prophetae, mercedem prophetae accipiet quisquis suscipit justum in nomine justī, mercedem justī accipiet et quisquis potaverit unum parvorum horum potus frigidae tantum in nomine discipuli, non perdet mercedem" (*Matth* x ^[2]41, 42)

qui per "nomen prophetae, justī et discipuli," hic solum intelligit prophetam, justum, et discipulum, is non scit ibi alium sensum, quam solum sensum litterae, et ille nec scit quid "merces prophetae," "merces justī," et "merces propter potum frigidae datum discipulo," cum tamen per "nomen" et per "mercedem prophetae" intelligitur status et felicitas eorum qui in Divinis veris sunt, per "nomen et mercedem justī" status et felicitas eorum qui in Divinis bonis sunt, et per "discipulum" status illorum qui in aliquibus spiritualibus ecclesiae sunt, "potus frigidae" est aliquid veri [4.] Quod quale status amoris et sapientiae,

character This naming is effected by spiritual language which is such that it is capable of naming every thing for each letter in its alphabet signifies a single thing and the several letters joined into a single word and making a person's name involve the entire state of the thing This is one of the wonders of the spiritual world. [2.] From all this it is clear that in the Word "the name of God" signifies God with every thing that is in Him and that goes forth from Him And as the Word is the Divine going forth, which is the name of God, and as all the Divine things that are called the spiritual things of the church are from the Word they too are "the name of God." All this makes clear what is meant in the second commandment of the Decalogue,

"Thou shalt not profane the name of God" (*Exod. xx. 7*);

and in the Lord's Prayer by

"Hallowed be Thy name" (*Matt. vi. 9*).

The name of God and of the Lord has a like signification in many places in the Word of both Testaments,

(as in *Matt. vii. 21 x. 22 xviii. 5, 20 xix. 29, xxi. 9; xxiv. 9, 10; John. i. 12 ii. 23 iii. 17 18 xii. 13, 28 xiv. 14 16 xvi. 23, 24, 26, 27 xvii. 6 xx. 31*)

besides other places and very frequently in the Old Testament. [3.] He who knows that this is what is signified by "name" can understand what is signified by these words of the Lord

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold [water] only in the name of a disciple shall not lose his reward" (*Matt. x. 41 42*).

One who thinks that "the name of a prophet" or "a righteous man" and "of a disciple," means simply a prophet, a righteous man, and a disciple, recognizes no meaning here except that of the letter nor does he know what "the reward of a prophet" is, or the reward of "a righteous man" or the "reward" for a cup of cold water given to a disciple nevertheless the name and "the reward of a prophet" mean the state and the happiness of those who are in Divine truths "the name" and "the reward of a righteous man" mean the state and the happiness of those who are in Divine goods "a disciple" means the state of those who are in some of the spiritual things of the church and "a cup of cold water" means something of truth. [4.] That "name" signifies the nature of the state of love and

seu boni et veri, significetur per "nomen," constat etiam per haec Domini verba

"Qui ingreditur per januam, pastor est ovium, huic ostiarius aperit, et oves vocem illius audiunt, et proprias oves vocat nomine tenus, et educit illas" (*Joh x. 2, 3*),

"vocare oves nomine tenus," est quemlibet qui in bono charitatis est, docere et ducere secundum statum amoris et sapientiae ejus per "januam" intelligitur Dominus, ut constat ex vers 9, ibi,

"Ego sum janua, per Me si quis introverit, salvabitur,"

ex quibus patet, quod ipse Dominus adeundus sit, ut quis salvari possit, et qui Ipsum adit, sit "pastor ovium," et qui non Ipsum adit, sit "fur et latro," ut dicitur vers 1, illius capitis

231. Quoniam per profanationem sancti intelligitur profanatio ab illis qui sciunt vera fidei et bona charitatis ex Verbo, et quoque aliquo modo agnoscunt illa, et non illi qui non sciunt illa, nec qui ex impietate prorsus rejiciunt, ideo non de his, sed de illis sequentia dicuntur; horum profanationis genera sunt plura, leviora et graviora, verum ad haec septem referri possunt. Primum profanationis genus ab illis est, *qui joculantur ex Verbo et de Verbo, aut ex Divinis ecclesiae et de illis*. Hoc fit a quibusdam ex prava consuetudine, desumendo nomina aut formulas ex Verbo, et immiscendo sermonibus parum decoris, et quandoque spurcis, quod non potest non cum aliquo contemptu Verbi esse conjunctum, cum tamen Verbum in omnibus et singulis est Divinum et sanctum, nam unaquaevis vox ibi in sinu recondit aliquod Divinum, et per id communicationem habet cum caelo sed hoc profanationis genus levius et gravius est secundum agnitionem sanctitatis Verbi, et sermonis indecorum cui inseritur a jocularibus [2.] Alterum genus profanationis ab illis est, *qui intelligunt et agnoscunt Divina vera, et tamen vivunt contra illa*. Sed levius profanant qui solum intelligunt, gravius autem qui etiam agnoscunt, intellectus enim solum docet, vix aliter quam sicut praedicator, et non conjungit se cum voluntate ex se, at agnitio se conjungit, non enim potest aliquod agnosci nisi cum consensu voluntatis. Sed usque illa conjunctio est varia, et secundum conjunctionem pro-

wisdom or of good and truth, is made evident also by these words of the Lord

"He that entereth in by the door is the shepherd of the sheep to him the porter openeth, and the sheep hear his voice and he calleth his own sheep by name and leadeth them out" (*John* x. 2, 3).

"To call the sheep by name means to teach and to lead every one who is in the good of charity according to the state of his love and wisdom. The door means the Lord as is evident from the ninth verse

"I am the door through Me if any one enter he shall be saved."

All this makes clear that for any one to be saved the Lord Himself must be approached and that whoever goes to Him is "a shepherd of the sheep" but whoever does not go to Him is "a thief and a robber" as is said in the first verse of the same chapter

231 As profanation of what is holy means profanation by those who know the truths of faith and the goods of charity from the Word and who in some measure acknowledge them and does not mean those who are ignorant of these nor those who from implety wholly reject them so what now follows is said of the first class and not of the others. Of the profanation of such there are several kinds, some lighter and some more grievous but they may be referred to these seven. The first kind of profanation is committed by those *who make jests from the Word and about the Word or from the Divine things of the church and about them*. This is done by some from a bad habit in taking names or expressions from the Word and mixing them with remarks that are hardly becoming and sometimes foul. This cannot but be joined with some contempt for the Word yet the Word in all things and in every particular is Divine and holy for every expression therein conceals in its bosom something Divine and thereby has communication with heaven. But this kind of profanation is lighter or more grievous according to the acknowledgment of the holiness of the Word and the unbecoming character of the talk into which it is introduced by those who jest about it. [2.] The second kind of profanation is committed by *those who understand and acknowledge Divine truths and still live contrary to them*. Those who only understand profane more lightly while those who also acknowledge profane more grievously for the understanding merely teaches, almost like a preacher and does not from itself conjoin itself with the will but acknowledgement conjoins, for nothing can be acknowledged except by consent of the will. Nevertheless, the conjunc

fanatio, dum vivitur contra vera quae agnoscuntur, ut si quis agnoscit, quod vindictae et odia, adulteria et scortationes, fraudes et doli, blasphemationes et mendacia, sint peccata contra Deum, et usque committit illa, is in hoc genere profanationis graviore est, dicit enim Dominus,

“Servus, qui scit voluntatem Domini sui, et non facit voluntatem ejus, percutietur multis” (*Luc xii* ¹¹47)

Et alibi,

‘ Si caeci essetis, non haberetis peccatum, jam vero dicitis quod videamus, ideo peccatum vestrum manet’ (*Joh ix* 41)

Sed aliud est agnoscere apparentias veri, et aliud genuina vera, illi qui agnoscunt genuina vera, et usque non vivunt secundum illa, in mundo spirituali apparent absque luce et calore vitae in sono et loquela, sicut forent merae inertiae {3.} Tertium genus profanationis est ab illis, *qui applicant sensum litterae Verbi ad confirmandos malos amores et falsa principia* Causa est, quia confirmatio falsi est negatio veri, et confirmatio mali est rejectio boni. et Verbum in suo sinu non est nisi quam Divinum Verum et Divinum Bonum, et hoc in sensu ultimo, qui est sensus litterae, non apparet in genuinis veris, nisi ubi docet Dominum ac ipsam viam salutis, sed in vestitis veris, quae vocantur apparentiae veri quare ille sensus potest trahi ad confirmandum haeretica plurium generum Qui vero confirmat amores malos, ille violentiam infert Divinis Bonis, qui confirmat principia ¹²falsa, ille violentiam infert Divinis Veris Haec violentia vocatur falsificatio veri, illa autem adulteratio boni, utraque intelligitur per “sanguines” in Verbo Sanctum enim spirituale, quod etiam est Spiritus veritatis procedens a Domino, est intus in singulis sensus litterae Verbi Id sanctum laeditur, quando falsificatur et adulteratur Verbum Quod hoc sit profanatio, patet [4.] Quartum genus profanationis ab illis est, *qui pia et sancta ore loquuntur, et quoque simulant, sono et gestu affectiones amoris illorum, et tamen corde non credunt et amant illa* Plerique ex his sunt hypocritae et Pharisei, a quibus post mortem omne verum et bonum aufertur, et dein mittuntur in tenebras exteriores Illi, qui ex hoc genere se confirmaverunt contra Divinum, et contra Verbum, et inde quoque contra spiritualia Verbi,

tion varies, and when one is living contrary to the truths that are acknowledged the profanation is measured by the conjunction. When for instance one acknowledges that revenge and hatred adultery and fornication fraud and deceit, defamation and lying are sins against God and yet is committing them he is in this kind of profanation more grievously for the Lord says,

The servant that knoweth his Lord's will and doeth not His will, shall be beaten with many stripes" (*Luke xii. 47*).

And elsewhere

"If ye were blind ye would have no sin, but now ye say We see therefore your sin remaineth" (*J. An. ix. 41*).

But it is one thing to acknowledge appearances of truth and another to acknowledge genuine truths. Those who acknowledge genuine truths but do not live according to them appear in the spiritual world without the light and heat of life in voice and speech as if they were pure killers. [3.] The third kind of profanation is committed by those *who adapt the sense of the letter of the Word to the confirmation of evil loves and false principles*. This is because the confirmation of falsity is a denial of truth and the confirmation of evil is a rejection of good and the Word in its bosom is nothing but Divine truth and Divine good but in the outmost sense, which is the sense of the letter this is not expressed in genuine truths (except where it teaches about the Lord and the way of salvation itself) but in truths clothed, which are called appearances of truth and therefore that sense may be diverted to uphold many kinds of heresies. But he that upholds evil loves does violence to Divine goods and he that upholds false principles does violence to Divine truths. This violence is called falsification of truth, the other is called adulteration of good. Both are meant in the Word by "bloods." For a spiritual holiness, which is also called the spirit of truth going forth from the Lord, is within each of the particulars of the sense of the letter of the Word. This holiness is injured when the Word is falsified and adulterated. Evidently then this is profanation. [4.] A fourth kind of profanation is committed by those *who say with the lips pious and holy things and counterfeit the affections of love for these in tone and in gesture and yet in heart do not believe them or love them*. Most of such are hypocrites and Pharisees, from whom after death all truth and good are taken away and they are then sent into outer darkness. Those who have confirmed themselves by this kind of profanation against the Divine and against the Word and consequently against the spiritual things of the

in tenebris illis sedent muti, impotes loquendi, volentes effutire pia et sancta, sicut in mundo, sed non possunt. nam in mundo spirituali quisque adigitur loqui sicut cogitat, sed hypocrita vult loqui aliter quam cogitat, inde oppositio in ore existit, ex qua est quod possit solum mutire. Sed hypocrises sunt leviores et graviores, secundum confirmationes contra Deum, et ratiocinationes pro Deo exterius [5.] Quintum profanationis genus ab illis est, *qui Divina sibi attribuunt*. Illi sunt qui intelliguntur per "Luciferum" apud *Esaiam* xiv per "Luciferum" ibi intelligitur Babel, ut constare potest a vers 4, 22, illius capitis, ubi etiam illorum sors describitur. idem etiam sunt qui intelliguntur et describuntur per "meretricem sedentem super bestia coccinea, in *Apocalypsi* xvii. Multis in locis in Verbo nominatur Babel et Chaldaea, et per "Babelem" ibi intelligitur profanatio boni, et per "Chaldaeam" profanatio veri, utraque apud illos qui sibi Divina attribuunt [6.] Sextum profanationis genus ab illis est, *qui Verbum agnoscunt, et usque Divinum Dominum negant*. Hi in mundo vocantur Sociniani, et quidam Ariani. Horum et illorum sors est, quod invocent Patrem, et non Dominum, et continue orent Patrem, quidam etiam propter Filium, ut admittantur in caelum, sed frustra, usque dum absque spe salvationis fiunt, et tunc demittuntur in infernum inter illos qui negant Deum. Hi sunt qui intelliguntur per illos

Qui blasphemant Spiritum Sanctum, quibus non remittetur in hoc saeculo nec in futuro (*Matth* xii 32)

causa est, quia Deus est unus Persona et Essentia, in quo Trinitas, et ille Deus est Dominus, et quia Dominus etiam est Caelum, et inde illi qui in caelo sunt in Domino sunt, ideo illi qui negant Divinum Dominum, non possunt admitti in caelum, ac in Domino esse quod Dominus sit Caelum, et quod inde illi qui in caelo sunt, in Domino sint, supra ostensum est [7.] Septimum profanationis genus ab illis est, *qui primum agnoscunt Divina vera, ac vivunt secundum illa, ac postea recedunt et negant illa*. Hoc pessimum genus profanationis est, ex causa quia commiscent sancta profanis, usque adeo ut separari nequeant, et tamen separanda sunt, ut sint vel in caelo vel in inferno, et quia hoc

Word sit in that darkness dumb, powerless to speak, wishing to babble pious and holy things as they did in the world but unable to do so. For in the spiritual world every one is compelled to speak as he thinks while a hypocrite wishes to speak otherwise than as he thinks from which there exists an opposition in the mouth owing to which they can only mutter. But the hypocrisy is lighter or more grievous in the measure of the confirmations against God and the outward reasonings in favor of God. [5.] The fifth kind of profanation is committed by those who attribute to themselves what is Divine. Such are meant by "Lucifer" in the fourteenth chapter of *Isaiah*.

Lucifer there means Babylon as is evident from the fourth and twenty-second verses of the same chapter where too the lot of such is described. The same are meant and described also in the seventeenth chapter of the *Apocalypse* by "the harlot sitting on the scarlet-colored beast." Babylon and Chaldea are mentioned in many places in the Word. Babylon meaning the profanation of good and Chaldea the profanation of truth both of these in such as attribute to themselves what is Divine. [6.] The sixth kind of profanation is committed by those who acknowledge the Word and yet deny the Divinity of the Lord. In the world these are called Socinians and some of them Anans. The final condition of all such is that they call not upon the Lord, but upon the Father and continually pray to the Father some indeed, for the sake of the Son to be admitted into heaven, but without effect until at last they lose all hope of salvation and they are then let down into hell among those who deny God. Such are meant by those

Who blaspheme the Holy Spirit, for whom there will be no forgiveness in this world nor in the world to come (*Matt. xii. 31*).

This is because God is one in person and in essence in whom is the trinity and this God is the Lord and since the Lord is heaven, and consequently those who are in heaven are in the Lord it follows that those who deny the Divinity of the Lord cannot be admitted into heaven and be in the Lord. That the Lord is heaven, and consequently those who are in heaven are in the Lord, has been shown above. [7.] The seventh kind of profanation is committed by those who first acknowledge Divine truths and live according to them but afterwards recede and deny them. This is the worst kind of profanation for such mix together things holy and things profane even to the extent that they cannot be separated nevertheless they must be separated

apud illos fieri nequit, eruitur omne intellectuale et voluntarium humanum, et fiunt non homines magis, ut prius dictum est. Paene simile fit cum illis, qui Divina Verbi et ecclesiae corde agnoscunt, ac illa prorsus immergunt proprio suo, quod est amor dominandi super omnia, de quo prius plura dicta sunt. hi enim post mortem, dum fiunt spiritus, prorsus non volunt duci a Domino, sed a semet, et cum taxatur amor illorum frenum, volunt non modo dominari super caelum, sed etiam super Dominum, et quia hoc non possunt, negant Dominum, et fiunt diaboli. Sciendum est quod amor vitae, qui etiam est amor regnans, maneat unumquemvis post mortem, et quod non auferri possit [8.] Hujus generis profani intelliguntur per Tepidos, de quibus ita in *Apocalypsi*:

“Novi opera tua, quod neque frigidus sis, neque calidus, utinam frigidus esses, aut calidus, sed quia tepidus es, et neque frigidus neque calidus, exsputurus sum te ex ore meo” (iii 14, 15[16])

Hoc genus profanationis describitur ita a Domino apud *Matthaeum*

“Quando immundus spiritus exit ab homine, perambulat amentia loca, quaerens requiem, sed non invenit, tunc dicit, revertar ad domum unde exivi, dum redit et invenit illam vacuum, ac scopis purgatam et ornatam sibi, abit, et adjungit sibi septem alios spiritus peiores se, et ingressi habitant ibi, atque fiunt posteriora hominis pejora primis” (xii 143-45)

conversio hominis describitur ibi per exitum spiritus immundi ab illo ac reversio ad mala priora, ejectis veris et bonis, per reditum spiritus immundi cum septem se pejoribus in domum sibi ornatam, ac profanatio sancti a profano, per quod posteriora illius hominis fiant pejora primis. Simile intelligitur per hoc apud *Johannem*,

Jesus dixit ad sanatum in lacu Bethesda, “Ne amplius pecca, ne pejus tibi fiat” (v 14)

[9.] Quod Dominus provideat, ne homo interius agnoscat vera, ac postea recedat, et fiat profanus, intelligitur per haec

“[2] Occaecavit illorum oculos et obturavit illorum cor, ut non videant oculis ac intelligant corde, et convertant se, et sanem illos” (*Joh.* xii 40),

“ne convertant se et sanem illos,” significat ne agnoscant

that men may be either in heaven or in hell and since with such this cannot be done all that is human both intellectual and voluntary is rooted out and as has been said before they come to be no longer men. Nearly the same is true of those who in heart acknowledge the Divine things of the Word and of the church but immerse them wholly in what is their own (*1 John*) which is the love of ruling over all things of which much has been said already. For such when after death they become spirits are wholly unwilling to be led by the Lord but wish to be led by themselves and when loose rein is given to their love they wish to rule not only over heaven but also over the Lord and as they cannot do this they deny the Lord and become devils. It must be understood that the life's love of every one which is the ruling love continues after death and cannot be taken away. [8.] The profane of this sort are meant by the "lukewarm" who are thus described in the *Apocalypse*

"I know thy work, that thou art neither cold nor hot: would thou wert cold or hot. But because thou art lukewarm and neither cold nor hot, I will spew thee out of My mouth. (iii. 15, 16).

This kind of profanation is thus described by the Lord in *Matthew*

"When the unclean spirit goeth out of a man he walketh through dry places seeking rest and findeth it not. Then he saith, I will return to the house whence I went forth. When he cometh he findeth it empty and swept and adorned for him. Then he goeth away and taketh to himself seven other spirits worse than himself, and entering in they dwell there: and the latter things of that man become worse than the first. (xii. 43, 45).

Man's conversion is here described by "the unclean spirit's going out of him" and his turning back to former evils when goods and truths have been cast out is described by "the return of the unclean spirit with seven others worse than himself into the house adorned for him" and the profanation of what is holy by a profane person is described by "the last things with that man becoming worse than the first." The same is meant by this in *John*

Jesus said to the man who had been healed at the pool of Bethesda, "Sin no more lest a worse thing befall thee" (v. 14).

[9.] The Lord's providing against man's acknowledging truths interiorly and afterwards receding and becoming profane is meant by these words

"He hath blinded their eyes and hardened their heart lest they should see with their eyes and understand with their heart, and turn, and I should heal them" (*John* xii. 40).

vera et dein recedant, et sic fiant profani propter eandem causam Dominus locutus est per parabolas, ut Ipse dicit (*Matth xiii 13*) Quod Jadaeis prohibitum fuerit comedere pinguedinem et sanguinem (*Levit iii 17, vii 23, 25*), significabat ne profanarent sancta, "pinguedo" enim significabat Divinum Bonum, et "sanguis" Divinum Verum Quod semel conversus in bono et vero permansurus sit ad finem vitae, docet Dominus apud *Matthaeum*.

Jesus dixit, "Quisquis perseveraverit ad finem, salvabitur" (x. 22, pariter *Marc xiii 13*)

232. (iv) *Quod ideo Dominus non interius immittat hominem in vera sapientiae et simul in bona amoris, nisi quantum homo in illis potest teneri usque ad finem vitae*
Ad hoc demonstrandum distincte progrediendum est, ex binis causis, una quia interest salutı humanae, altera quia ex cognitione hujus legis pendet cognitio legum permissionis, de quibus in sequenti paragrapho Interest enim salutı humanae, nam, ut prius dictum est, qui Divina Verbi et inde ecclesiae primum agnoscit, et postea ab illis recedit, sancta gravissime profanat Ut itaque hoc arcanum Divinae Providentiae detegatur, usque ut homo rationalis in sua luce id videre possit, evolvendum est in hac serie —(1) Quod in interioribus apud hominem non possit malum et simul bonum esse, inde nec falsum mali et simul verum boni (2) Quod a Domino in interiora hominis non possit inferri bonum ac verum boni, nisi quantum ibi remotum est malum ac falsum mali (3) Si bonum cum suo vero ibi inferretur prius aut plus quam remotum est malum cum suo falso, homo recederet a bono, ac rediret ad suum malum (4) Quod cum homo in malo est, intellectui ejus possint inferri multa vera, et haec in memoria recondi, et tamen non profanari (5) Sed quod Dominus per Divinam suam Providentiam quam maxime prospiciat, ne prius et plus inde recipiatur a voluntate, quam quantum homo sicut a se removet malum in externo homine (6) Quod si prius et plus, tunc voluntas adulteraret bonum, et intellectus falsificaret verum, commiscendo illa cum malis et cum falsis (7) Quod ideo Dominus non interius immittat hominem in vera

Lest they should turn and I should heal them" signifies lest they should acknowledge truths and then recede and thus become profane. For the same reason the Lord spoke in parables as He Himself declares (*Matth* xii. 13). The Jews being forbidden to eat fat or blood (*Lev* iii. 17 vil. 23 25) signified that they should not profane what is holy since fat signified Divine good and blood Divine truth. That he who is once converted must continue in good and truth to the end of his life the Lord teaches in *Matthew*

Jesus said, He that endureth to the end shall be saved (*x. 22* also *Mark* xiii. 13).

232 (iv) *Therefore the Lord admits man interiorly into the truths of wisdom and at the same time into the goods of love only so far as he can be kept in them even to the end of his life*—The demonstration of this must proceed by distinct steps for two reasons first, because it concerns human salvation and secondly because a knowledge of the laws of permission depends upon a knowledge of this law which will be considered in the next chapter. It concerns human salvation, since as has just been said he that acknowledges the Divine things of the Word and thus of the church, and afterwards recedes from them profanes holy things most grievously. Therefore to so unfold this arcanum of the Divine providence that the rational man may see it in his light it must be set forth in the following order (1) Good and evil cannot be in man's interiors together neither therefore the falsity of evil and the truth of good together (2) Good and the truth of good can be brought into man's interiors by the Lord only so far as evil and the falsity of evil there have been removed. (3) If good with its truth were to be brought in before or to a greater extent than evil with its falsity is removed man would recede from good and return to his evil (4) When man is in evil many truths may be brought into his understanding and these may be stored up in his memory and yet not be profaned. (5) But the Lord by His Divine providence takes especial care that the will shall receive from the understanding only so fast as, and to the extent that man as if of himself removes evils in the external man. (6) If it should receive faster or more the will would adulterate good and the understanding would falsify truth by mixing them with evils and with falsities. (7) Therefore the Lord admits man interiorly into

sapientiae et in bona amoris, nisi quantum homo in illis potest teneri usque ad finem vitae

233. Ut itaque hoc arcanum Divinae Providentiae detegatur, usque ut homo rationalis id in sua luce videre possit, singillatim explicanda sunt illa, quae nunc allata sunt. Primum *Quod in interioribus apud hominem non possit malum et simul bonum esse, et inde nec falsum mali et simul verum boni*. Per interiora hominis intelligitur internum cogitationis ejus, de quo homo non aliquid scit, priusquam in mundum spirituales et ejus lucem venit, quod fit post mortem. In mundo naturali id cognosci potest solum ex jucundo amoris ejus in externo cogitationis suae, et ex ipsis malis, dum illa apud se explorat; nam, ut supra ostensum est, internum cogitationis cum externo cogitationis apud hominem in tali nexu cohaeret, ut non separari possint, sed de his supra plura. Dicitur bonum et verum boni, ac malum et falsum mali, quoniam bonum non dari potest absque suo vero, nec malum absque suo falso, sunt enim consortes tori seu conjuges; nam vita boni est a suo vero, et vita veri a suo bono: simile est cum malo et ejus falso. [2.] Quod in interioribus hominis non possit malum cum suo falso et simul bonum cum suo vero esse, a rationali homine absque explicatione videri potest, est enim malum oppositum bono, ac bonum oppositum malo, et duo opposita non possunt simul esse. Est etiam omni malo insitum odium contra bonum, et omni bono est insitus amor tutandi se contra malum, et id a se removendi ex quo sequitur, quod unum cum altero non possit simul esse, et si simul forent, primum oriretur conflictus et pugna, et dein destructio quod etiam Dominus his verbis docet

“Omne regnum divisum contra se ipsum desolatur, et omnis civitas aut domus divisa contra se ipsam non consistit. Quisquis non est Mecum, contra Me est, et quisquis non congregat Mecum, dispergit” (*Matth* xii 25, 30)

et alibi,

“Nemo potest duobus dominis simul servire, nam aut unum odio habebit, ^[a]et alterum amabit, aut uni adhaerebit et alterum contemnet” (*Matth* vi 24)

Duo opposita non dari possunt in una substantia aut forma simul, quin distraheretur et periret si accessisset

the truths of wisdom and into the goods of love only so far as he can be kept in them to the end of his life.

233 Therefore, to so unfold this arcanum of the Divine providence that a rational man may see it in his light, the points that have now been presented must be explained one by one. First *Good and evil cannot be in man's interiors together neither therefore the falsity of evil and the truth of good together* The interiors of man mean the internal of his thought, of which he knows nothing until he comes into the spiritual world and its light, which he does after death. In the natural world this can be known only from the delight of his love in the external of his thought, and from evils themselves while he is examining them in himself for as has been shown above the internal of thought in man is bound to the external of thought by such a bond that they cannot be separated. But of this more will be said. The terms *good and truth of good also evil and falsity of evil* are used because good cannot exist apart from its truth, nor evil apart from its falsity for they are bedfellows or consorts for the life of good is from its truth and the life of truth is from its good. The same is true of evil and its falsity (2.) That evil with its falsity and good with its truth cannot be in man's interiors together the rational man can see without explanation for evil is the opposite of good and good is the opposite of evil and two opposites cannot exist together. Moreover there is inherent in all evil a hatred of good and there is inherent in all good a love of protecting itself against evil and of separating it from itself from which it follows that one cannot be together with the other and if they were together there would arise first a conflict and combat, and then destruction as the Lord also teaches in these words

Every kingdom divided against itself is brought to desolation and every city or house divided against itself standeth not. He that is not with Me is *ga'* *et* Me and he that gathereth not with Me scattereth (*Matt. xii. 25-30*).

And again,

"No one can serve two masters at the same time for either he will hate the one and love the other or he will hold to the one and despise the other (*Matt. vi. 24*).

Two opposites cannot exist together in one substance or form without its being torn asunder and destroyed. If one should approach and come near to the other they would surely separate like two enemies one keeping himself within his camp or

et appropinquavisset unum ad alterum, omnino se separarent, sicut bini hostes, quorum unus intra sua castra aut intra sua munimenta, et alter extra illa, se reciperet Ita fit cum malis et bonis apud hypocritam, hic in utrisque est, sed malum est intra et bonum est extra, et sic duo illa separata, et non commixta Ex his nunc patet, quod malum cum suo falso, et bonum cum suo vero, non possint simul esse [3.] Alterum *Quod a Domino in interiora hominis non possit inferri bonum ac verum bonum, nisi quantum ibi remotum est malum et falsum mali* Hoc est ipsum consequens antecedentium, nam cum malum et bonum non possunt simul esse, non potest inferri bonum, priusquam malum remotum est Dicitur in interioribus hominis, per quae intelligitur internum cogitationis, de his agitur, in quibus vel erit Dominus vel erit diabolus, est Dominus ibi post reformationem, et est diabolus ibi ante illam, quantum itaque homo patitur se reformari, tantum diabolus ejicitur, at quantum non patitur se reformari, tantum diabolus remanet Quis non videre potest, quod Dominus non intrare possit, quamdiu ibi diabolus est? Et tamdiu ibi est, quamdiu homo tenet portam clausam, in qua homo cum Domino simul est Quod Dominus intret, quando porta illa medio homine aperitur, docet Dominus in *Apocalypsi*,

“Consisto ad januam et pulso, si quis audiverit vocem meam, et aperuerit januam, ingrediar ad illum, et cenabo cum illo, et ille Mecum” (iii 20),

janua aperitur per quod homo removeat malum fugiendo et aversando illud sicut infernale et diabolicum, nam sive dicatur malum sive diabolus, idem est, ac vicissim, sive dicatur bonum sive Dominus, idem est, nam in omni bono intus est Dominus, et in omni malo intus est diabolus Ex his patet veritas hujus rei [4.] Tertium *Si bonum cum suo vero inferretur prius aut plus quam remotum est malum cum suo falso, homo recederet a bono, ac rediret ad suum malum* Causa est, quia praevaleret malum, et quod praevalet, hoc vincit, si non tunc usque postea Dum adhuc malum praevalet, non potest bonum inferri in intima conclavia, sed solum in atria, quoniam, ut dictum est, malum et bonum non possunt simul esse, et quod solum in atrius est, hoc removetur ab hoste ejus, qui conclavibus est, inde

his fortifications and the other keeping outside of them. This is true of the evil and of the good in a hypocrite: he is in both but the evil is within and the good is without, and thus the two are separated and are not mixed together. From all this it is clear that evil with its falsity and good with its truth cannot exist together. [3.] Secondly *Good and the truth of good can be brought into a man's interiors by the Lord only so far as evil and the falsity of evil there have been removed.* This is a necessary consequence of the foregoing: since if evil and good cannot exist together good cannot be brought in until evil has been removed. The term *man's interiors* is used meaning the internal of thought, which will now be considered. Either the Lord or the devil must be in these interiors. The Lord is there after reformation, but the devil is there before it: consequently so far as man suffers himself to be reformed the devil is cast out but so far as he does not suffer himself to be reformed the devil remains. Who cannot see that it is impossible for the Lord to enter so long as the devil is there? And he is there so long as man keeps the door closed which is where man and the Lord act together. That the Lord enters when that door is opened by man's instrumentality. He teaches in the *Apocalypse*

"I stand at the door and knock, if any one hear My voice and open the door I will come in to him and will sup with him and be with him (iii. 20).

The door is opened by man's removing evil by shunning and turning away from it as infernal and diabolical: for whether you say evil or the devil it is the same: and on the other hand whether you say good or the Lord it is the same: for the Lord is within all good and the devil is within all evil. This makes clear the truth of the matter. [4.] Thirdly *If good with its truth were to be brought in before or to a greater extent than evil with its falsity is removed man would recede from good and return to his evil.* And for this reason that evil would be the stronger and the stronger conquers, if not at the time then afterwards. So long as evil is the stronger good cannot be brought into the inmost apartments but only into the entrance hall: because evil and good as has been said cannot exist together and what is only in the entrance hall is removed by the enemy that is in the inner rooms: and in consequence there is a receding from good and a return to evil which is the worst kind of profanation. [5.] Furthermore, the essential delight of

fit recessio a bono et reditio ad malum, quod est pessimum profanationis genus [5.] Praeterea ipsum jucundum vitae hominis est amare seipsum et mundum super omnia Hoc jucundum non potest momento removeri, sed successive, at quantum ex hoc jucundo apud hominem remanet, tantum ibi praevallet malum, et hoc malum non aliter removeri potest, quam ut amor sui fiat amor usuum, seu ut amor dominandi non sit propter se sed propter usus, sic enim usus faciunt caput, et amor sui seu dominandi primum facit corpus sub capite, ac postea pedes super quibus ambulet Quis non videt quod bonum faciet caput, et quod cum bonum facit caput, Dominus ibi sit? Bonum et usus unum sunt Quis non videt, quod si malum facit caput, diabolus ibi sit? Et quia usque bonum civile et morale, et in externa forma etiam bonum spirituale, recipiendum est, quod hoc tunc faciat pedes et plantas, et proculcetur [6.] Cum itaque status vitae hominis invertendus est, ut quod supra est infra sit, et haec versura non dari potest momento, jucundissimum enim vitae, quod est ex amore sui et inde domini, non potest nisi quam successive diminui, et verti in amorem usuum, quapropter non potest a Domino inferri bonum prius et plus quam quantum hoc malum removetur, et si prius et plus, homo recederet a bono, et rediret ad suum malum [7.] Quartum *Quod cum homo in malo est, intellectus eius possint inferri multa vera, et haec in memoria recondi, et tamen non profanari* Causa est, quia intellectus non influit in voluntatem, sed voluntas in intellectum, et quia non influit in voluntatem, multa vera ab intellectu recipi possunt, et illa recondi in memoria, et tamen cum malo voluntatis non commisceri, proinde sancta non profanari Et quoque cuius incumbit, ut vera ex Verbo, aut ex praedicationibus, discat, in memoria reponat, ac de illis cogitet intellectus enim ex veris quae in memoria sunt, et inde in cogitationem veniunt, docebit voluntatem, hoc est, docebit hominem, quid faciet, hoc itaque est principale medium reformationis Quando vera solum in intellectu, et inde in memoria sunt, non sunt in homine, sed extra illum [8.] Memoria hominis comparari potest cum alvo ruminatorio quorundam animalium, in quem immittunt escas suas, quae quamdiu ibi sunt, non in corpore eorum sunt, sed extra illud, at

man's life is to love himself and the world above all things. This delight cannot be removed instantly but only gradually and so much as there is of this delight remaining in man so far evil prevails in him. And there is no way in which this evil can be removed except that the love of self become a love of uses, or the love of rule come to have uses as its end and not self for then uses constitute the head and the love of self or love of ruling constitutes first the body beneath the head and then the feet on which it walks. Who does not see that good must constitute the head, and that when it does the Lord is there? Good and use are one. Who does not see that if evil constitutes the head the devil is there? And as civil and moral good and spiritual good also in external form must be accepted who does not see that this then constitutes the feet and the soles of the feet, to be walked upon? (6.) Since then the state of man's life must be reversed so that what is above shall be below and this reversal cannot be effected instantly for the greatest delight of life which is from love of self and consequent love of dominion can only gradually be weakened and turned into a love of uses therefore good can be brought in by the Lord no faster or to a greater extent than this evil is removed and if it were man would recede from good and return to his evil. (7.) Fourthly *When man is in evil many truths may be brought into his understanding and these may be stored up in the memory and yet not be profaned* This is because the understanding does not flow into the will but the will flows into the understanding and as the understanding does not flow into the will many truths may be received by it and stored up in the memory and not be mixed with the evil of the will, consequently holy things will not be profaned. Moreover it is incumbent upon every one to learn truths from the Word or from preaching to lay them up in the memory and to think about them For from the truths that are in the memory and that come from it into the thought the understanding must teach the will, that is must teach the man what to do Therefore this is the chief means of reformation. When truths are in the understanding only and from it in the memory they are not in the man, but outside of him. (8.) Man's memory may be compared to the ruminating stomach of certain animals into which they first receive their food and so long as it is there it is not within but without the body but when they draw the food out of the stomach and eat it it becomes a part of their

sicut desumunt illas inde et devorant, fiunt vitae illorum, et nutritur corpus At in memoria hominis non sunt escae materiales, sed spirituales, quae intelliguntur per vera, et in se sunt cognitiones, quantum inde homo desumit illa cogitando, quasi ruminando, tantum mens ejus spiritualis nutritur Amor voluntatis est qui desiderat, et quasi appetit, et facit ut hauriantur, et nutriant. Si amor ille malus est, desiderat et quasi appetit immunda, si autem bonus, desiderat et quasi appetit munda, et illa quae non conveniunt, separat, amandat, et ejicit? quod fit variis modis [9.] Quintum. *Sed quod Dominus per Divinam suam Providentiam quam maxime prospiciat, ne prius et plus inde recipiatur a voluntate, quam quantum homo sicut a se remouet malum in externo homine* Nam quod a voluntate, hoc in hominem venit, ac ei appropriatur, ac fit vitae ejus, et in ipsa vita, quae homini est ex voluntate, non potest malum et bonum simul esse, sic enim periret, at in intellectu potest utrumque esse, quae ibi vocantur falsa mali aut vera boni, attamen non simul, alioqui non potuisset homo videre malum a bono, ac cognoscere bonum a malo; sed distinguuntur et separantur ibi sicut domus in interiora et exteriora Cum malus homo cogitat et loquitur bona, tunc exterius cogitat et loquitur at cum mala tunc interius, quare cum loquitur bona, fit loquela ejus sicut ex pariete, et comparari potest cum fructu superficialitatis pulchro, qui intus vermiculosus et putris est, et quoque cum ovo draconis crusta tenuis [10.] Sextum. *Quod si prius et plus, tunc voluntas adulteraret bonum ac intellectus falsificaret verum, commiscendo illa cum malis et inde falsis* Cum voluntas est in malo, tunc illa in intellectu adulterat bonum, ac adulteratum bonum in intellectu est in voluntate malum, confirmat enim quod malum sit bonum, et vicissim, malum ita facit cum omni bono, quod sibi oppositum est Malum etiam falsificat verum, quia verum boni est oppositum falso mali, hoc quoque facit voluntas in intellectu, et non intellectus ex se Adulterationes boni in Verbo describuntur per adulteria, et falsificationes veri per scortationes ibi Adulterationes et falsificationes illae fiunt per ratiocinia ex naturali homine qui in malo est, et quoque fiunt per confirmationes ex apparentius sensus litterae Verbi [11.] Amor sui, qui est

life, and the body is nourished. Man's memory contains spiritual not material foods, that is, truths, which in themselves are knowledges. So far as a man by thinking or as it were by ruminating draws these from the memory his spiritual mind is nourished. The will's love is what longs and as it were has an appetite for these, and causes them to be imbibed and to furnish nourishment. If that love is evil it longs for and as it were has an appetite for things unclean but if good it longs for and has an appetite for things that are clean and what is not suitable it separates, dismisses, and casts forth which is done in various ways [9] Fifthly *But the Lord by His Divine providence takes especial care that the will shall receive from the understanding only so fast as and to the extent that man as if of himself removes evils in the external man*—For what is received by the will comes into the man and is appropriated to him and comes to be of his life and in the life itself, which man has from the will evil and good cannot be together if they were he would perish but the two can be in the understanding where they are called falsities of evil and truths of good, yet they are not together if they were man would be unable from good to see evil or from evil to know good but they are there distinguished and separated like a house into inner and outer parts. When an evil man thinks and talks about good things he thinks and speaks exteriorly but interiorly when he thinks and speaks about evil things therefore when he says good things his speech comes as it were from the outer wall of the house. It may be likened to fruit fair on the surface, but wormy and rotten within or to the shell of a dragon's egg [10] Sixthly *If it should receive faster or more the will would adulterate good and the understanding would falsify truth by mixing them with evils and with falsities there from*. When the will is in evil it adulterates good in the understanding and good adulterated in the understanding is evil in the will, for it proves that evil is good, and that good is evil evil does this with all good which is opposite to itself. Evil also falsifies truth for the truth of good is opposite to falsity of evil and this is done by the will in the understanding and not by the understanding from itself. In the Word adulterations of good are depicted by adulteries and falsifications of truth by whoredoms. These adulterations and falsifications are effected by reasonings from the natural man which is in evil, also by proofs drawn from the appearances of the sense of the letter of

caput omnium malorum, praepollet aliis amoribus ingenio adulterandi bona et falsificandi vera, et hoc facit per abusum rationalitatis, quae cuiusvis homini tam malo quam bono a Domino est immo potest per confirmationes facere, ut malum prorsus appareat sicut bonum, ac falsum sicut verum. Quid non potest, cum potest mille argumentis confirmare, quod natura se ipsam creaverit, et quod illa deinde creaverit homines, bestias et vegetabilia omnis generis, tum quod per influxum ex interiori se faciat ut homines vivant, analytice cogitent, et sapienter intelligant? Quod amor sui praepolleet ingenio confirmandi quicquid vult, est quia ultimam superficiem ejus facit quidam splendor lucis in varios colores variegatae. Hic splendor est amoris istius gloria sapiendi, et sic quoque eminendi et dominandi [12.] At cum amor ille talia confirmaverat, tunc fit tam caecus, ut non videat aliter quam quod homo sit bestia et quod cogitent similiter, immo quod si bestia quoque loqueretur, foret illa homo sub alia forma. Si adduceretur ex quadam persuasione credere quod aliquid hominis vivat post mortem, tunc tam caecus est, ut credat quod etiam bestia, et quod hoc aliquid vivens post mortem sit modo subtilis vitae halitus, sicut vapor, qui usque relabitur ad cadaver suum, vel quod sit aliquid vitale absque visu, auditu et loquela, ita caecum, surdum et mutum, volitans et cogitans, praeter plures insanias, quas ipsa natura, quae in se mortua est, phantasiae ejus inspirat. Hoc facit amor sui, qui in se spectatus est amor proprii, et proprium hominis quoad affectiones, quae omnes sunt naturales, non est absimile vitae bestiae, et quoad perceptiones, quia ex illis affectionibus sunt, non absimile est noctuae. Quare qui continue immergit cogitationes proprio suo, non potest elevari e luce naturali in lucem spiritualem, et videre aliquid Dei, caeli, et vitae aeternae. Quia hic amor talis est, et usque ingenio confirmandi quodcunque lubet, praepollet, ideo etiam simili ingenio potest adulterare bona Verbi, et falsificare vera ejus, dum ex quadam necessitate tenetur confiteri illa [13.] Septimum *Quod ideo Dominus non interius immutat hominem in vera sapientiae et in bona amoris, nisi quantum homo in illis potest teneri usque ad finem vitae*. Hoc facit Dominus, ne homo in gravissimum illud genus profanationis sancti, de quo in hoc articulo

the Word. [11.] The love of self which is the head of all evils, surpasses all other loves in its ability to adulterate goods and falsify truths and it does this by a misuse of the rationality that every man both the evil man and the good man has from the Lord. By its proofs it can even make evil to appear wholly like good, and falsity like truth. What can it not do when it can prove by a thousand arguments that nature created itself, and that it then created men, beasts, and plants of all kinds also that by influx from its inner self nature causes men to live, to think analytically and to understand wisely? Self love excels in its ability to prove whatever it will because its outer surface is a kind of splendor of light variegated in different colors. This splendor is the glory of being wise that pertains to that love, and also thereby of being eminent and dominant. [12.] But when it has established these principles this love becomes so blind as not to see but that man is a beast, and that man and beast think in the same way and even that if a beast could speak it would be a man in another form. If it can be led by any persuasion to believe that something of man lives after death, it is then so blind as to believe that the same is true of the beast and that this something that lives after death is only a subtle exhalation of life, like a vapor which still settles back to its corpse or that it is something vital without sight, hearing or speech, thus is blind, deaf, and dumb floating about and thinking besides other insanities with which nature itself, which in itself is dead inspires the fancy. This the love of self does which viewed in itself is the love of one's own (*proprium*) and man's own in respect to its affections, which are all natural is not unlike the life of a beast while in respect to its perceptions because they are from these affections, it is not unlike a bard of night. Consequently whoever continually immerses his thoughts in what is his own cannot be raised out of natural into spiritual light and see anything of God, of heaven, and of the eternal life. Because this love is such, and nevertheless excels in its ability to confirm whatever it pleases it has a like ability to adulterate the goods of the Word and to falsify its truths, while from a kind of necessity it is kept in a confession of them. [13.] Seventhly *Therefore the Lord admits man interiorly into the truths of wisdom and into the goods of love only so far as he can be kept in them to the end of his life* This the Lord does that man may not fall into that most grievous kind of profanation of what is holy which has been treated of in this chapter

actum est, incidat. Propter id periculum etiam Dominus permittit mala vitae, et plura haeretica cultus, de quorum permissione videbitur in sequentibus paragraphis.

QUOD LEGES PERMISSIONIS ETIAM SINT LEGES DIVINAE PROVIDENTIAE

234. Non sunt aliquae leges permissionis per se seu separatae a legibus Divinae Providentiae, sed sunt eadem, quare dicitur quod Deus permittat, per quod non intelligitur quod velit, sed quod non possit avertere propter finem, qui est salvatio. Quicquid fit propter finem, qui est salvatio, est secundum leges Divinae Providentiae nam, ut prius dictum est, Divina Providentia jugiter in diversum et contrarium it cum voluntate hominis, continue intendens finem, quare in omni momento operationis suae, seu in omni vestigio progressionis suae, ubi animadvertit aberrare hominem a fine, illum secundum leges suas dirigit, flectit et disponit, abducendo a malo, ducendo ad bonum. Quod hoc non fieri possit absque permissione mali, in sequentibus videbitur. Praeterea non potest aliquid permitti absque causa, et causa non datur alibi quam in aliqua lege Divinae Providentiae, quae lex docet cur permittitur.

235. Qui prorsus non agnoscit Divinam Providentiam, ille in corde suo non agnoscit Deum, sed pro Deo agnoscit naturam, et pro Divina Providentia humanam prudentiam. Quod ita sit, non apparet, quia homo potest aliter cogitare et cogitare, et quoque aliter loqui et loqui, potest aliter cogitare et loqui ex interiori se, et aliter ab exteriori se. Est sicut cardo qui utrinque potest vertere januam, aliter dum intrat quam dum exit, et sicut velum utrinque potest vertere navem, sicut nauclerus id expandit. Qui se confirmaverunt pro humana prudentia, usque adeo ut negaverint Divinam Providentiam, illi quicquid usquam vident, audiunt et legunt, dum in illa sua cogitatione sunt, non animadvertunt aliud, immo nec possunt, quia nihil e caelo recipiunt, sed solum a se, et quia ex

It is because of this danger that the Lord permits evils of life and many heresies in worship. Of the permissions of these something will be seen in the sections following

THE LAWS OF PERMISSION ARE ALSO LAWS OF THE DIVINE PROVIDENCE.

234. There are no laws of permission by themselves or apart from the laws of the Divine providence, but the two are the same when therefore, God is said to permit it is not meant that He wills but that on account of the end, which is salvation, He cannot avert. Whatever is done for the sake of the end which is salvation, is according to the laws of the Divine providence. For the Divine providence, as has been said before, is constantly moving in a way diverse from and contrary to man's will, continually intent upon its end and in consequence, at every instant of its operation or at every step of its progress, where it observes man to be veering from that end, it guides, bends, and directs him according to its laws, by leading him away from evil and leading him to good. That this cannot be done without the permission of evil will be seen in what follows. Moreover nothing can be permitted without a reason, and the reason can be found only in some law of the Divine providence, which law teaches why it is permitted.

235. One who does not acknowledge the Divine providence at all does not in his heart acknowledge God, but acknowledges *nature* in place of God, and *human* prudence in place of the Divine providence. This does not appear to be true, because man can think in one way or another and can talk in one way or another. From his inner self he is able to think and talk in one way and from his outer self in another way. He is like a hinge that can let the door turn either way one way when one is entering and the other when going out or like a sail by which a vessel can be turned either way in its course, as the master sets it. Those that have confirmed themselves in favor of human prudence to such an extent as to deny the Divine providence, so long as they are in that thought of theirs, give heed to nothing else, whatever they may be seeing hearing or reading nor are they able to do so because they receive nothing from heaven but only from themselves. And because they draw conclusions from appearances and fallacies only and

solis apparentius et fallacius concludunt, et non vident aliud, possunt jurare quod ita sit. Et si etiam solam naturam agnoscunt, possunt irasci contra defensores Divinae Providentiae, modo non sint sacerdotes, de quibus cogitant, quod id eorum doctrinae aut functionis sit.

236. Enumerabuntur nunc aliqua quae permissionis sunt, et usque secundum leges Divinae Providentiae, per quae mere naturalis homo se pro natura contra Deum, et pro humana prudentia contra Divinam Providentiam, confirmat. Ut cum Verbum legit. Quod sapientissimus hominum, Adamus et uxor, se passi sint a serpente seduci, et quod Deus hoc per Divinam suam Providentiam non averterit. Quod primus eorum filius, Cainus, occiderit fratrem suum Abelem, et Deus non tunc abduxerit loquendo cum illo, sed modo post factum, maledicendo. Quod gens Israelitica in deserto coluerit vitulum aureum, et agnoverit eum pro Deo qui e terra Aegypti illos eduxit, cum tamen Jehovah hoc vidit e Monte Sinai prope, et non praecavit. Tum quod David numeraverit populum, et propterea immissa sit pestis, e qua tot millia hominum perierunt, et quod Deus non ante sed post factum ad illum miserit Gadem prophetam, et denuntiaverit poenam. Quod Salomoni permissum fuerit instaurare cultus idololatricos et multis regibus post illum profanare templum et sancta ecclesiae et demum quod genti isti permissum sit crucifigere Dominum. In his et multis aliis in Verbo, agnitor naturae et prudentiae humanae non videt nisi quam contraria Divinae Providentiae quare illis ut argumentis potest uti ad negandum illam, si non in exteriori sua cogitatione, quae est proxima loquelae, usque in interiore quae remota est a loquela.

237. Omnis cultor sui et cultor naturae contra Divinam Providentiam se confirmat, cum in mundo videt tot impios, et tot illorum impietates, et simul quorundam gloriationes ex illis, et usque non aliquas illorum punitiones propterea a Deo. Et magis contra Divinam Providentiam se confirmat, cum videt quod succedant machinationes, astutiae et doli, etiam contra pios, justos et sinceros et quod injustitia triumphet super justitiam in iudiciis et in negotiis. Imprimis se confirmat, cum videt impios ad honores evehi, ac fieri magnates et primates tum

see oothing else they can swear that it is so. Moreover if they ocknowledge nature alone they may be angry with the defend ers of Divine providence provided they are not priests, for they regard this as o matter belonging to the teaching or functioo of the priesthood.

236 We will now enumerate some things that belong to permission and yet are in accord with the laws of Divine providence, by which a merely natural man confirms himself in fa vor of nature against God and in favor of human prudence against Divine providence. For example When he reads in the Word that the wisest of mankind Adam and his wife suffered themselves to be seduced by o serpent, and that God did not avert this by his Divine providence that their first son Cain killed his brother Abel and that God did not withhold him at the time by speaking with him but only after the deed by cursing him that the Israelitish nation worshipped a golden calf in the desert, and acknowledged it as God who led them out of the land of Egypt and yet Jehovah saw this from Mount Sinai near by and did not seek to prevent it also that David numbered the people and in consequence a plague was sent upon them by which so many thousands of men perished and that God not before but after the deed sent Gad the prophet to David and denounced punishment that Solomon was per mitted to establish idolatrous worship and many kings after him were permitted to profane the temple and the holy things of the church and finally that that nation was permitted to crucify the Lord. In these and many other things in the Word one who acknowledges nature and homan prudence sees nothing but what is contrary to Divine providence therefore he can use these things as arguments for rejecting it, if not in his outer thought which is nearest to speech still in that inner thought which is re mote from it.

237 Every worshipper of himself and of nature confirms himself against the Divine providence when he sees in the world so many impious people and so many of their impleties and at the same time the glorying of some in these impleties, and yet oo punishment of such by God on this account. And he con firms himself against the Divine providence still further when he sees that plots devices, and frauds are successful even against the pious just, and sincere and that injustice triumphs over justice in the courts and in business. Especially does he confirm himself to this when he sees the impious exalted to

etiam abundare divitiis, ac vivere in lautis et magnificis; et vicissim cultores Dei in contemptu et paupertate Contra Divinam Providentiam etiam se confirmat, cum cogitat quod permittantur bella, ac tunc tot hominum neces, ac tot urbium, gentium et familiarum depraedationes et quoque quod victoriae stent a parte prudentiae, et quandoque non justitiae, et quod non aliquid faciat, si praefectus sit probus vel sit improbus, praeter similia alia quae omnia sunt permissiones secundum leges Divinae Providentiae

238. Idem naturalis homo confirmat se contra Divinam Providentiam, cum spectat religiosa variarum gentium ut quod dentur qui prorsus ignorant Deum, quodque dentur qui adorant solem et lunam, tum qui idola et sculptilia etiam monstrosa, et quoque homines mortuos Insuper cum spectat religiosum Mahumedanum, quod a tot imperiis et regnis receptum sit et quod religio Christiana sit modo in orbis habitabilis parte minima, quae vocatur Europa, et quod ibi divisa sit, et quod ibi sint, qui Divinam potestatem sibi vindicant, ac volunt coli ut dii, et invocant homines mortuos tum quod sint qui salvationem ponunt in quiquisdam vocibus, quas cogitent et loquantur, et non aliquid in bonis quae faciant; tum quod pauci sint qui vivunt religionem suam, praeter haeretica, quae plura fuerunt, et quoque aliqua hodie sunt, ut quae sunt Quakeris, Moravianis, Anabaptistis, praeter alia, tum quod Judaismus adhuc perstet Negator Divinae Providentiae ex his concludit, quod religio in se non sit aliquid, sed usque quod necessaria sit, quia inservit pro vinculo

239. His argumentis possunt hodie plura addi, per quae adhuc confirmare se possunt, qui interius pro natura et pro sola humana prudentia cogitant, ut quod totus orbis Christianus agnoverit tres Deos, nescientes quod Deus unus sit persona et essentia, et quod Ille sit Dominus, tum quod huc usque nesciverint, quod in singulis Verbi sensus spiritualis sit, et quod sanctitas ejus inde sit ut et, quod nesciverint, quod fugere mala sicut peccata, sit ipsa religio Christiana et quoque quod nesciverint, quod homo vivat homo post mortem. Possunt enim secum et inter se dicere, "Cur Divina Providentia, si sit, talia nunc primum revelat?"

honors and to high offices in church and state also abounding in wealth and living in luxury and magnificence while on the other hand he sees the worshippers of God despised and poor. He also confirms himself against Divine providence when he reflects that wars are permitted and the consequent slaughter of so many men, and the plundering of so many cities, nations, and families also that victories are on the side of prudence and sometimes not on the side of justice and that it makes no difference whether the commander is an upright man or not besides other things like these all of which are permissions according to the laws of the Divine providence.

238 The same natural man confirms himself against Divine providence when he considers the religious conditions of various peoples as that there are some who are totally ignorant of God some who worship the sun and moon some also who worship monstrous idols, graven images and even dead men still further when he sees the Mohammedan religion accepted by so many empires and kingdoms and the Christian religion only in Europe, the smallest division of the habitable globe, and there it is divided and that there are some in it who claim for themselves a Divine power and wish to be worshipped as gods, and invoke the dead also that there are some who place salvation in certain phrases which they must think and talk about, making no account of the good works they must do also that there are few who live their religion besides the heretics, of which there have been many some of which exist at this day as those of the Quakers the Moravians the Anabaptists, and others also that Judaism still continues. From these things he who denies Divine providence concludes that religion in itself is nothing but is necessary because it serves as a restraint.

239 To these arguments others can be added at this day by which those who think interiorly in favor of nature and human prudence alone may still further confirm themselves as that the whole Christian world has acknowledged three Gods, not knowing that God is one in person and in essence, and that the Lord is the one God also that it has not hitherto been known that in every particular of the Word there is a spiritual sense and that its holiness is from this also that it has not been known that to shun evils as sins is the Christian religion itself and that it has not been known that man lives a man after death. For men can say to themselves and to one another Why does the Divine providence, if there is any now first reveal such things?

240. Omnia illa quae in numeris [236,] 237, 238, 239, recensita sunt, adducta sunt ob finem, ut videatur, quod omnia et singula quae in mundo fiunt, tam apud malos quam apud bonos, sint Divinae Providentiae, proinde quod Divina Providentia sit in singularissimis cogitationum et actionum hominis, et quod inde sit universalis. Sed quia hoc ex illis non videri potest, nisi singula seorsim explicentur, ideo eo ordine, quo adducta sunt, breviter explicanda sunt, incipiendo a n 236

241. (1) *Quod sapientissimi hominum, Adamus et ejus Uxor, se passi sint a serpente seduci, et quod Deus hoc per Divinam suam Providentiam non averterit*, est quia per Adamum et ejus uxorem non intelliguntur omnium primi homines in hoc mundo creati, sed homines Antiquissimae Ecclesiae, quorum nova creatio seu regeneratio ita descripta est, ipsa nova creatio seu regeneratio illorum in capite primo [*Geneseos*] per creationem Caeli et Terrae; sapientia ac intelligentia illorum per hortum Edenis, ac finis illius ecclesiae per esum ex arbore scientiae Verbum enim in sinu suo est spirituale, continens arcana Divinae Sapientiae, ac ut illa contineantur, conscriptum est per meras correspondentias et repraesentationes Ex quibus patet, quod illius ecclesiae homines, qui principio fuerunt sapientissimi, et in fine ex fastu propriae intelligentiae pessimi, non seducti sint ab aliquo serpente, sed ab amore sui, qui ibi est "caput serpentis," quod Semen mulieris, hoc est, Dominus, proculcaturus est [2.] Quis non potest ex ratione videre, quod alia, quam quae historice ibi in littera memorata sunt, intelligantur? Quis enim potest comprehendere, quod creatio mundi potuerit talis esse, sicut ibi describitur? quare etiam sudant eruditi in explanatione illorum, quae in primo capite sunt, fatentes tandem quod non intelligant, tum quod in horto seu paradiso illorum positaе fuerint binae arbores, una vitae et una scientiae, et haec in offendiculum, ut et, quod ex solo esu hujus arboris in tantum praevaricati sint, ut non solum illi, sed etiam universum genus humanum, posteritas illorum, damnationi obnoxii fierent, porro, quod aliquis serpens potuisset illos seducere praeter alia ibi, ut quod uxor creata sit ex costa mariti, quod nuditatem suam agnoverint post lapsum. ac velaverint illam foliis ficus, et

240 All the things that have been mentioned in sections 236 237 238 and 39 have been presented to the end that it may be seen that each and all things that take place in the world, both with the evil and with the good belong to the Divine providence consequently that the Divine providence is in the smallest particulars of man's thoughts and actions and therefore is universal. But as this cannot be seen from the things presented unless each one is explained by itself they shall be briefly explained in the order in which they were presented beginning with section 236

241 (1) *The wisest of mankind Adam and his wife suffered themselves to be seduced by a serpent and God did not avert this by His Divine providence*—This is so inasmuch as by Adam and his wife the first men that were created on this earth are not meant, but the men of the Most Ancient Church and their new creation or their regeneration is thus described. Their new creation itself that is their regeneration is described in the first chapter of *Genesis* by the creation of heaven and earth their wisdom and intelligence by the garden of Eden and the end of that church by their eating from the tree of knowledge. For the Word in its bosom is spiritual containing arcana of Divine wisdom and that it may contain these it is written throughout wholly by correspondences and representatives. This makes clear that the men of that church who were in the beginning the wisest of men, but in the end from the conceit of their own intelligence became the worst were not seduced by any serpent, but by love of self and it is this that is meant by "the serpent's head" that the Seed of the woman that is the Lord, should bruise. (2) Who is not able to see from reason that other things are meant than those that are there related historically in the letter? For who can comprehend how the world could have been created in the way there described? Therefore the learned try to explain the contents of that first chapter and at length confess that they do not understand it. And the same is true of what follows that two trees a tree of life and a tree of knowledge were placed in the garden or paradise the latter as a cause of stumbling also that from the mere eating of this tree they so far transgressed that not only they but the whole human race their posterity became subject to damnation furthermore that they could have been seduced by a serpent besides other things there stated as that the wife was created from the rib of the husband that after their fall

quod datae illis sint tunicae pellis ad velandum corpus; et quod positi sint cherubi cum ense flammante ad custodiendum viam ad arborem vitae [3.] Haec omnia sunt repraesentativa, per quae describitur Antiquissimae Ecclesiae instauratio, status et ejus mutatio, et demum destructio arcana omnium illorum, quae in sensu spirituali, qui est in singulis ibi, continentur, explicata videantur in *Arcanis Caelestibus* super *Genesim* et *Exodum*, Londini editis ex quibus etiam constare potest, quod per “arborem vitae” ibi intelligatur Dominus quoad Divinam Ipsius Providentiam, et quod per “arborem scientiae” intelligatur homo quoad propriam prudentiam

242. (ii) *Quod primus eorum filius, Cainus, occiderit fratrem suum Abelem, et Deus non tunc abduxerit loquendo cum illo, sed modo post factum maledicendo* Quoniam per Adamum et uxorem ejus intelligitur Ecclesia Antiquissima, ut nunc supra dictum est, inde per Cainum et Abelem, primos eorum filios, intelliguntur duo essentialia ecclesiae, quae sunt amor et sapientia, seu charitas et fides, per Abelem amor et charitas, et per Cainum sapientia seu fides, in specie sapientia separata ab amore, seu fides separata a charitate, et sapientia tum fides separata talis est, ut non modo rejiciat amorem et charitatem, sed etiam illas annihilaret, et sic fratrem suum occidat Quod fides separata a charitate ita faciat, in Christiano orbe satis notum est, videatur *Doctrina Novae Hierosolymae de Fide* [2.] Maledictio Caini involvit statum illorum spirituales, in quem post mortem veniunt, qui separant fidem a charitate, seu sapientiam ab amore. Sed usque ne ideo pereat sapientia seu fides, positum est signum super Caino, ne occideretur, nam amor non datur absque sapientia, nec charitas absque fide Quia per haec paene simile repraesentatum est, quod per esum ex arbore scientiae, ideo sequitur hoc in ordine post descriptionem Adam et ejus uxoris Illi etiam qui in fide separata a charitate sunt, in propria intelligentia sunt, et qui in charitate et inde fide, in intelligentia a Domino sunt, ita in Divina Providentia

243. (iii) *Quod gens Israelitica in deserto coluerit vitulum aureum, et agnoverit illum pro Deo, qui illos e terra Aegypti eduxit cum tamen Jehovah hoc vidit e monte Si-*

they acknowledged their nakedness and covered it with fig leaves, and that coats of skin were given them for bodily coverings and that cherubim were placed with a flaming sword to guard the way to the tree of life. [8.] All these things are representatives, depicting the establishment of the Most Ancient Church, its condition, its change, and finally its destruction. The arcana involved in all these things, which are contained in the spiritual sense that is in every particular of the story may be found explained in the *Arcana Cœlestia* on *Genesis* and *Exodus* published at London and it can there be seen that the tree of life" means the Lord in respect to His Divine providence and the tree of knowledge means man in respect to his own prudence.

242 (ii.) *Their first son Cain killed his brother Abel and God did not withhold him at the time by speaking with him, but only after the deed by cursing him.*—As Adam and his wife, as has been said above, mean the Most Ancient Church, so Cain and Abel, their first sons, mean the two essentials of the church which are love and wisdom or charity and faith. Abel meaning love and charity and Cain "wisdom and faith strictly wisdom separated from love, or faith separated from charity and wisdom as well as faith when so separated is such that it not only rejects love and charity but even annihilates them and thus it kills its brother. That faith separate from charity does this is well known in the Christian world, as may be seen in the *Doctrine of the New Jerusalem concerning Faith*. [2.] The cursing of Cain involves the spiritual state into which those come after death who separate faith from charity or wisdom from love. And yet, that wisdom or faith might not perish in consequence a mark was put upon Cain to prevent his being slain for love cannot exist apart from wisdom, or charity apart from faith. These things have nearly the same representation as the eating from the tree of knowledge and this is why it properly follows the description of Adam and his wife. Moreover those who are in faith separated from charity are in their own intelligence while those who are in charity and in faith therefore are in intelligence from the Lord, thus in the Divine providence.

243. (iii.) *The Israelitish nation worshipped a golden calf in the wilderness and acknowledged it as God who led them out of the land of Egypt and yet Jehovah saw this from Mount Sinai near by and did not seek to prevent it.* This took place in

na prope, et non praecavit — Factum est hoc in deserto Sinai prope montem Quod Jehovah non abduxerit illos a facinoroso illo cultu, est secundum omnes leges Divinae Providentiae, quae haecenus allatae sunt, et quoque secundum illas quae sequuntur Hoc malum illis permissum est, ne perirent omnes, nam filii Israelis educti sunt ex Aegypto, ut repraesentarent ecclesiam Domini, et hanc repraesentare non potuerunt, nisi idololatria Aegyptiaca e cordibus eorum primum eradicaretur, et hoc non fieri potuit nisi relictum fuisset illis agere secundum id quod in corde illorum fuit, et sic auferre illud per gravem punitio- nem Quid ulterius per cultum illum, perque commina- tionem quod plene rejicerentur, et quod nova gens e Mose excitaretur, significatur, videatur in *Arcanis Caelestibus* super ^[1]xxxii *Exodi*, ubi de illis agitur

244. (iv) *Quod David numeraverit populum, et propte- rea immissa sit pestis, ex qua tot millia hominum perierunt, et quod Deus non ante sed post factum ad illum miserit Gad- dem prophetam, et ei denuntiaverit poenam* Qui se contra Divinam Providentiam confirmat, potest etiam de hoc varia cogitare et volvere, imprimis cur David non prius admo- nitus fuerit, et cur populus propter transgressionem regis tam graviter punitus sit Quod non prius admonitus fue- rit, est secundum leges Divinae Providentiae haecenus demonstratas, imprimis ^[1]secundum binas supra n 129-153, et n 154-174 explicatas Quod populus propter trans- gressionem regis tam graviter punitus sit, et septuaginta millia peste percussi sint, non fuit propter regem, sed propter populum, nam legitur,

“Addidit ira Jehovae excandescere contra Israellem, ideo incitavit Da- videm contra illos dicendo, Abi, numera Israellem et Jehudam” (2 Sam xxiv 1)

245. (v) *Quod Solomoni permissum fuerit instaurare cultus idololatricos, erat propter causam, ut repraesentaret regnum Domini seu ecclesiam cum omnibus religiosis in universo terrarum orbe, nam ecclesia apud gentem Israe- liticam et Judaicam instituta fuit ecclesia repraesenta- tiva, quare omnia judicia et statuta illius ecclesiae re- praesentabant spiritualia ecclesiae, quae sunt interna ejus, ipse populus ecclesiam, rex Dominum, David Dominum*

the desert of Sinai near the mountain. Jehovah's not withholding them from that abominable worship is in accordance with all the laws of the Divine providence heretofore set forth as well as with those that follow. This evil was permitted them lest they should all perish. For the sons of Israel were led out of Egypt that they might represent the Lord's church and thus they could not represent unless Egyptian idolatry had first been rooted out of their hearts and this could not have been done without its having been left for them to act in accord with what was in their hearts that this might thereby be removed by means of severe punishment. What is further signified by that worship and by the threat that they should be wholly rejected and that a new nation should be raised up by Moses may be seen in the *Arcana Caelestia* on the thirty second chapter of *Exodus* where these things are treated of.

¶ 11 (iv) *David numbered the people and in consequence a plague was sent upon them by which so many thousands of men perished and God not before but after the deed sent Gad the prophet to David and denounced punishment upon him*—Whoever confirms himself against the Divine providence may have various thoughts and reflections about this also especially why David was not admonished in advance and why the people were so severely punished for the king's transgression. His not having been admonished in advance is in accordance with the laws of Divine providence already set forth especially the two explained from n. 129 to 153 and from n. 154 to 174. This severe punishment of the people on account of the king's transgression and the smiting of seventy thousand with the plague was not for the king's sake but for the people's sake. For it is said

“The anger of Jehovah was kindled against Israel, therefore He moved David against them, saying Go number Israel and Judah (2 Sam xxiv 1).”

245 (v) *Solomon was permitted to establish idolatrous worship*—This was done that he might represent the Lord's kingdom or the church with all the varieties of religion in the whole world for the church instituted with the nation of Israel and Judah was a representative church therefore all the judgments and statutes of that church represented the spiritual things of the church which are its Internals that people itself representing the church the king representing the Lord David

venturum in mundum, et Salomo Dominum post adventum Ipsi, et quia Domino post glorificationem Humani Ipsi fuit potestas super caelum et terram (ut Ipse dicit, *Matth* xxviii 18), ideo repraesentator Ipsi Salomo apparuit in gloria et magnificentia, et fuit in sapientia, super omnes reges terrae, et quoque aedificavit Templum. ac insuper cultus plurimum gentium permisit ac instituit, per quos repraesentabantur varia religiosa in mundo. Similia significabant uxores ejus, quae numero septingentae fuerunt, et concubinae quae numero trecentae erant (1 *Reg.* xi 3) “Uxor” enim in Verbo significat ecclesiam, et “concubina” religiosum. Ex his constare potest, cur datum sit Salomoni aedificare Templum, per quod significabatur Divinum Humanum Domini (*Joh* ii 19, 21), et quoque ecclesia, tum quod permissum ei sit instaurare cultus idololatrias, ac tot uxores ducere. Quod per Davidem intelligatur Dominus venturus in mundum, multis locis in Verbo, videatur *Doctrinae Novae Hierosolymae de Domino* (n 43, 41)

246. (vi) *Quod permissum sit multis regibus post Salomonem profanare templum et sancta ecclesiae*, erat quia populus repraesentabat ecclesiam, et rex caput eorum; et quia gens Israelitica et Judaica talis erat, ut non diu potuerint repraesentare ecclesiam, erant enim corde idololatrae, quare successive a cultu repraesentativo recesserunt, pervertendo omnia ecclesiae, usque ut tandem devastaverint illam. Hoc per profanationes Templi a regibus, et per idololatrias eorum, repraesentatum est, ipsa devastatio ecclesiae per ipsius Templi destructionem, perque abductionem populi Israelitici, ac per captivitatem populi Judaici in Babyloniam. Haec fuit causa, et quicquid fit ex aliqua causa, fit ex Divina Providentia secundum aliquam legem ejus.

247. (vii) *Quod genti isti fuerit permissum crucifigere Dominum*, erat quia ecclesia apud illam gentem prorsus devastata fuit, et talis facta, ut non modo non cognoscerent et agnoscerent Dominum, sed etiam odio haberent Ipsum. at usque omnia quae fecerunt Ipsi, fuerunt secundum leges Divinae Ipsi Providentiae. Quod passio crucis fuerit ultima tentatio, seu ultima pugna, per quam Dominus plene vicit inferna, et plene glorificavit Huma-

representing the Lord who was to come into the world and Solomon the Lord after His coming. And because the Lord after the glorification of His Human had power over heaven and earth (as He says *Math. xxviii. 18*) so Solomon His representative appeared in glory and magnificence and possessed wisdom above all the kings of the earth, and also built the temple. Furthermore, Solomon permitted and set up the worship of many nations by which the various religions in the world were represented. His wives, seven hundred in number and his concubines, who numbered three hundred (*1 Kings xi. 3*) had a like signification, for a "wife" in the Word signifies the church and a "concubine" a religion. This makes clear why it was granted to Solomon to build the temple, which signified both the Lord's Divine Human (*John ii. 19-21*) and the church and why he was permitted to establish idolatrous worship and to marry so many wives. That by David in many places in the Word the Lord who was to come into the world is meant, can be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 43, 44).

246 (vi.) *Many kings after Solomon were permitted to profane the temple and the holy things of the church*—This was because the people represented the church, and their king was their head and as the nation of Israel and Judah was such that they could no longer represent the church, for they were idolaters at heart, they gradually fell away from representative worship by perverting all things of the church till at last it was devastated. This was represented by the profanations of the temple by the kings and by their idolatries and the essential devastation of the church was represented by the destruction of the temple itself, and by the carrying away of the people of Israel and by the captivity of the people of Judah in Babelonia. Such was the cause and whatever is done from any cause is done from the Divine providence according to some law of it.

247 (vii.) *That nation was permitted to crucify the Lord*—This was because the church with that nation had been wholly devastated and had become such that not only they did not know and acknowledge the Lord but they even hated Him and yet all things that they did to Him were done in accordance with the laws of His Divine providence. That the passion of the cross was the last temptation or the last combat, by which the Lord fully conquered the hells and fully glorified His Human may be seen in the *Doctrine of the New Jerusalem con*

num suum, videatur in *Doctrina Novae Hierosolymae de Domino* (n 12-14); et in *Doctrina Novae Hierosolymae de Fide* (n 34, 35)

248. Haecenus explicata sunt illa quae supra, n 236, recensita sunt, quae sunt aliqua ex Verbo per quae homo naturalis ratiocinator contra Divinam Providentiam se confirmare potest nam, ut prius dictum, quicquid talis homo videt, audit et legit, potest pro argumento sumere contra illam At pauci contra Divinam Providentiam se confirmant ex talibus quae in Verbo sunt plures vero ex illis quae coram oculis exstant, quae sunt quae n 237 continentur, quae nunc similiter explicanda sunt

249. (1) *Quod omnis cultor sui et cultor naturae contra Divinam Providentiam se confirmet, cum in mundo videt tot impios, et tot illorum impietates, et simul quorundam gloriationes in illis, et usque non aliquam illorum punitionem a Deo* Omnes impietates, et quoque gloriationes super illis, sunt permissiones, quarum causae sunt leges Divinae Providentiae Quisque homo libere, immo liberrime potest cogitare quod vult, tam contra Deum, quam pro Deo, et qui contra Deum cogitat, raro punitur in mundo naturali, quia ibi semper in statu reformationis est, sed punitur in mundo spirituali, quod fit post mortem, tunc enim non amplius reformari potest [2.] Quod ^[1]causae permissionum sint leges Divinae Providentiae, patet ex legibus ejus supra allatis, si revocantur et lustrantur, quae sunt Ut homo ex libero secundum rationem agat, de qua lege supra (n 71-97). Ut homo non per media externa cogatur ad cogitandum et volendum, ita ad credendum et amandum illa quae religionis sunt, sed ut se ipsum adducat, et quandoque cogat (de qua lege, ^[2]n 129-153) Quod propria prudentia nulla sit, et solum appareat quod sit, et quoque apparere debeat sicut sit, sed quod Divina Providentia ex singularissimis universalis sit (n 191-213) Quod Divina Providentia spectet aeterna, et non aliter temporaria, quam quantum unum faciunt cum aeternis (n 214-220) Quod homo non interius immittatur in vera fidei et in bona charitatis, nisi quantum in illis potest teneri usque ad finem vitae (de qua lege, n 221-233). [3.] Quod causae permissionum sint leges Divinae Providentiae, etiam a sequentibus patebit, ut ex hoc Quod

cerning the Lord (n. 12-14) and in the *D Trine of the New Jerusalem concerning Faith* (n. 34-35)

248 This is an explanation of the things enumerated above (in n. 136) which are some of the things from the Word by which a natural man can confirm himself by his reasonings against the Divine providence. For whatever such a man sees hears or reads as has been said he can employ as an argument against the Divine providence. There are few however who confirm themselves against the Divine providence from such things as are in the Word but many do so from things that take place before their eyes such as are mentioned in n. 237 which will now likewise be explained.

249 (L) *Every worshipper of himself and of nature opposes himself against the Divine providence when he sees in the world so many impieties and so many of their impieties and at the same time the glorying of some in these impieties and yet no punishment of such by God*—All impieties and the glorying in them are permissions the causes of which are laws of the Divine providence. Every man can freely yea most freely think as he wishes as well against God as for God and he that thinks against God is rarely punished in the natural world because there he is always in a state to be reformed but he is punished after death in the spiritual world, for he can then no longer be reformed. [2] That the laws of Divine providence are the causes of permissions is clear from its laws that have been set forth above when they are recalled and examined which are these. Man should act from freedom in accordance with reason (see above n. 71-99) Man should not be compelled by external means to think and will, and thus to believe and love the things of religion, but should guide himself and sometimes compel himself (see n. 129-153) Man's own prudence is nothing it merely appears to be something and ought to appear as if it were but the Divine providence because of its minute particulars is universal (n. 191-213) The Divine providence looks to eternal things, and to temporal things only so far as they make one with eternal things (n. 214-230) Man is admitted interiorly into truths of faith and into goods of charity only so far as he can be kept in them until the end of his life (n. 231-233) [3] That the causes of permissions are laws of the Divine providence will also be made clear from what is to follow as from this. Evils are permitted for the sake of the end which is salvation. Also from this The Divine pro-

permittantur mala propter finem quae est salvatio. Tum ex hoc Quod Divina Providentia continua sit aequae apud malos quam apud bonos Et demum ex hoc. Quod Dominus non possit agere contra leges Divinae suae Providentiae, quia agere contra illas foret agere contra Divinum Amorem suum, et contra Divinam Sapientiam suam, ita contra Se Ipsum Hae leges, si conferantur, possunt manifestare causas, cur a Domino permittuntur impietates, et non puniuntur dummodo in cogitatione sunt, et raro etiam in intentione, et sic etiam in voluntate, et non in facto Sed usque unumquodvis malum sua poena sequitur, est sicut malo inscripta sit sua poena, quam impius post mortem luit [4.] Per haec quae nunc adducta sunt, etiam ¹¹explicata sunt sequentia haec supra, n. 237, allata, quae sunt, *Quod cultor sui et cultor naturae se confirmet contra Divinam Providentiam adhuc magis, cum videt quod succedant machinationes, astutiae et doli, etiam contra pios, justos et sinceros et quod injustitia triumphet super justitiam in judicis et in negotiis* Omnes leges Divinae Providentiae sunt necessitates, et quia sunt causae cur talia permittuntur, patet, quod ut homo vivere possit homo, reformari et salvari, talia non possint a Domino homini auferri, nisi mediate per Verbum, et in specie per decalogi praecepta, apud illos qui agnoscunt omnis generis homicidia, adulteria, furta et falsa testimonia pro peccatis at apud illos qui non agnoscunt talia pro peccatis, mediate per leges civiles ac timorem pro poenis illarum, tum mediate per leges morales, ac timorem jacturae famae, honoris et lucri propter illam, per haec media ducit Dominus malos, sed solum a faciendo illa, non autem a cogitando et volendo illa, per priora autem media ducit Dominus bonos, non solum a faciendo illa, sed etiam a cogitando et volendo illa

250. (11) *Quod cultor sui et cultor naturae se contra Divinam Providentiam confirmet, cum videt impios ad honores evehi, ac fieri magnates et primates, tum etiam abundare opibus, ac vivere in lautis et magnificis, et cultores Dei in contemptu et paupertate* Cultor sui et cultor naturae credit dignitates et opes esse summas et solas, ita ipsas felicitates, quae dari possunt, et si ex cultu ab infantia initiato aliquid cogitat de Deo, vocat illas benedic-

vidence is unceasing both with the evil and with the good. And finally from this. The Lord cannot act contrary to the laws of His Divine providence, for to act contrary to them would be acting contrary to His Divine love and to His Divine wisdom thus contrary to Himself. When these laws are considered together they make clear the reasons why impieties are permitted by the Lord, and are not punished so long as they are in the thought and rarely even while they are in the purpose and thus in the will, but not in the act. And yet its own punishment follows every evil. It is as if its punishment were inscribed upon the evil and this punishment the wicked man endures after death. [4.] By what has now been set forth that which was stated above (in n. 237) is also explained, namely *The worshipper of himself and of nature confirms himself against the Divine providence still further when he sees that plots, devices and frauds are successful even against the pious just and sincere and that injustice triumphs over justice in the courts and in business.* All the laws of Divine providence are necessities and as they are the causes of the permission of these things it is clear that if man is to live as a man, to be reformed and to be saved, these things can be taken away from him by the Lord only by means,—by the Word, and especially by the commandments of the decalogue,—with those who acknowledge all kinds of murder adultery theft, and false witness as sins but with those who do not acknowledge such things to be sins by means of the civil laws and the fear of their punishments, also by means of moral laws, and the fear of the loss of reputation and thereby of honor and wealth. By these means the Lord leads the evil, but only away from doing these things, not from thinking and willing them while by the former means He leads the good, not only away from doing these things but also from thinking and willing them.

250 (ii.) *The worshipper of himself and of nature confirms himself against the Divine providence when he sees the impious exalted to honors and to high offices in church and state also abounding in wealth and living in luxury and magnificence while he sees the worshippers of God despised and poor.*—The worshipper of himself and of nature believes dignities and wealth to be the highest and the only happiness that can be granted, thus happiness itself and if he has any thought of God from a sense of worship instilled in infancy he calls them Divine blessings and so long as he is not puffed up by them he

tiones Divinas; et quamdiu ex illis non spirat altius, cogitat Deum esse, et quoque colit Ipsum, sed in cultu latet, quod ipse tunc nescit, ut a Deo evehatur ad dignitates adhuc superiores, et ad opes adhuc ampliores; et si in illas venit, abit cultus ejus ad exteriora magis et magis, usque dum elabitur, et tandem ut Deum ⁶¹vilipendat et neget, simile facit, si a dignitate et opulentia, in quibus cor suum posuit, deiceretur. Quid tunc dignitates et opes, nisi offendicula malis? [2.] Non autem bonis, quia hi non cor in illis ponunt, sed in usibus seu bonis, ad quae praestanda dignitates et opes inserviunt pro mediis. Quare per quod impii ad honores et opes promoveantur, et fiant magnates et primates, non alius potest se contra Divinam Providentiam confirmare, quam qui cultor sui et cultor naturae est. Praeterea, quid dignitas major et minor? et quid opulentia major et minor? Num aliud in se est quam quoddam imaginarium? Num faustior et felicior unus quam alter est? Numne dignitas apud magnatem, immo apud regem et imperatorem post annum tempus spectatur aliter quam sicut commune quoddam, quod non amplius gaudio exaltat cor ejus, et quod etiam potest apud illum vilescere? Num illi ex suis dignitatibus in majori gradu felicitatis sunt, quam qui in minori, immo in minima dignitate sunt, sicut sunt coloni et quoque famuli illorum? Possunt hi in majori gradu felicitatis esse cum bene illis est, et contenti sunt sua sorte. Quis plus corde inquietus est, quis saepius indignatur, et quis gravius irascitur, quam amor sui? Hoc fit quoties non secundum cordis sui exaltationem honoratur, et quoties aliquid ei ad nutum et votum non succedit. Quid ergo dignitas, si non sit rei aut usus, nisi idea? Num talis idea potest in alia cogitatione esse quam in cogitatione de se et de mundo, ac ipsa in se quod mundus sit omne, ac aeternum sit nihil? [3.] Nunc aliquid dicetur de Divina Providentia, cur permittit, quod impii corde evehantur ad dignitates et lucrentur opes. Impii seu mali aequae possunt usus praestare sicut pii seu boni, immo ex fortiori igne, nam se spectant in usibus, ac honores ut usus, quare in quo gradu amor sui scandit, in eo accenditur libido faciendi usus suae gloriae causa. Talis ignis non datur apud pios seu bonos, nisi fomentatus sit subter ab honore. Quare Dominus

thinks that there is a God, and even worships God. But there lies hidden in the worship what he is himself then ignorant of: an aspiration to be raised up by God to still higher dignities and to still greater wealth; and when he reaches these his worship tends more and more to outward things until it so falls away that at length he despises and denies God, and he does the same if he is cast down from the dignity and opulence on which he has set his heart. What, then, are dignities and wealth to the wicked but stumbling blocks? [2] But to the good they are not so, because they do not set their hearts on them but on the uses or the goods in the performance of which dignities and wealth are of service as means. Therefore only he that is a worshipper of himself and nature can confirm himself against Divine providence because of the advancement of the impious to honors and wealth and to high offices in church and state. Moreover what is dignity greater or less? And what is opulence greater or less? In itself is it anything but an imaginary something? Is one person more fortunate or happier than another? Does a great man or even a king or emperor after a single year regard the dignity as anything more than something common, which no longer exalts his heart with joy but may even become worthless to him? Are such by virtue of their dignities in any greater degree of happiness than those who are in less dignity or even in the least like farmers and even their servants? These, when all goes well with them and they are content with their lot, may have a greater measure of happiness. What is more restless at heart, more frequently provoked, more violently enraged, than self-love and this as often as it is not honored according to the pride of its heart, and as often as anything does not succeed according to its wish and whim? What, then, is dignity if it does not pertain to some matter or use but an idea? And can there be such an idea in any thought except thought about self and the world which essentially in itself is that the world is everything and the eternal nothing. [3] Something shall now be said about the Divine providence, why it permits the impious in heart to be raised to dignities and enriched with possessions. The impious or wicked can perform uses equally with the pious or good, and even with greater zeal for they have regard to themselves in the uses, and to the honors as the uses; therefore to whatever height the love of self climbs the lust of performing uses for the sake of its own glory burns in it. With the pious or good there is no such fire, unless unconsciously

impios corde, qui in dignitatibus sunt, per famam nominis eorum regit, et excitat ad faciendum usus communi seu patriae, societati seu civitati in qua sunt, et quoque concivi seu proximo cum quo sunt. Hoc est regimen Domini, quod vocatur Divina Providentia cum talibus est enim Regnum Domini regnum usuum, et ubi non dantur nisi quam pauci qui usus praestant propter usus, facit ut cultores sui ad eminentiora officia evehantur, in quibus quisque ad bonum faciendum per suum amorem excitatur [4.] Pone aliquod regnum infernale in mundo, tametsi non datur, ubi non nisi quam amores sui regnant (ipse amor sui est diabolus), annon quisque usus faciet ex igne amoris sui, et ex splendore gloriae suae, plus quam aliud regnum? At apud omnes illos ore fertur bonum publicum, sed corde bonum suum. Et quia quisque spectat principem suum ut major fiat, spirat enim ut maximus, num talis potest videre quod Deus sit? Est fumus sicut incendiū qui circumstipat, per quem non potest aliquod verum spirituale in sua luce transire. Vidi illum fumum circum inferna talium. Accende lucernam, et inquire, quot in regnis hodie sunt, qui aspirant ad dignitates, qui non sunt amores sui et mundi. Num inter mille invenies quinquaginta, qui amores Dei sunt, et inter hos modo aliquos, qui ad dignitates aspirant? Cum itaque tam pauci numero sunt, qui amores Dei sunt, et tam multi qui amores sui et mundi, et cum hi amores ex suis ignibus plus usus praestant, quam amores Dei ex suis, quomodo tunc potest aliquis se confirmare per id quod mali in eminentia et opulentia prae bonis sint. [5.] Hoc etiam confirmatur per haec Domini verba

“Laudavit Dominus oeconomum injustitiae, quod prudenter egerit, nam filii hujus saeculi prudentiores sunt supra filios lucis in generatione sua. Sic Ego vobis dico, Facite vobis amicos ex mammonē injustitiae, ut quando defeceritis suscipiant vos in aeterna tabernacula” (*Luc xvi 8, 9*)

quid per haec in sensu naturali intelligitur, patet in sensu autem spirituali per “mammonem injustitiae” intelliguntur cognitiones veri et boni, quas mali possident, et quibus ad dignitates et opes sibi comparandas solum utuntur, illae cognitiones sunt, ex quibus boni seu filii lucis sibi amicos facient, et quae suscipient illos in aeterna

kindled by some feeling of honor. Thus the Lord governs the impious in heart who are in places of dignity by the glory of their name and incites them to the performance of uses to the community or country to the society or city in which they dwell and to their fellow-citizen or neighbor with whom they are associated. This is the Lord's government which is called the Divine providence with such for the Lord's kingdom: a kingdom of uses and where there are but few who perform uses for the sake of uses. He causes the worshippers of self to be raised to high offices in which each one is incited to do good by means of his own love. (4) Suppose an infernal kingdom in the world (although there is none such) where none but the loves of self rule (and the love of self is itself the devil) would not every one perform uses from the fire of self love and for the splendor of his own glory to a greater extent than in any other kingdom? There the public good would be in every mouth but his own good in every heart. And as each one would look to his own chief for his advancement (for each one would aspire to become greatest) could he see that there is a God? A smoke like that of a conflagration would surround him through which no spiritual truth in its own light could pass. I have seen that smoke about the hells of such. Light your lamp and search and see how many there are in the kingdoms of the present day who aspire to dignities and who are not loves of self and the world. Will you find fifty in a thousand who are loves of God, and among these some perhaps who aspire to dignities? Since then there are so few who are loves of God and so many who are loves of self and the world and since the latter loves from their fire perform uses more than the loves of God from theirs how can anyone confirm himself [against the Divine providence] because the evil are in eminence and opulence more than the good? (5) This is shown in these words of the Lord

The Lord commended the unjust steward because he had done wisely for the sons of this age are for their own generation wiser than the sons of light. And I say unto you Make to yourselves friend out of the mammon of unrighteousness that when ye fail they may receive you into the eternal tabernacles. (*Luke xvi. 9*).

The meaning of this in the natural sense is clear but in the spiritual sense the mammon of unrighteousness means the knowledges of truth and good possessed by the evil which they employ solely in acquiring for themselves dignities and wealth out of these knowledges the good or "the sons of light" must

tabernacula Quod multi sint amores sui et mundi, ac pauci amores Dei, etiam docet Dominus his verbis

"Lata porta et spatiosa via est, quae ducit ad interitum, et multi sunt qui intrant per illam sed angusta et stricta via est, quae ducit ad vitam, et pauci sunt qui inveniunt illam" (*Matth* vii 13, 14)

Quod dignitates et opes sint vel maledictiones vel benedictiones, et apud quos, videatur supra (n 217)

251. (111) *Quod cultor sui et cultor naturae contra Divinam Providentiam se confirmet, cum cogitat quod permittantur bella, et tunc tot hominum neces, ac opum illorum depraedationes* Ex Divina Providentia non est, ut bella existant, quia unita sunt cum homicidiis, depraedationibus, violentiis, saevitiis, et aliis malis enormibus, quae e diametro contra Christianam charitatem sunt sed usque non possunt non permitti, quia amor vitae hominum, post antiquissimos, qui intelliguntur per Adamum et ejus uxorem (de quibus supra, n. 241), talis factus est, ut dominari velit super alios, et tandem super omnes, ac ut possidere velit mundi opes, et tandem omnes Hi bini amores non possunt in vinculis teneri, cum secundum Divinam Providentiam est, ut cuius liceat ex libero secundum rationem agere (de qua videatur supra, n 71-^[1]99), et quod absque permissionibus homo non possit a Domino duci a malo, ita non reformari et salvari, nam nisi permetteretur ut mala erumpant, homo non videret illa, ita non agnosceret illa, et sic non adduci posset ad resistendum illis Inde est, quod per aliquam Providentiam non possint mala inhiberi, nam sic manerent inclusa, et sicut morbus, qui vocatur cancer et gangraena, circumvagerentur et consumerent omne vitale humanum [2.] Est enim homo ex nativitate sicut exiguum infernum, inter quod et inter caelum est perpetuum dissidium Nullus homo ex suo inferno potest extrahi a Domino, nisi videat quod ibi sit, et nisi velit educi, et hoc non fieri potest absque permissionibus, quarum causae sunt leges Divinae Providentiae Ex hac causa est, quod bella minora et majora sint, minora inter praediorum possessores et inter vicinos eorum, et majora inter regnorum monarchas et inter horum vicinos Minus et majus non facit aliud discrimen, quam quod minus intra limites teneatur per leges

make to themselves friends that they may receive them into the eternal tabernacles. That many are lovers of self and the world, and that few are lovers of God the Lord teaches in these words.

"Woe is it that gate and troat the way that leaeth to destruction, and many be they that enter in thereby. For narrow and straitened is the way that leaeth unto life, and few be they that find it. (Matt. vii.)

gentis, et majus per leges gentium, et quod tam minus quam majus suas leges velit transgredi, sed quod minus non possit, et quod majus possit, at usque non ultra possibile [3.] Quod bella majora, quia unita sunt cum homicidiis, depredationibus, violentiis, et saevitiis, non inhi-beantur a Domino apud reges et duces, non in initio, nec in progressionem, sed in fine, dum potentia unius aut alterius ita invalida facta est, ut ei periculum interitus im-mineat, sunt plures causae, quae in thesauro Divinae Sapientiae reconditae sunt, ex quibus aliqua mihi reve-latae sunt, inter quas haec est quod omnia bella, quan-tumvis civilia sunt, sint repraesentativa statuum ecclesiae in caelo, et quod correspondentiae sint Talia fuerunt omnia bella in Verbo descripta, et quoque talia sunt om-nia bella hodie Bella in Verbo descripta sunt illa quae filii Israelis cum variis gentibus, ut cum Emorraeis, Am-monitis, Moabitis, Philistaeis, Syris, Aegyptiis, Chaldaeis, Assyrus, gesserunt, et cum filii Israelis, qui repraesenta-verunt ecclesiam, recesserunt a praeceptis et statutis, et lapsi sunt in mala, quae per gentes illas significabantur, unaquaevis enim gens cum qua filii Israelis bellum gesse-runt, significabat aliquod genus mali, tunc per illam gen-tem puniti sunt Prout, cum profanarent sancta ecclesiae per foedas idololatrias, puniti sunt per Assyrios et Chal-daeos, quoniam per Assyriam et Chaldaeam significatur profanatio sancti Quid per bella cum Philistaeis signifi-catum est, videatur in *Doctrina Novae Hierosolymae de Fide* (n 50-54) [4.] Similia repraesentantur per bella hodie, ubicunque sunt, omnia enim quae in mundo natu-rali fiunt, correspondent spiritualibus in mundo spirituali, et omnia spiritualia concernunt ecclesiam Non scitur in hoc mundo, quaenam regna in orbe Christiano referunt Moabitas et Ammonitas, quaenam Syros et Philistaeos, et quaenam Chaldaeos et Assyrios, et reliquos cum qui-bus filii Israelis bella gesserunt, at usque sunt qui illos referunt Sed qualis ecclesia est in terris, et quaenam mala sunt in quae labitur, et propter quae per bella puni-tur, prorsus non videri potest in mundo naturali, quoniam in hoc mundo solum externa patent, quae non faciunt ecclesiam, sed videtur in mundo spirituali, ubi interna, in quibus ipsa ecclesia est, apparent, ac ibi omnes

the lesser and greater wish to transgress their laws, the lesser cannot, and the greater can although not beyond its abilities [3.] There are many other reasons stored up in the treasury of Divine wisdom why the Lord does not check the greater wars, with their kings and commanders, connected as they are with murders depredations, violence, and cruelties, neither in their beginning nor in their progress, but only at the close when the power of one or the other has become so reduced that he is in danger of destruction. Some of these reasons have been revealed to me, and among them is this that all wars, however much they may belong to civil affairs, represent in heaven the states of the church and are correspondences. Such were all the wars described in the Word and such also are all wars at this day. The wars described in the Word are those that the children of Israel waged with various nations as the Amorites the Ammonites, the Moabites the Philistines, the Syrians, the Egyptians, the Chaldeans, and the Assyrians and when the children of Israel, who represented the church departed from their commandments and statutes and fell into the evils signified by those nations they were punished by some nation because each nation with which the children of Israel waged war signified some particular kind of evil. For example, when they profaned the holy things of the church by foul idolatries they were punished by the Assyrians and Chaldeans, because Assyria and "Chaldea" signify the profanation of what is holy. What was signified by their wars with the Philistines may be seen in the *Doctrine of the New Jerusalem concerning Faith* (n. 30-54) [4.] Like things are represented by the wars of the present day wherever they occur for all things that take place in the natural world correspond to spiritual things in the spiritual world, and every thing spiritual has relation to the church. It is not known in this world what kingdoms in Christendom answer to the Moabites and Ammonites, what to the Syrians and Philistines, or what to the Chaldeans and Assyrians and the others with whom the children of Israel waged war and yet there are those that do answer to them. Moreover what the quality of the church upon earth is and what the evils are into which it falls and for which it is punished by wars, cannot be seen at all in the natural world because in this world externals only are evident and these do not constitute the church but this is seen in the spiritual world, where internals are manifest, in which the church itself is and there all are conjoined in accordance with

secundum varios suos status conjunguntur Conflictus horum in mundo spirituali correspondent bellis, quae utrimque a Domino secundum Divinam Ipsius Providentiam correspondententer reguntur [5.] Quod bella in mundo per Divinam Domini Providentiam regantur, spiritualis homo agnoscit, at non naturalis homo, solum cum indicitur festum propter victoriam, quod tunc possit super genibus Deo gratias agere quod victoriam dederit, et quoque paucis vocibus antequam proelium init, at cum redit in se, tunc victoriam vel adscribit ducis prudentiae, vel alicui consilio aut rei in medio proelio, de quo nihil cogitaverant, ex quo tamen victoria [6.] Quod Divina Providentia, quae vocatur Fortuna, sit in singularissimis rerum etiam levium, videatur supra (n 212), si in illis agnoscis Divinam Providentiam, omnino in rebus belli agnoscas illam Vocantur etiam successus et res belli feliciter gestae, communi voce fortuna belli, et haec est Divina Providentia, imprimis in consiliis et meditationibus ducis, tametsi ille tunc et postea suae prudentiae addicaret omnia ejus Sed hoc faciat si velit, nam in plena libertate cogitandi est pro Divina Providentia et contra illam, immo pro Deo et contra Illum, at sciat quod ne hilum consilii et meditationis sit ab ipso, influit omne vel a caelo vel ab inferno, ab inferno ex permissione, a caelo ex Providentia

252. (iv) *Quod cultor sui et cultor naturae se confirmet contra Divinam Providentiam, cum secundum suam perceptionem cogitat, quod victoriae stent a parte prudentiae, et quandoque non a parte justitiae tum quod non aliquid faciat, sive praefectus sit probus, sive sit improbus* Quod videatur sicut victoriae stent a parte prudentiae, et quandoque non a parte justitiae, est quia homo judicat ex apparentia, ac favet parti uni plus quam alteri, et id cui favet per ratiocinia potest confirmare, nec scit quod justitia causae sit in caelo spiritualis, et in mundo naturalis, ut in mox antecedentibus dictum est, et quod conjungantur per nexum rerum praeteritarum et simul futurarum, quae soli Domino notae sunt [2.] Quod nihil faciat sive praefectus sit probus sive sit improbus, est ex eadem causa, quae supra (n 250) confirmata est, quod mali aequae ac boni usus faciant, et mali ex suo igne

their various states. The conflicts of these in the spiritual world correspond to wars which are governed by the Lord on both sides correspondentially in accordance with His Divine providence. [8] That in this world wars are governed by Divine providence the spiritual man acknowledges but the natural man does not, except when a festival is appointed on account of a victory that he may return thanks on his knees to God that He has given the victory also by a few words before going into battle. But when he returns into himself he ascribes the victory either to the prudence of the general or to some measure or occurrence in the midst of the battle which they had not thought of, from which nevertheless came the victory. [9] That the Divine providence that is called fortune is in the least particulars of even trivial things may be seen above (n. 212) and if in these you acknowledge the Divine providence you must certainly acknowledge it in the affairs of war. Also the successes and favorable occurrences of war are called in common language the fortune of war and this is Divine providence especially in the plans and preparations of the general, even although he then and afterwards may ascribe it all to his own prudence. And let him do this if he will for he is in full liberty to think in favor of the Divine providence or against it and even in favor of God and against Him but let him know that no part whatever of the plan or preparation is from himself it all flows in either from heaven or from hell—from hell by permission from heaven by providence.

252. (11.) *The worshipper of himself and of nature confirms himself against Divine providence when he reflects according to his perception that victories are on the side of prudence and sometimes not on the side of justice and that it makes no difference whether the commander is an upright man or not*—Victories seem to be on the side of prudence and sometimes not on the side of justice because man judges from the appearance also he favors one side more than the other and that which he favors he is able to confirm by reasonings nor does he know that in heaven there is a spiritual justice to a cause and in the world a natural justice as has just been said and that these are conjoined by means of a connection between things past and things future that are known only to the Lord. [2] It makes no difference whether the commander is an upright man or not, for the same reason as was set forth above (n. 250) namely that the wicked perform uses equally with the good, and

ardentius quam boni, imprimis in bellis, quia malus callidior et astutior est in machinandis dolis, et ex amore gloriae in voluptate occidendi et depraedandi, quos scit et declarat hostes, quam bonus, hic solum est in prudentia et zelo tutandi, ac raro in aliqua prudentia et zelo invadendi. Hoc simile est sicut cum spiritibus inferni et cum angelis caeli, spiritus inferni aggrediuntur, ac angeli caeli se tutantur. Ex his hoc conclusum fit, quod cuiuslibet liceat tutari suam patriam et consocios contra invasores hostes, etiam per praefectos malos, sed quod non liceat absque causa se hostem facere. causa propter solam gloriam, est in se diabolica, nam est amoris sui.

253. Haecenus explicata sunt illa quae supra (n. 237) allata sunt, per quae mere naturalis homo contra Divinam Providentiam se confirmat. Nunc explicanda sunt illa quae (n. 238) sequuntur, quae concernunt religiosa plurium gentium, quae etiam homini mere naturali inservire possunt pro argumentis contra Divinam Providentiam; corde enim dicit, "Quomodo possunt tot religiones dissidentes dari, et non una vera super totum terrarum orbem, cum Divina Providentia pro fine habet caelum ex humano genere?" ut supra (n. 27-45) ostensum est. Sed quaeso audi. Omnes quocumque nati sunt homines in quacunque religione, salvari possunt, modo Deum agnoscant et vivant secundum praecepta quae in decalogo sunt, quae sunt, ne occidant, ne adulterentur, ne furentur, et ne false testentur, propterea quia facere talia est contra religionem, ita contra Deum. Apud illos est timor Dei, et amor proximi, timor Dei, quia cogitant quod illa facere sit contra Deum, et amor proximi quia occidere, adulterari, furari, false testari, et concupiscere ejus domum et uxorem, est contra proximum. Hi quia in vita sua spectant ad Deum, et non malefaciunt proximo, a Domino ducuntur, et qui ducuntur, etiam docentur secundum religionem suam de Deo et de proximo, nam qui ita vivunt amant doceri, at qui aliter vivunt non amant; et quia amant doceri, etiam post mortem, cum fiunt spiritus, ab angelis instruuntur, et libenter recipiunt vera qualia sunt in Verbo. De his videantur aliqua in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n. 91-97, et 104-113)

the evil from their fire with more ardor than the good especially in wars because the evil man is more crafty and shrewd in contriving devices and from a love of glory he takes more delight than a good man in killing and plundering those whom he knows and declares to be his enemies for a good man is prudent and zealous only in defending and rarely is prudent and zealous in attacking. It is the same as with spirits of hell and angels of heaven the spirits of hell attack while the angels of heaven defend themselves. From this comes the conclusion that it is allowable for any one to defend his country and his fellow-citizens against invading enemies, even by means of wicked commanders, but that it is not allowable to become an enemy without cause. A cause that looks to glory alone is in itself diabolical, for it is of the love of self.

253 Thus far have been explained the things presented above (in n. 237) by which the natural man confirms himself against Divine providence. The things that follow (in n. 238) relating to the state of religion in various nations that also are employed by the merely natural man as arguments against Divine providence shall now be explained. For the natural man says in his heart How can so many discordant religions exist, instead of one true religion over all the earth, if the Divine providence has as its end a heaven from the human race (as shown above n. 27-45)? But harken I pray. All the human beings that are born, however many and in whatever religion can be saved provided they acknowledge God and live according to the commandments in the decalogue which are not to kill, not to commit adultery not to steal not to bear false witness for the reason that doing such things is contrary to religion, and thus contrary to God. Such fear God and love the neighbor they fear God in the thought that to do such things is contrary to God and they love the neighbor in the thought that to kill to commit adultery to steal to bear false witness and to covet the neighbor's house or wife is against the neighbor. Because such in their life look to God and do not do evil to the neighbor they are led by the Lord and those who are led are also taught in accordance with their religion about God and about the neighbor for those who so live love to be taught while those who live otherwise do not and because they love to be taught, when after death they become spirits they are instructed by the angels and gladly accept such truths as are in the Word. Something about these may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 91-97 and n. 104-113).

254. (1) *Quod mere naturalis homo contra Divinam Providentiam se confirmet, cum spectat ad religiosa variarum gentium, quod dentur qui prorsus ignorant Deum, quodque dentur qui adorant solem et lunam, tum qui idola et sculptilia* Illi qui ex his deducunt argumenta contra Divinam Providentiam, non sciunt arcana caeli, quae innumera-bilia sunt, quorum vix unum homo novit, inter illa etiam est, quod homo non immediate doceatur e caelo, sed mediate, de qua re videatur supra (n 154-174), et quia mediate, et non potuit per emissarios ad omnes qui in universo terrarum orbe habitant, venire Evangelium, sed usque potuit religio per varias vias etiam ad gentes, quae in angulis mundi sunt, traduci, quare hoc per Divinam Providentiam factum est. Nam non est alicui homini religio ex se, sed per alium, qui vel ipse vel ex aliis per traducem sciverunt ex Verbo, quod Deus sit, quod caelum et infernum sint, quod vita post mortem sit, et quod Deus colendus sit, ut beatus fiat [2.] Quod religio transplantata sit in universum orbem ex Verbo Vetusto, et dein Israelitico, videatur in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 101-103), et quod nisi Verbum fuisset, nemo scivisset Deum, caelum et infernum, vitam post mortem, minus Dominum (n 114-118 ibi). Cum semel religio implantata est, ducitur gens illa a Domino secundum religionis suae praecepta et dogmata, et providit Dominus, ut in unaquavis religione sint praecepta, qualia sunt in decalogo, ut quod Deus colendus sit, nomen Ipsius non profanandum, festum habendum, hono-randi parentes, non occidendum, non adulterium com-mittendum, non furandum, non false testandum. Gens quae illa praecepta facit Divina, ac vivit secundum illa ex religione, salvatur, ut mox supra (n 253) dictum est pleraeque etiam gentes a Christianismo remotae illas leges non ut civiles, sed ut Divinas spectant, et sanctas habent. Quod homo per vitam secundum illa praecepta salvetur, videatur in *Doctrina Novae Hierosolymae ex praeceptis Decalogi*, a principio ad finem [3.] Inter ar-cana caeli etiam hoc est, quod caelum angelicum coram Domino sit sicut unus Homo, cujus anima et vita est Dominus, et quod ille Divinus Homo sit in omni forma homo, non modo quoad membra et organa externa, sed

254. (i.) *The merely natural man confirms himself against the Divine providence when he considers the religious condition of various peoples—that there are some who are totally ignorant of God and some who worship the sun and moon and some who worship idols and y^e even images*—Those who draw arguments from these things against the Divine providence are ignorant of the arcana of heaven which are innumerable, and with scarcely one of which man is acquainted among which is this, that man is not taught immediately from heaven but mediately (see above, n. 154–174). And because man is taught mediately and the Gospel could not reach through missionaries all that dwell in the whole world, and yet religion could be communicated in various ways even to the nations that occupy the remote parts of the earth therefore this has been accomplished by the Divine providence. For no man gets his religion from himself but through another who has either learned directly from the Word or by transmission from others who have learned it, that there is a God that there are a heaven and a hell that there is a life after death and that in order to become happy God must be worshipped. [2.] That a religion was spread throughout the world from the Ancient Word, and afterwards from the Israelitish Word may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 101–103) and that if there had been no Word there could have been no knowledge of God, of heaven and of hell, of the life after death still less of the Lord see the same work (n. 114–118). When a religion has been once implanted in a nation the Lord leads that nation according to the precepts and dogmas of its own religion and He has provided that there shall be in every religion precepts like those in the decalogue as that God must be worshipped His name must not be profaned, a sacred day must be observed parents must be honored, and there must be no murder adultery theft, or false witness. The nation that regards these precepts as Divine and lives according to them from a religious motive is saved (as has been said just above, n. 253). Moreover most nations remote from Christendom regard these not as civil but as Divine laws and hold them sacred. That man is saved by a life according to these precepts may be seen in the *Doctrine of the New Jerusalem [concerning Life] from the Commandments of the Decalogue* from beginning to end. [3.] Among the arcana of heaven is this also. The angelic heaven before the Lord is as one man, whose soul and life is the Lord and this Divine Man is a man in complete form not only in respect to external members and organs but also in

etiam quoad membra et organa interna, quae plura sunt, tum etiam quoad cutes, membranas, cartilagine et ossa ; at haec et illa in Homine isto non sunt materialia, sed sunt spiritualia et provisum est a Domino, ut quoque illi, ad quos Evangelium non potuit venire, sed solum religio, etiam locum in Divino illo Homine, hoc est, in caelo, habere possent, constituendo illa, quae vocantur cutes, membranae, cartilagine et ossa, et quod similiter ac alii in caelesti gaudio essent nam non refert, si in gaudio quale est angelis supremi caeli, seu in gaudio quale est angelis ultimi caeli, nam quisque qui in caelum venit, in summum sui cordis gaudium venit, non sustinet superius, in hoc enim suffocaretur [4.] Est comparative sicut agricola et rex agricola potest in summo gaudio esse, cum incedit veste nova ex rudi lana, et accumbit ad mensam, super qua est caro suilla, frustum bovis, caseus, cerevisia et vinum adustum, hic angustaretur corde, si sicut rex indueretur purpura, serico, auro et argento, et apponeretur ei mensa, super qua lautitiae ac opiparae dapes multi generis cum vino nobili Ex quo patet, quod ultimis sicut primis sit felicitas caelestis, cuius in suo gradu, ita quoque illis qui extra Christianum orbem sunt, modo fugiant mala ut peccata contra Deum, quia contra religionem [5.] Sunt pauci, qui prorsus ignorant Deum quod hi, si moralem vitam egerunt, post mortem instruantur ab angelis, et in morali sua vita recipiant spirituale, videatur in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 116) Similiter qui solem et lunam adorant, et credunt ibi esse Deum, non sciunt aliud, quare id non illis pro peccato imputatur, nam dicit Dominus,

"Si caeci essetis," hoc est, si non sciretis, "non haberetis peccatum"
(Joh 1x 41)

Plures autem sunt, qui colunt idola et sculptilia, etiam in Christiano orbe Hoc quidem est idololatricum, sed non apud omnes, sunt enim quibus sculptilia inserviunt pro medio excitandi cogitationem de Deo, ex influxu enim e caelo est, ut qui Deum agnoscit velit videre Ipsum, et hi quia non possunt elevare mentem super sensualia, sicut interiores spirituales, ideo ex sculptili seu imagine exsuscitant illud Illi qui hoc faciunt, et non adorant ipsum sculptile ut Deum, si etiam ex religione vivunt praecepta

respect to internal members and organs which are many and even with respect to the skins membranes cartilages and bones but in that Man all these are spiritual not material And it has been provided by the Lord that those who could not be reached by the Gospel, but only by a religion should also be able to have a place in that Divine Man that is in heaven constituting those parts that are called skins membranes, cartilages and bones and that they like others, should be in heavenly joy For it matters not whether they are in joy like that of the angels of the highest heaven or in joy like that of the angels of the lowest heaven for every one who comes into heaven enters in to the highest joy of his heart he can bear no higher joy for he would be suffocated thereby [4] This may be compared to a peasant and a king A peasant may be in a state of the highest joy when he goes with a new suit of coarse wool and sits down to a table on which is pork a bit of beef cheese beer and common wine, and would be oppressed at heart if like a king he were clothed in purple and silk gold and silver and a table were placed before him covered with delicacies and costly dishes of many kinds with noble wine From this it is clear that there is heavenly happiness for the last as well as for the first for each in his degree so also for those who are outside of the Christian world provided they shun evils as sins against God because they are contrary to religion. [5] There are a few who are wholly ignorant of God. That if such have lived a moral life they are taught by angels after death and receive in their moral life something spiritual can be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 116) So with those who worship the sun and moon believing God to be there as they do not know otherwise this is not imputed to them as a sin for the Lord says,

"If ye were blind" (that is, if ye did not know) "ye would have no sin" (*John* ix. 41).

But there are many even in the Christian world who worship idols and graven images. This is idolatrous, and yet not with all for there are some to whom graven images are serviceable as a means of awakening thought about God for it is from an influx from heaven that those who acknowledge God have a desire to see Him and as these are not able, like the interiorly spiritual to lift their minds above sensual things, their thought of God is aroused by the graven thing or image. Those who do this and do not worship the graven image itself as God, if they live according to the precepts of the decalogue from a re-

decalogi, salvantur [6.] Ex his patet, quod quia Dominus vult omnium salutem, providerit etiam ut quisque aliquem locum in caelo possit habere, si bene vivit. Quod caelum coram Domino sit sicut unus Homo, et quod inde caelum correspondeat omnibus et singulis quae apud hominem sunt, et quod etiam sint qui referunt cutes, membranas, cartilagine et ossa, videatur in opere *De Caelo et Inferno*, Londini, 1758, edito (n 59-102), tum in *Arcanis Caelestibus* (n 5552-^[1]5569), et quoque supra (n 201-204).

255. (11) *Quod mere naturalis homo contra Divinam Providentiam se confirmet, cum spectat religiosum Mahumedanum, quod a tot imperiis et regnis receptum sit* Quod hoc religiosum receptum sit a pluribus regnis quam religio Christiana, potest scandalo esse illis, qui de Divina Providentia cogitant, et simul credunt, quod non aliquis salvari possit, nisi qui Christianus natus est, ita ubi Verbum est, et per id Dominus notus est. Ast religiosum Mahumedanum non est scandalum illis qui credunt quod omnia sint Divinae Providentiae. hi inquirunt in quo est, et quoque inveniunt, est in eo, quod Mahumedana religio agnoscat Dominum pro Filio Dei, Sapientissimo hominum, proque Maximo Propheta, qui in mundum venit ut doceret homines. plurima pars illorum Ipsum majorem Mahumede faciunt [2.] Ut plene sciatur, quod illud religiosum ex Divina Domini Providentia exsuscitatum sit ad delendum idololatrias plurium gentium, in aliquo ordine dicetur, quare primum de origine idololatriarum. Ante illud religiosum fuit cultus idolorum communis in toto terrarum orbe. Causa fuit, quia ecclesiae ante adventum Domini fuerunt omnes ecclesiae repraesentativae. Talis etiam fuit Ecclesia Israelitica, ibi tentorium, vestes Aharonis, sacrificia, omnia templi Hierosolymitani, et quoque statuta repraesentabant. Et apud antiquos fuit scientia correspondentiarum, quae etiam est repraesentationum, ipsa scientia sapientium, imprimis exulta in Aegypto, inde illorum hieroglyphica. Ex illa scientia sciverunt, quid significabant omnis generis animalia, tum quid omnis generis arbores, ut et quid montes, colles, fluvii, fontes, et quoque quid sol, luna, stellae, et quia omnis cultus illorum erat repraesentativus consistens ex meris correspondentibus, ideo super montibus et collibus,

ligious motive, are saved [8] From all this it is clear that as the Lord desires the welfare of all He has provided that every one may have some place in heaven if he lives well. That before the Lord heaven is as one man and thus heaven corresponds to each and all things in man and that there are those who answer to skins, membranes, cartilages and bones may be seen in the work on *Heaven and Hell* published at London in the year 1758 (n. 59-102) and in the *Arcana Caelestia* (n. 555-5569) also above (n. 201-204).

255 (ii) *The merely natural man confirms himself against the Divine providence when he sees the Mohammedan religion accepted by so many empires and kingdoms*—That this religion is accepted by more kingdoms than the Christian religion may be a stumbling block to those who think about the Divine providence and who at the same time believe that only those who are born Christians that is those where the Word is and by it the Lord is known can be saved. But the Mohammedan religion is not a stumbling block to those who believe that all things belong to the Divine providence. Such inquire how this is and they find out it is in this, that the Mohammedan religion acknowledges the Lord as the Son of God as the wisest of men and as a very great prophet who came into the world to teach men a great part of the Mohammedans make Him greater than Mohammed [2] To make it fully clear that this religion was raised up by the Lord's Divine providence to destroy the idolatries of many nations it shall be set forth in a certain order First, then respecting the origin of idolatry Previous to that religion the worship of idols was common throughout the world This was because the churches before the coming of the Lord were all representative churches. Such was the Israelitish church In that church the tabernacle Aaron's garments, the sacrifices, all things belonging to the temple at Jerusalem and the statutes, were representative. Among the ancients there was a knowledge of correspondences (which includes a knowledge of representatives) the essential knowledge of the wise and this was especially cultivated in Egypt and from it their hieroglyphics were derived. From that knowledge they knew the signification of animals of every kind also the signification of all kinds of trees and of mountains, hills rivers fountains and also of the sun the moon and the stars. And as all their worship was representative consisting of pure correspondences they worshipped on mountains and hills, and also in groves and gardens and they consecrated fountains and in their adoration

et quoque in lucis et hortis, habuerunt cultus, ac ideo fontes sanctificabant, et ad solem orientem in adorationibus Dei vertebant facies, et insuper sculptiles equos, boves, vitulos, agnos, immo aves, pisces, serpentes, fecerunt, et hos posuerunt domi et alibi in ordine secundum spiritualia ecclesiae, quibus correspondebant seu quae repraesentabant. Similia etiam posuerunt in suis templis, ut in remniscentiam revocarent sancta quae significabant [3.] Post tempus, quando scientia correspondentiarum oblitterata fuit, incepit posteritas colere ipsa sculptilia ut in se sancta, nescientes quod antiqui parentes illorum non viderint aliquid sancti in illis, sed solum quod secundum correspondentias repraesentarent et inde significarent sancta. Inde ortae sunt idololatriae, quae impleverunt totum terrarum orbem, tam Asiaticum cum insulis circum, quam Africanum et Europaeum. Ut omnes illae idololatriae exstirparentur, ex Divina Domini Providentia factum est, ut nova religio genus Orientalium accommodata auspicaretur, in qua aliquid ex utroque Testamento Verbi foret, et quae doceret quod Dominus in mundum venerit, et quod Ille esset maximus Propheta, sapientissimus omnium, et Filius Dei. hoc factum est per Mahumedem, ex quo religio ista vocata est Religio Mahumedana [4.] Haec religio ex Divina Domini Providentia exsuscitata est, ac genus Orientalium, ut dictum est, accommodata, ob finem ut deleret idololatrias tot gentium, ac daret aliquam cognitionem de Domino, antequam in mundum spirituales venirent, quae religio non recepta fuisset a tot regnis, et potuisset idololatrias exstirpare, nisi conveniens et adaequata ideis cogitationum et vitae omnium illorum facta fuisset. Quod non agnoverit Dominum pro Deo caeli et terrae, erat causa quia Orientales agnoverunt Deum Creatorem Universi, et non comprehendere potuerunt, quod Ille in mundum venerit, et assumpserit Humanum, sicut nec illud comprehendunt Christiani, qui ideo in cogitatione sua separant Divinum Ipsius ab Humano Ipsius, ac Divinum ponunt juxta Patrem in caelo, ac Humanum Ipsius non sciunt ubi [5.] Ex his videri potest, quod Mahumedana Religio etiam ex Divina Domini Providentia orta sit, et quod omnes illi ex ea religione, qui Dominum pro Filio Dei agnoscunt, et simul secundum praecepta decalogi,

of God they turned their faces to the rising sun moreover they made graven images of horses, oxen calves lambs and even birds and fishes and serpents and at home and elsewhere they placed these in an order in conformity to the spiritual things of the church to which they corresponded or which they represented. They also placed like things in their temples to call to remembrance the holy things which they signified [3] After a time when the knowledge of correspondences had been lost, their posterity began to worship the graven images themselves as holy in themselves, not knowing that their fathers of ancient time had seen no holiness in them but that they merely represented and thus signified holy things according to correspondences. From thus the idolatries arose which filled the whole world Asia with the neighboring islands Africa and Europe. To extirpate all these idolatries it came to pass under the Lord's Divine providence, that a new religion arose adapted to the genius of Orientals, in which there was something from the Word of both Testaments and which taught that the Lord came into the world, and that He was a very great prophet, the wisest of men and the Son of God. This was done through Mohammed from whom that religion was called the Mohammedan religion [4] Under the Lord's Divine providence this religion was raised up and adapted to the genius of Orientals, as has been said, to the end that it might destroy the idolatries of so many nations, and give them some knowledge of the Lord before they entered the spiritual world. And this religion would not have been accepted by so many kingdoms and would have been powerless to extirpate idolatries, if it had not been adapted and suited to the ideas of thought and to the life of them all. It did not acknowledge the Lord as the God of heaven and earth because Orientals acknowledged God as the Creator of the universe and were unable to comprehend how He could come into the world and assume the Human even as Christians do not comprehend this, and consequently in their thought separate His Divine from His Human and place the Divine near the Father in heaven and His Human they know not where. [5] From all this it can be seen that the Mohammedan religion arose under the Lord's Divine providence and that all of that religion who acknowledge the Lord as the Son of God and at the same time live according to the commandments of the decalogue, (which they have) by shunning evils as sins come into a heaven that is called the Mohammedan heaven. This heaven too is divided into three heavens, a highest, a middle and a

quae etiam illis sunt, vivunt, fugiendo mala ut peccata, in caelum, quod vocatur Caelum Mahumedanum, veniant. Hoc caelum etiam divisum est in tres caelos, supremum, medium et infimum. In supremo caelo sunt, qui Dominum unum cum Patre agnoscunt, et sic Ipsum solum Deum. In altero caelo sunt qui abdicant plures uxores, et cum una vivunt, et in ultimo, qui initiantur. Plura de hac religione videantur in *Continuatione de Ultimo Iudicio, et de Mundo Spirituali* (n 68-72), ubi de Mahumedanis et de Mahumede actum est.

256. (111) *Quod mere naturalis homo contra Divinam Providentiam se confirmet, cum videt, quod religio Christiana sit modo in orbis habitabilis parte minore, quae vocatur Europa, et quod ibi sit divisa.* Quod religio Christiana sit modo in orbis habitabilis parte minore, quae vocatur Europa, est quia non accommodata fuit genius Orientalium, sicut religio Mahumedana, quae mixta est, ut mox supra ostensum est, et religio non accommodata non recipitur. Ut pro exemplo, religio quae sancit, quod non liceat plures uxores ducere, non recipitur, sed rejicitur ab illis qui a saeculis retro polygami fuerunt, ita quoque in quibusdam aliis religionis Christianae sancitis [2.] Nec refert, sive minor pars mundi sive major illam receperit, modo sint populi, apud quos Verbum est, nam inde usque est lux illis qui extra ecclesiam sunt, et non habent Verbum, ut in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 104-113), ostensum est et quod mirabile est, ubi Verbum sancte legitur, ac Dominus ex Verbo colitur, ibi est Dominus cum caelo, causa est, quia Dominus est Verbum, ac Verbum est Divinum Verum, quod facit caelum, quare Dominus dicit,

"Ubi duo aut tres congregati sunt in nomine meo, ibi sum in medio eorum" (*Matth* xviii 20)

ita fieri potest cum Verbo in multis locis orbis habitabilis ab Europaeis, quia illis est commercium super universum terrarum orbem, et ubivis ab illis vel legitur vel a Verbo docetur. Hoc apparet sicut inventum, sed usque est verum [3.] Quod religio Christiana sit divisa, est quia haec ex Verbo est, ac Verbum per meras correspondencias conscriptum est, et correspondentiae sunt quoad

multam partem apparentiae veri, in quibus tamen genuina vera latent inclusa, et quia doctrina ecclesiae ex sensu litterae Verbi, qui talis est, haurienda est, non potuit aliter quam in ecclesia existere lites, controversiae et dissensiones, imprimis quoad intellectum Verbi, non autem quoad ipsum Verbum, et quoad ipsum Divinum Domini; ubivis enim agnoscitur quod Verbum sit sanctum, et quod Domino sit Divinum, et haec duo sunt essentialia ecclesiae quare etiam qui Divinum Domini negant, qui sunt qui vocantur Sociniani, ab ecclesia excommunicati sunt; et qui negant sanctitatem Verbi, non pro Christianis reputantur. His adjiciam aliquod memorabile de Verbo, ex quo potest concludi, quod Verbum interius sit ipsum Divinum Verum, ac intime Dominus [4.] dum aliquis spiritus aperit Verbum, et eo fricat faciem aut vestem suam, tunc facies aut vestis ejus ex sola fricatione tam candide lucet sicut luna aut sicut stella, et hoc in conspectu omnium quos offendit, hoc testatur, quod non detur aliquod sanctius in mundo, quam Verbum. Quod Verbum per meras correspondentias conscriptum sit, videatur in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 5-26). Quod doctrina ecclesiae ex sensu litterae Verbi haurienda sit, et per illum confirmanda (n 50-61, ibi). Quod haereses ex sensu litterae Verbi captari possint, sed quod confirmare illas damnosum ^[1] sit (n 91-97). Quod ecclesia sit ex Verbo, et quod talis sit, qualis ei intellectus Verbi est (n 76-79).

257. (iv) *Quod mere naturalis homo contra Divinam Providentiam se confirmet ex eo, quod in pluribus regnis, ubi religio Christiana recepta est, sint qui Divinam potestatem sibi vindicant, et volunt coli sicut dii, et quod invocent homines mortuos.* Dicunt quidem quod Divinam potestatem sibi non arrogaverint, et quod [non] velint coli ut dii, sed usque dicunt quod aperire et claudere possint caelum, remittere et retinere peccata, proinde salvare et condemnare homines, et hoc est ipsum Divinum, Divina enim Providentia non aliud pro fine habet, quam reformationem et inde salvationem, haec est ejus operatio continua apud unumquemvis, ac salvatio non potest fieri nisi quam per agnitionem Divini Domini, et per confidentiam quod Ipse faciat, dum homo secundum praecepta Ipsius

of the Word and that sense is such, there must needs spring up in the church disputes controversies and dissensions, especially in regard to the understanding of the Word but not in regard to the Word itself and in regard to the Lord's Divine itself for it is everywhere acknowledged that the Word is holy and that Divinity belongs to the Lord and these two are the essentials of the church. For this reason those who deny the Lord's Divinity who are called Socinians, have been excommunicated by the church and those who deny the holiness of the Word are not regarded as Christians. To this I will add a noteworthy fact in regard to the Word from which it may be concluded that the Word interiorly is the Divine truth itself, and inmost is the Lord. [4.] Whenever any spirit opens the Word and rubs his face or his clothing against it, his face or clothing shines from the mere rubbing as brightly as the moon or a star and this in the sight of all whom he meets. This is a proof that nothing exists in the world more holy than the Word. That the Word is written throughout wholly in correspondences, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 5-26). That the doctrine of the church must be drawn from the sense of the letter of the Word and established by it (see n. 50-61 of the same work). That heresies may be extorted from the sense of the letter of the Word but that it is destructive to confirm them (n. 91-97). That the church is from the Word, and is such as its understanding of the Word is (n. 76-79).

257 (iv) *The merely natural man confirms himself against the Divine providence by the fact that in many of the kingdoms where the Christian religion is accepted there are some who claim for themselves Divine power and wish to be worshipped as gods and invoke the dead*—They say indeed, that they have not arrogated to themselves Divine power and do not wish to be worshipped as gods and yet they declare that they can open and close heaven remit and retain sins, and therefore save and condemn men and thus is Divinity itself. For the Divine providence has for its end nothing else than reformation and consequent salvation this is its unceasing operation with every one and salvation can be accomplished only through an acknowledgment of the Divinity of the Lord, and a confidence that the Lord effects salvation when man lives according to his commandments. [2.] Who cannot see that this is the Babylon described in the *Apocalypse* also that it is the Babylon spoken of everywhere in the prophets? It is also the Lucifer spoken

vivit [2.] Quis non videre potest, quod hoc sit Babylo-
nia in *Apocalypsi* descripta, et quod hoc sit Babel, de
qua passim apud Prophetas? Quod etiam hoc sit Lucifer
apud *Esaiam* xiv, patet a versibus 4 et 22 illius capituli, in
quibus haec verba sunt

‘ Enunties hanc parabolam de rege Babelis’ (vers 4),
Dein “Excindam Babeli nomen et residuum” (vers 22),

ex quo liquet, quod Babel ibi sit Lucifer, de quo dicitur,

‘ Quomodo cecidisti de caelo, Lucifer, filius aurorae atqui tu dixisti
in corde tuo, caelos ascendam, supra stellas Dei exaltabo thronum
meum, et sedebo in monte conventus, in lateribus septent-
trionis, ascendam supra excelsa nubis, similis fiam Altissimo”
(vers 12-14)

Quod invocent homines mortuos, ac orent ut opem fe-
rant, notum est Dicitur quod invocent, quia invocatio
illorum stabilita est per Bullam Papalem confirmantem
decretum Concilii Tridentini, in qua aperte dicitur quod
invocandi sint. Quis tamen non novit, quod solus Deus
invocandus, et quod non aliquis homo mortuus? [3.] Sed
nunc dicetur, cur Dominus talia permiserit Quod per-
miserit propter finem, qui est salvatio, non negari potest,
scitur enim quod absque Domino nulla salus sit, et quia
ita est, necessum fuit, ut praedicaretur Dominus ex Verbo,
et per id Ecclesia Christiana instauraretur, sed hoc non
potuit fieri nisi ab antesignanis, qui id ex zelo facerent;
nec dari sunt alii, quam qui in aestu, sicut zelo, ex igne
amoris sui fuerunt Hic ignis primum excitavit illos ad
praedicandum Dominum et ad docendum Verbum; ex
primaevo hoc illorum statu est quod

Lucifer dicatur filius aurorae (vers 12)

Sed sicut viderunt, quod per sancta Verbi et ecclesiae
dominari possent, amor sui, a quo primum excitati fuerunt
ad praedicandum Dominum, ab interiori erupit, et tandem
usque ad illud fastigium se extulit, ut omnem Divinam
potestatem Domini in se transtulerint, non relinquendo
aliquid [4.] Hoc per Divinam Domini Providentiam non
inhiberi potuit, nam si inhiberetur, proclamavissent Do-
minum non Deum, ac Verbum non sanctum, ac fecissent
se Socinianos vel Arianos, et sic destruxissent totam
ecclesiam, quae, qualescunque sint praesules, usque apud

of in *Isaiah* xiv as is evident from the verses of that chapter in which are these words

"Thou shalt take up this proverb against the king of Babylon (verse 4)
 "And then I will cut off from Babylon name and remnant" (verse 22)

from which it follows that Babylon there is Lucifer of whom it is said

"How art thou fallen from heaven, O Lucifer son of the morning
 And thou saidst in thy heart, I will ascend into heaven I will exalt my throne above the stars of God and I will sit upon the mount of the congregation, to the sides of the north I will ascend above the heights of the clouds I will become like the Most High"
 (verses 12-14).

That they invoke the dead and pray to the dead for help is known. They may be said to invoke the dead inasmuch as invocation of the dead was established by a papal bull confirming the decree of the Council of Trent, in which it is plainly declared that the dead are to be invoked. Yet every one knows that God alone should be invoked and not any dead person. [3] It shall now be told why the Lord has permitted such things. It cannot be denied that He has permitted them for the sake of the end which is salvation. For it is known that apart from the Lord there is no salvation and it was for this reason necessary that the Lord should be preached from the Word and that the Christian church should by that means be established. But this could be done only by an advance guard who would do this with zeal and none would do this except those who were in an ardor resembling zeal that was from the fire of self love. By such a fire they were at first stirred up to preach the Lord and to teach the Word and it was because of this their first state that

Lucifer was called the Son of the morning (verse 12).

But as they saw that they could gain dominion by means of the holy things of the Word and the church, the love of self, by which they were first stirred up to preach the Lord broke forth from within and finally exalted itself to such a height that they transferred to themselves the whole of the Lord's Divine power leaving nothing. [4] This could not have been prevented by the Lord's Divine providence for if it had been prevented they would have publicly taught that the Lord is not God and that the Word is not holy and would have made themselves Socinians or Arians and thus would have destroyed the whole church which whatever may be the character of its rulers, con-

subditam gentem permanet, omnes enim illi ex ea religione, qui etiam Dominum adeunt, ac mala fugiunt ut peccata, salvantur, quapropter ex illis etiam plures societates caelestes sunt in mundo spirituali. Et quoque provisum est, ut sit gens inter illos quae non subivit jugum talis dominationis, et quae sanctum habet Verbum; haec gens nobilis est gens Gallica. Sed quid factum est? [5.] Quando amor sui evexit dominum usque ad thronum Domini, removit Ipsum, et se super imposuit, non potuit aliter ille amor, qui est Lucifer, quam profanare omnia Verbi et ecclesiae quod ne fieret, Dominus per Divinam suam Providentiam consuluit, ut a cultu Ipsius recederent, ac invocarent homines mortuos, orarent ad sculptilia illorum, oscularentur ossa illorum, et procumberent ad sepulcra illorum, prohiberent Verbum legi, et sanctum cultum ponere in missis a vulgo non intellectis, et pro argento vendere salutem, quoniam si haec non fecissent, sancta Verbi et ecclesiae profanavissent. nam, ut in praecedente paragrapho ostensum est, non alii profanant sancta, quam qui sciunt illa. [6.] Ne itaque profanarent sanctissimam Cenam, ex Divina Domini Providentia est, ut dividerent illam, ac panem darent populo, ac ipse vinum biberent; vinum enim in Sancta Cena significat sanctum verum, ac panis sanctum bonum, at cum divisa sunt, significat vinum profanatum verum, ac panis adulteratum bonum, ac insuper quod illam corpoream et materialem facerent, et hoc pro primario religionis assumerent. Qui ad singula illa animum advertit, et illa in quadam illustratione mentis expendit, potest videre Divinae Providentiae mirabilia, ad tutandum sancta ecclesiae, et ad salvandum omnes quotcunque salvari possunt, et quasi ex incendio eripiendi, qui volunt eripi.

258. (v) *Quod mere naturalis homo contra Divinam Providentiam se confirmet ex eo, quod inter illos qui religionem Christianam profitentur, sint qui salvationem ponunt in quibusdam vocibus quas cogitent et loquantur, et non aliquid in bonis quae faciant.* Quod illi tales sint, qui solam fidem faciunt salvificam, et non vitam charitatis, proinde qui fidem a charitate separant, in *Doctrina Novae Hierosolymae de Fide*, ostensum est, et quoque ibi, quod illi per "Philistaeos," perque "draconem," et per "hircos," in

united to exist with the submissive people for all those of this religion who approach the Lord and shun evils as sins are saved consequently there are many heavenly societies of such in the spiritual world. It has also been provided that among them there should be a nation that has not passed under the yoke of such domination, and that holds the Word to be holy: this is the noble French nation. But what has been done? [8] When the love of self exalted its dominion even to the Lord's throne set Him aside and placed itself thereon that love which is Lucifer could not but profane all things of the Word and the church. That this might be prevented the Lord by His Divine providence took care that they should withdraw from the worship of Himself and should invoke the dead should pray to images of the dead should kiss their bones and bow down at their tombs should forbid the reading of the Word should place holy worship in masses not understood by the common people and sell salvation for money because if they had not done these things they would have profaned the holy things of the Word and of the church. For only those who have a knowledge of holy things can profane them as has been shown just before. [9] So to prevent their profaning the most Holy Supper they were permitted under the Lord's Divine providence to divide it, and to give the bread to the people and drink the wine themselves for the wine in the Holy Supper signifies holy truth and the bread holy good but when these are separated the wine signifies profaned truth and the bread adulterated good and still further they were permitted to make it corporeal and material and to adopt this as the primary principle of religion. Any one who turns his mind to these several things and considers them with some enlightenment of mind can see the wonderful activities of the Divine providence in guarding the holy things of the church in saving all that can be saved and in snatching from the fire as it were those who are willing to be rescued.

258 (1) *The merely natural man confirms himself against the Divine providence by the fact that among those who profess the Christian religion there are some who place salvation in certain phrases which they must think and talk about making no account of the good works they must do*—That there are those that make faith alone saving and not a life of charity and in consequence separate faith from charity is shown in the *Doctrine of the New Jerusalem concerning Faith* and there it is also shown that such are meant in the Word by "Philistines" by the "dragon" and by "goats" [2] Such doctrine also has

Verbo intelligantur [2.] Quod talis Doctrina etiam permissa sit, est ex Divina Providentia, ne profanaretur Divinum Domini, et Sanctum Verbi Divinum Domini non profanatur cum salvatio ponitur in his vocibus, "Ut Deus Pater misereatur propter Filium, qui passus est crucem, et satisfecit pro nobis," nam sic non adeunt Divinum Domini, sed humanum, quod non agnoscunt pro Divino nec profanatur Verbum, quia non attendunt ad illa loca ubi nominatur amor, charitas, facere, opera, haec omnia dicunt esse in fide illarum vocum, et illi qui illud confirmant, dicunt secum, "Lex me non damnat, ita nec malum, et bonum non salvat, quia bonum a me non est bonum" quare sunt sicut illi qui non sciunt aliquod verum ex Verbo, et propterea id non profanare possunt Sed istarum vocum fidem non confirmant alii, quam qui ex amore sui in fastu propriae intelligentiae sunt, hi nec corde Christiani sunt, sed solum volunt videri Quod usque Divina Domini Providentia continue operetur, ut salventur illi, apud quos fides separata a charitate facta est religionis, nunc dicetur [3.] Ex Divina Domini Providentia est, quod, tametsi illa fides facta est religionis, usque unusquisque sciat, quod non illa fides salvet, sed quod vita charitatis cum qua fides unum agit, in omnibus enim ecclesiis, ubi religio illa recepta est, docetur, quod nulla salvatio sit, nisi homo exploret se, videat sua peccata, agnoscat illa, paenitentiam agat, desistat ab illis, et novam vitam ineat Hoc cum multo zelo praelegitur coram omnibus illis qui ad Sanctam Cenam accedunt, addendo, quod nisi hoc faciant, commisceant sancta prophanis, et se in damnationem aeternam conjiciant, immo in Anglia, quod nisi id faciant, diabolus in illos intraturus sit sicut in Judam, et destructurus illos quoad animam et corpus Ex his patet quod unusquisque in ecclesiis ubi sola fides recepta est, usque doceatur quod mala ut peccata fugienda sint [4.] Porro, unusquisque, qui natus est Christianus, etiam scit quod mala ut peccata fugienda sint, ex eo, quod decalogus tradatur omni puero et omni puellae in manum, et a parentibus et a magistris doceatur, et quoque omnes cives regni, in specie vulgus, ex solo decalogo e memoria lecto explorantur a sacerdote quid ex Christiana religione sciunt, et quoque monentur ut

been permitted under the Divine providence in order that the Divine of the Lord and the holiness of the Word might not be profaned. The Divine of the Lord is not profaned when salvation is placed in the words. That God the Father may be merciful for the sake of His Son who endured the cross and made satisfaction for us "for in this way the Divine of the Lord is not approached but the Human which is not acknowledged is Divine. Nor is the Word profaned for they pay no attention to the passages where love charity doing and works are mentioned. They claim that these are all included in a belief in the formula just quoted and those who confirm this say to themselves "The law does not condemn me so neither does evil and good does not save me because the good from me is not good." These therefore are like those who have no knowledge of truth from the Word and thus cannot profane it. But belief in the above statement is confirmed by those only who from the love of self are in the pride of their own intelligence. Such are not Christians at heart, but only wish to seem so. It shall now be explained how the Lord's Divine providence is nevertheless unceasingly working for the salvation of those in whom faith separate from charity has become a matter of religion. [3] It is of the Lord's Divine providence that although that faith has come to belong to religion yet every one knows that it is not that faith that saves but a life of charity with which faith acts as one for in all churches where that religion is accepted it is taught that there is no salvation unless man examines himself sees his sins acknowledges them repents refrains from them and enters on a new life. This is proclaimed with great zeal in the presence of all who are coming to the Lord's Supper and to this is added that unless they do this they mix what is holy with what is profane and hurl themselves into eternal damnation and in England it is taught even that unless they do this the devil will enter into them as he entered into Judas, and will destroy them both soul and body. From all this it is clear that even in the churches where the doctrine of faith alone has been adopted every one is still taught that evils must be shunned as sins. [4] Furthermore every one who is born a Christian knows that evils must be shunned as sins because the decalogue is placed in the hands of every boy and every girl and is taught them by parents and teachers also all citizens of the kingdom especially the common people are examined by a priest from the decalogue alone recited from memory as to their knowledge of the Christian religion and are counselled to do the things there commanded. It is then never

faciant illa quae ibi Nusquam tunc ab aliquo antistite dicitur, quod non sint sub iugo istius legis, nec quod illa facere non possint quia non aliquod bonum a se In toto Christiano orbe etiam receptum est Symbolum Athanasianum, et quoque agnoscitur id quod ultimo ibi dicitur, quod Dominus venturus sit ad iudicandum vivos et mortuos, et tunc illi qui bona fecerunt intrabunt in vitam aeternam, et qui mala fecerunt in ignem aeternum [5.] In Suecia, ubi religio de sola fide recepta est, manifeste etiam docetur, quod non detur fides separata a charitate seu absque bonis operibus, hoc in quadam Appendice Memoriali ^{Om} omnibus Libris psalmorum inserta, quae vocatur “Impedimenta seu Offendicula Impaenitentium (*Obotfardigas forhinda*),” ubi haec verba “Illi qui in bonis operibus sunt divites, monstrant per id quod in fide sint divites, quoniam cum fides est salvifica, operatur illa per charitatem, fides enim justificans nusquam datur sola ac separata a bonis operibus, quemadmodum bona arbor non datur absque fructu, sol non absque luce et calore, et aqua non absque humore” [6.] Haec pauca allata sunt, ut sciatur, quod tametsi religiosum de sola fide receptum est, usque bona charitatis, quae sunt bona opera, ubivis doceantur, et quod hoc sit ex Divina Domini Providentia, ne vulgus per illam seducatur. Audivi Lutherum, cum quo aliquoties in mundo spirituali locutus sum, devoven-tem solam fidem, et dicentem, quod cum illam stabilivit, monitus sit per angelum Domini, ne id faceret, sed quod cogitaverit secum, quod si non opera rejiceret, non fieret separatio a religioso Catholico, quare contra monitum fidem illam confirmavit

259. (vi) *Quod mere naturalis homo contra Divinam Providentiam se confirmet ex eo, quod in Christiano orbe tot haereses fuerint, et adhuc sint, ut Quakerismus, Moravianismus, Anabaptismus, et plures* Potest enim secum cogitare, Si Divina Providentia in singularissimis universalis foret, et pro fine haberet omnium salutem, fecisset ut una vera religio foret in universo terrarum orbe, et illa non divisa, et minus discerpta in haereses sed utere ratione, et cogita altius si potes, num potest homo salvari nisi prius reformetur? Est enim in amorem sui et mundi natus, et quia illi amores in se non aliquid amoris

said by any priest that they are under the yoke of law or that they cannot do the things commanded because they can do no good from themselves. Moreover the *Athanasian Creed* has been accepted throughout the Christian world and what is said in it at the end is acknowledged, namely that the Lord shall come to judge the living and the dead, and then those that have done good shall enter into life eternal, and those that have done evil into everlasting fire. [5] In Sweden where the religion of faith alone has been adopted it is also plainly taught that a faith separate from charity or without good works is impossible. This is found in a certain appendix containing things to be kept in remembrance, attached to all their psalm books* called

Hindrances or Stumbling blocks of the Impenitent (Obotfar digas forkinder) In it are these words "They that are rich in good works thereby show that they are rich in faith since when faith is saving it operates through charity for justifying faith never exists alone and separate from good works, just as there can be no good tree without fruit, or a sun without light and heat, or water without moisture." [6] These few statements are made to show that although a religion of faith alone has been adopted, goods of charity which are good works, are nevertheless everywhere taught and that this is of the Lord's Divine providence, that the common people may not be led astray by it. I have heard Luther with whom I have sometimes talked in the spiritual world execrating faith alone and saying that when he established it he was warned by an angel of the Lord not to do it but that his thought was that unless works were rejected no separation from the Catholic religion could be effected and therefore, contrary to the warning he established that faith.

259 (vi.) *The merely natural man confirms himself against the Divine providence by the fact that there have been and still are so many heresies in the Christian world, such as Quakerism, Moravianism, Anabaptism, and others*—For he may think to himself If the Divine providence were universal in its least particulars and had the salvation of all as its end, it would have caused one true religion to exist throughout the world, and that one not divided, still less torn into heresies. But make use of your reason and think more deeply if you can whether a man can be saved unless he is previously reformed. For he is born into the love of self and love of the world and as these loves

* This appendix was omitted in the revision of the psalm book made in 1829.

in Deum et aliquid amoris erga proximum, nisi propter se, ferunt, est ille quoque natus in omnis generis mala. Quid amoris seu misericordiae in illis amoribus est? Num aliquid facit defraudare alium, blasphemare illum, odio habere illum usque ad necem, adulterari cum uxore ejus, saevire in illum cum in vindicta est, quum animo fert quod velit supremus omnium esse, ac possidere omnium aliorum bona, ita cum spectat alios respective ad se ut viles ac ut nauci? Annon ut talis salvetur, ab illis malis primum abducendus est, et sic reformandus? Quod hoc non fieri possit, nisi secundum plures leges, quae sunt leges Divinae Providentiae, multis supra ostensum est, quae leges quoad maximam partem ignotae sunt, et tamen sunt Divinae Sapientiae et simul Divini Amoris, contra quas Dominus non potest agere, nam agere contra illas, foret perdere hominem, et non salvare illum [2.] Percurrantur leges quae allatae sunt, conferantur, et videbis. Cum itaque secundum leges illas etiam sit, ut non aliquis immediatus influxus sit e caelo, sed mediatus per Verbum, doctrinas et praedicationes, ac Verbum, ut esset Divinum, non potuit nisi quam per meras correspondentias esse conscriptum, sequitur quod dissensiones et haereses inevitabiles sint, et quod harum permissiones etiam secundum leges Divinae Providentiae sint et adhuc plus, cum ipsa ecclesia pro essentialibus suis assumpserat talia quae solius intellectus sunt, ita quae doctrinae, et non quae voluntatis sunt, ita quae vitae, et cum illa quae vitae sunt non essentialia ecclesiae sunt, tunc homo ex intellectu est in meris tenebris, ac errat sicut caecus, qui ubi-vis impingit, et cadit in foveas. Voluntas enim videbit in intellectu, et non intellectus in voluntate, seu quod idem, vita et ejus amor ducet intellectum ad cogitandum, loquendum et agendum, et non vicissum, si vicissim, posset intellectus ex amore malo, immo diabolico, arripere quicquid per sensus incidit, et injungere voluntati id facere. Ex his videri potest, unde sunt dissensiones et haereses. [3.] Sed usque provisum est, ut quisque in quacunque haeresi quoad intellectum sit, usque reformari et salvari possit, modo mala ut peccata fugiat, et non falsa haeretica apud se confirmet, nam per fugere mala ut peccata reformatur voluntas, et per voluntatem intellectus, qui

do not carry in them anything of love to God or of love to wards the neighbor except for the sake of self he has been born also into evils of every kind. What is there of love or mercy in these loves? Does he [from these loves] think anything of defrauding another defaming him hating him even to the death committing adultery with his wife, being cruel to him when moved by revenge while cherishing a wish to be highest of all and to possess the goods of all others, and while regarding others as insignificant and worthless compared with himself? If such a man is to be saved must he not first be led away from these evils, and thus reformed? This can be done only in accordance with many laws which are laws of the Divine providence as has been shown above in many places. These laws are for the most part unknown nevertheless, they are laws of the Divine wisdom and at the same time of the Divine love and the Lord cannot act contrary to them because to do so would be to destroy man not to save him. [2.] Let the laws that have been set forth be reviewed and compared and you will see. Since, then it is in accordance with these laws that there is no immediate influx from heaven but only mediate influx through the Word doctrines, and preaching also for the Word to be Divine it must needs be written wholly by correspondences it follows that discussions and heresies are inevitable, and that permissions of these are in accord with the laws of the Divine providence. Furthermore when the church itself has taken as its essentials such things as belong to the understanding alone, that is, to doctrine and not such as belong to the will that is, to the life and the things that belong to the life are not made the essentials of the church man from his understanding is then in mere darkness, and wanders about like a blind man everywhere running against something and falling into pits. For the will must see in the understanding and not the understanding in the will or what is the same, the life and its love must lead the understanding to think speak and act, and not the reverse. If the reverse were true, the understanding from an evil and even a diabolical love, might seize upon whatever presents itself through the senses, and enjoin the will to do it. From all this the source of discussions and heresies can be seen [3.] And yet it has been provided that every one, in whatever heresies he may be in respect to the understanding can be reformed and saved if only he shuns evils as sins and does not confirm heretical falsities in himself for by shunning evils as sins the will is reformed and through the will the understanding which then

tunc primum e tenebris in lucem venit Sunt tria essentialia ecclesiae, agnitio Divini Domini, agnitio sanctitatis Verbi, et vita quae vocatur charitas Secundum vitam, quae est charitas, est cuivis homini fides, ex Verbo est cognitio qualis vita erit, et a Domino est reformatio et salvatio Si haec tria ut essentialia ecclesiae fuissent, dissensiones intellectuales non divissent illam, sed solum variassent, sicut lux variat colores in objectis pulchris, et sicut varia diademata faciunt pulchritudinem in corona regis

260. (vii) *Quod incre naturalis homo contra Divinam Providentiam se confirmet ex eo, quod Judaismus adhuc perstet*, quod Judaei post tot saecula non conversi sint, tametsi inter Christianos vivunt, et quod secundum praedictiones in Verbo non confiteantur Dominum et agnoscant Ipsum pro Messia, qui, ut putant, illos in terram Canaanem redukturus esset, et quod constanter perstent in negatione, et usque tamen illis bene est Sed hi, qui ita cogitant, et ideo in dubium vocant Divinam Providentiam non sciunt quod per "Judaeos" in Verbo intelligantur omnes qui ab ecclesia sunt et Dominum agnoscunt, et quod per "terram Canaanem," in quem dicitur quod introducendi sint, intelligatur ecclesia Domini. [2.] Quod autem in negatione Domini perseverent, est quia tales sunt, ut si reciperent et agnoscerent, Divinum Domini, et sancta ecclesiae Ipsius, profanarent illa, quare de illis dicit Dominus,

"Occaecavit illorum oculos, obturavit illorum cor, ut non videant oculis suis, et intelligant corde suo, et convertant se, et sanem illos"
(*Joh* xii 40, *Matth* xiii 14, *Marc* iv 12, *Luc* viii 10, *Esai* vi 9, 10)

dicitur, "ne convertant se, et sanem illos," quia si conversi et sanati fuissent, profanavissent, et secundum legem Divinae Providentiae est, de qua supra (n 221-233), quod non aliquis interius in vera fidei et bona charitatis a Domino immittatur, nisi quantum in illis potest teneri usque ad finem vitae, et si immitteretur, sancta profanaret, [3.] Quod gens illa conservata sit, et per multum orbis circumsparsa, est propter Verbum in lingua sua originali quod illi prae Christianis sanctum habent, et in singulis Verbi est Divinum Domini, est enim Divinum Verum uni-

first emerges from darkness into light. There are three essentials of the church an acknowledgment of the Divine of the Lord an acknowledgment of the holiness of the Word and the life that is called charity According to the life which is charity is every one's faith from the Word comes the knowledge of what the life must be and from the Lord are reformation and salvation. If the church had held these three as essentials it would not have been divided, but only varied, by intellectual dissensions as light varies its color in beautiful objects and as various circlets give beauty in the crown of a king

260 (vii.) *The merely natural man confirms himself against the Divine providence by the fact that Judaism still continues*—In other words, the Jews after so many centuries have not been converted although they live among Christians, and do not, as the Word predicts confess the Lord and acknowledge Him to be the Messiah who as they think, was to lead them back to the land of Canaan but constantly persist in denying Him and yet it is well with them. But those who so think and who therefore call in question the Divine providence, do not know that by Jews in the Word all who are of the church and who acknowledge the Lord are meant and by "the land of Canaan," into which it is said that they are to be led the Lord's church is meant. [2.] But the Jews persist in denying the Lord, because they are such that they would profane the Divinity of the Lord and the holy things of His church if they were to accept and acknowledge them. Consequently the Lord says of them,

"He hath blinded their eyes and hardened their heart, lest they should see with their eyes and understand with their heart, and should turn themselves, and I should heal them" (*John* xii. 40 *Matt.* xiii. 15 *Mark* iv. 12 *Luke* viii. 10 *Isa.* vi. 9, 10).

It is said lest they should turn themselves and I should heal them because if they had been turned and healed they would have committed profanation and it is according to the law of Divine providence (treated of above, n 221-223) that no one is admitted by the Lord interiorly into truths of faith and goods of charity except so far as he can be kept in them until the end of his life, and if he were admitted he would profane what is holy [3.] That nation has been preserved and has been scattered over a great part of the world for the sake of the Word in its original language, which they more than Christians, hold sacred and the Lord's Divinity is in every particular of the Word, for that which goes forth from the Lord is Divine truth

tum Divino Bono, quod a Domino procedit, et per id est Verbum conjunctio Domini cum ecclesia, et praesentia caeli, ut in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 62-69), ostensum est, ac praesentia Domini et caeli est ubicunque Verbum sancte legitur. Hic est finis Divinae Providentiae propter quem conservati sunt, et per multum orbis circumsparsi. Qualis sors illorum post mortem est, videatur in *Continuatione de Ultimo Judicio et Mundo Spirituali* (n 79-82)

261. Haec nunc sunt quae supra (n 238) allata sunt, per quae naturalis homo se confirmat, aut confirmare potest contra Divinam Providentiam. Sequuntur adhuc aliqua, quae supra (n 239) memorata sunt, quae etiam naturali homini possunt pro argumentis inservire contra Divinam Providentiam, et quoque in aliorum animos incidere, et aliqua dubia excitare, quae sunt

262. (1) *Quod contra Divinam Providentiam dubium possit inferri ex eo, quod totus Christianus orbis colat Deum unum sub tribus Personis, quod est, tres Deos et quod huc usque nesciverit, quod Deus sit unus persona et essentia, in quo Trinitas, et quod ille Deus sit Dominus.* Ratiocinator De Divina Providentia dicere potest, Annon tres Personae tres Dii sunt, dum unaquaevis Persona per se est Deus? Quis potest aliter cogitare? Immo quis aliter cogitat? Ipse Athanasius non potuit aliter, quare in fide Symbolica, quae ab Ipso nominatur, dicit,

"Tametsi ex Christiana veritate agnoscere debemus unamquamque Personam esse Deum et Dominum, usque non licet ex Christiana fide dicere seu nominare tres Deos aut tres Dominos"

Per hoc non aliud intelligitur, quam quod debeamus agnoscere tres Deos et Dominos, sed quod non liceat dicere seu nominare tres Deos et tres Dominos [2.] Quis usquam potest percipere unum Deum, nisi etiam unus sit persona? Si dicitur, quod percipere possit, si cogitat, quod una essentia sit Tribus, quis ex hoc aliud percipit et potest percipere, quam quod sic unanimes sint, et quod consentiant, et usque quod tres Dii sint? Et si altius cogitat, secum dicit, Quomodo potest Divina essentia, quae infinita est, dividi? et quomodo potest illa ab aeterno gignere alium, et adhuc producere alium qui ab utroque procedat? Si dicitur, quod id credendum sit, et de eo non cogitan-

united to Divine good and by this the Word becomes a conjunction of the Lord with the church and the presence of heaven [with man] as has been shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n 62-69) and there is a presence of the Lord and of heaven wherever the Word is read with reverence. Such is the end in the Divine providence, for the sake of which the Jews have been preserved and scattered over a great part of the world. What their lot is after death may be seen in the *Continuation concerning the Last Judgment and the Spiritual World* (n 79-82)

261. These now are the points set forth above (n 238) by which the natural man confirms or may confirm himself against the Divine providence. There are yet other points mentioned above (in n. 239) that may serve the natural man as arguments against the Divine providence, and may occur to the minds of others, and excite some doubts. These will now follow.

262 (1.) *A doubt may arise in opposition to the Divine providence from the fact that the whole Christian world worships one God under three persons which is to worship three Gods not knowing hitherto that God is one in person and essence in whom is a trinity and that the Lord is that God—*One who reasons about the Divine providence may ask Are not three persons three Gods when each person by Himself is God? Who can think otherwise? Who indeed does think otherwise? Athanasius himself could not therefore in the creed that has its name from him it is said

Although from Christian verity we ought to acknowledge each person to be God and Lord, yet from the Christian faith it is not allowable to speak of or to name three Gods and three Lords.

Nothing else can be meant by this than that we ought to acknowledge three Gods and Lords but that it is not allowable to speak of or name three Gods and three Lords. [2.] Who can have any perception of one God unless He is also one in person? If it is said that such a perception is possible if the thought is that the three have one essence, is there or can there be any other perception from this than that they are thus one in mind and feeling but nevertheless are three Gods? And if one thinks more deeply he says to himself, How can the Divine essence, which is infinite, be divided? And how can the Divine essence from eternity beget another and still further bring forth another that proceeds from both? If it is said that this is to be believed

dum, sed quis non cogitat de eo quod dicitur credendum esse, unde alioqui agnitio quae est fides in sua essentia? Annon ex cogitatione de Deo ut de tribus Personis ortus est Socinianismus et Arianismus, qui in corde plurium regnant, quam credis? Fides unius Dei, et quod unus ille Deus sit Dominus, facit ecclesiam, in Ipso enim est Divina Trinitas, quod ita sit, videatur in *Doctrina Novae Hierosolymae de Domino*, a principio ad finem [3.] Sed quid cogitatur hodie de Domino? Cogitaturne quod sit Deus et Homo, Deus ex Jehovah Patre, a quo conceptus est, et Homo ex Maria Virgine, ex qua natus est? Quis cogitat, quod Deus et Homo in Ipso, seu Divinum et Humanum Ipsius, sint una Persona, et quod sint unum sicut anima et corpus unum sunt? An quisquam hoc novit? Interroga Doctores ecclesiae, ac dicent quod non sciverint, cum tamen est ex doctrina ecclesiae in universo Christiano orbe recepta, quae talis

“Dominus noster Jesus Christus Filius Dei, est Deus et Homo; et quamvis est Deus et Homo, usque non sunt duo, sed est unus Christus, est unus, quia Divinum suscepit ad se Humanum, immo est prorsus unus, est enim una Persona, quoniam sicut anima et corpus facit unum hominem, ita Deus et homo est unus Christus ”

hoc est Fide seu symbolo Athanasii Quod non sciverint, est quia, cum legerunt illud, non cogitaverunt de Domino ut Deo, sed solum ut de Homine [4.] Si item interrogantur num sciant, a quo conceptus est, num a Deo Patre, vel num a suo Divino, et respondebunt quod a Deo Patre, hoc enim est secundum Scripturam Annon tunc Pater et Ipse unum sunt, sicut anima et corpus unum sunt? Quis potest cogitare, quod a duobus Divinis conceptus sit, et si suo, quod illud foret Pater Ipsius? Si adhuc interrogas, Quae vestra idea est de Divino Domini, et quae de Humano Ipsius? dicent quod Divinum Ipsius sit ab Essentia Patris, ac Humanum ab Essentia matris, et quod Divinum Ipsius sit apud Patrem et si tunc interrogas, Ubinam Ipsius Humanum? et nihil respondebunt? separant enim in idea sua Divinum et Humanum Ipsius, ac Divinum faciunt aequale Divino Patris, et Humanum simile humano alterius hominis, et non sciunt, quod sic etiam separant animam et corpus nec vident contradictionem, quod sic natus fuisset rationalis homo ex sola

but not thought about, who can help thinking about that which he is told must be believed? From what other source is that acknowledgment, which is faith in its essence? Have not Socinianism and Arianism which reign in more hearts than you believe, arisen from the thought of God as three persons? Belief in one God and that the Lord is the one God constitutes the church for the Divine trinity is in Him. That this is true may be seen in the *Doctrine of the New Jerusalem concerning the Lord* from beginning to end. [3.] But what is the thought respecting the Lord at the present day? Is it not a thought that He is God and Man God from Jehovah the Father from whom He was conceived and Man from the Virgin Mary of whom He was born? Who thinks that God and Man in Him or His Divine and His Human are one person and are one as soul and body are one. Does any one know this? Ask the doctors of the church and they will say that they have not known it and yet it is so stated in the doctrine of the church accepted throughout the Christian world which is as follows

"Our Lord Jesus Christ, the Son of God, is God and Man and although He be God and Man yet He is not two, but one Christ one because the Divine took to itself the Human yea, wholly one, for He is one person for as soul and body make one man so God and Man is one Christ."

This is from the Faith or Creed of Athanasius. They have not known this, for the reason that in reading it they have not thought of the Lord as God, but only as a man. [4.] If such are asked whether they know from whom He was conceived whether from God the Father or from His own Divine, they will answer that He was conceived from God the Father for this is according to Scripture. Then are not the Father and Himself one, as the soul and the body are one? Who can possibly think that He was conceived from two Divines and if from His own that that was His Father? If they are asked further what their idea is of the Lord's Divine and of his Human, they will say that His Divine is from the essence of the Father and the Human from the essence of the mother and that His Divine is with the Father. If you then ask where his Human is they will make no reply for they separate in their thought His Divine and His Human and make the Divine equal to the Divine of the Father and the Human like the human of another man and do not know that they thus separate soul and body nor do they see the contradiction that He would thus have been born a rational man from a mother alone. [5.] From the established idea respecting the

matre [5.] Ex idea impressa de Humano Domini, quod simile fuerit humano alterius hominis, factum est, quod Christianus aegre possit adduci ad cogitandum *Divinum Humanum*, etiamsi diceretur quod anima seu vita Ipsius a conceptione fuerit et sit Ipse Jehovah Collige nunc rationes, et expende, num alius Deus universi sit quam Solus Dominus, in quo Ipsum Divinum a quo est quod vocatur Pater, Divinum Humanum quod vocatur Filius, et Divinum procedens quod vocatur Spiritus Sanctus, et sic quod Deus unus sit Persona et Essentia, et quod ille Deus sit Dominus [6.] Si instas dicendo, quod Ipse Dominus nominaverit Tres apud *Matthaeum*,

“Euntes et discipulos facite omnes gentes, baptizantes eos in nomen Patris, Filii et Spiritus Sancti” (xxviii 19),

sed quod hoc dixerit, ut sciretur quod in Ipso nunc glorificato Divina Trinitas esset, patet a versu proxime antecedente et proxime sequente ibi, in versu proxime antecedente dicit, quod Ipsi data sit omnis potestas in caelo et in terra et in versu proxime sequente dicit, quod Ipse cum illis esset usque ad consummationem saeculi, ita de Se Solo, et non de Tribus [7.] Nunc ad Divinam Providentiam, cur permiserit, quod Christiani colerent Deum unum sub tribus Personis, quod est, tres Deos, et huc usque nesciverint, quod Deus unus sit Persona et Essentia in quo Trinitas, et quod ille Deus sit Dominus, non in causa est Dominus sed ipse homo, Dominus docuit id manifeste in suo Verbo, ut constare potest ex omnibus illis locis, quae in *Doctrina Novae Hierosolymae de Domino*, adducta sunt, et quoque docuit in doctrina omnium ecclesiarum, in qua est, quod Divinum et Humanum Ipsius non sint duo, sed una Persona unita sicut anima et corpus [8] at quod Divinum et Humanum diviserint et Divinum fecerint aequale Divino Jehovah Patris, et Humanum aequale humano alterius hominis, erat prima causa, quia ecclesia post ortum ejus descivit in Babyloniam, quae in se potestatem Divinam Domini transtulit, verum ne diceretur Divina potestas sed humana, fecerunt Humanum Domini simile humano alterius hominis et postea, quando ecclesia reformata est, ac sola fides recepta pro unico medio salvationis, quae est ut Deus Pater misereatur propter Filium, nec potuit Humanum Domini aliter spectari;

Lord's Human that it was like the human of another man it has come to pass that a Christian can scarcely be led to think of a Divine Human even when it is said that the Lord's soul rose from conception was Jehovah Himself. Gather up the reasons, then and consider whether there is any other God of the universe than the Lord alone, in whom the essential Divine, from which are all things is that which is called the Father the Divine Human is that which is called the Son and the Divine going forth is called the Holy Spirit thus that God is one in person and in essence, and that the Lord is that God [6] If you persist, saying that the Lord Himself mentions three in *Matthew*

"Go ye and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (xxviii. 19),

yet it is clear from the verse immediately preceding and from that immediately following that He said this to make known that in Himself now glorified there is a Divine trinity. In the preceding verse He says that all power is given to Him in heaven and upon earth and in the following verse He says that He would be with them until the end of the age thus speaking of Himself alone, and not of three. [7] Now as regards Divine providence, why it has permitted Christians to worship one God under three persons, that is, to worship three Gods and why they have hitherto not known that God is one in person and in essence, in whom is the trinity and that the Lord is this God. Of this man himself and not the Lord is the cause. This truth the Lord has taught clearly in His Word as can be seen from all the passages quoted in the *Doctrine of the New Jerusalem concerning the Lord*. He has also taught it in the doctrine of all the churches, in which it is stated that His Divine and His Human are not two but one person united like soul and body [8] The first cause of their dividing the Divine and the Human and making the Divine equal to the Divine of Jehovah the Father and the Human equal to the human of another man, was that the church after its rise degenerated into a Babylon which transferred to itself the Lord's Divine power but lest it be called Divine power and not human power they made the Lord's Human like the human of another man. Afterwards, when the church was reformed and faith alone was adopted as the sole means of salvation (the faith that God the Father has mercy for the sake of the Son) this way of regarding the Lord's Human could not be changed, for the reason that no one can go to the Lord and in heart acknowledge Him to be the God of heaven and earth until he is ready to live according to His precepts. In the spiritual world, where all are obliged to speak

quod non potuerit, est causa, quia nemo potest adire Dominum, et corde agnoscere Ipsum pro Deo caeli et terrae, nisi qui vivit secundum praecepta Ipsius. In mundo spirituali, ubi quisque tenetur loqui sicut cogitat, ne quidem potest aliquis nominare Jesum, nisi qui vixit in mundo sicut Christianus, et hoc ex Divina Ipsius Providentia, ne Nomen Ipsius profanaretur.

263. Sed ut haec, quae nunc dicta sunt, clarius pateant, adjiciam illa quae in *Doctrina Novae Hierosolymae de Domino*, ad finem ibi (n. 60, 61), allata sunt, quae haec sunt

“Quod Deus et Homo in Domino secundum Doctrinam non sint duo, sed una Persona, et prorsus una, sicut anima et corpus unum sunt, patet clare a multis quae Ipse dixerat, ut, Quod Pater et Ipse unum sint. Quod omnia Patris sua sint, et omnia sua Patris. Quod Ipse in Patre, et Pater in Ipso sit. Quod omnia data sint in manum Ipsius. Quod Ipse omnis potestas sit. Quod Deus caeli et terrae sit. Quod qui credit in Ipsum, vitam aeternam habeat, et quod qui non credit in Ipsum ira Dei maneat super illo. et porro, quod et Divinum et Humanum sublatum sit in caelum, et quod quoad utrumque sedeat ad dextram Dei, hoc est, quod omnipotens sit. et plura quae supra ex Verbo de Divino Humano Ipsius in multa copiae allata sunt, quae omnia testantur, quod Deus sit unus tam Persona quam Essentia in quo Trinitas, et quod ille Deus sit Dominus. [2.] Quod haec de Domino nunc primum evulgata sunt, est quia praedictum est in *Apocalypsi* (xxi et xxii), quod nova ecclesia in fine prioris instituenda sit, in qua hoc primum erit. Haec ecclesia est quae per Novam Hierosolimam ibi intelligitur, in quam nemo intrare potest, nisi qui solum Dominum pro Deo caeli et terrae agnoscit, quare illa ecclesia ibi vocatur *Uxor Agni*. Et hoc possum annuntiare, quod universum caelum Dominum solum agnoscat, et quod qui non agnoscit non in caelum admittatur, caelum enim est caelum a Domino. Ipsa illa agnitio ex amore et fide, facit ut sint in Domino et Dominus in illis, ut Ipse docet apud *Johannem*.

‘In die illo cognoscetis, quod Ego in Patre meo, et vos in Me et Ego in vobis’ (xiv 20),

tum apud eundem,

‘Manete in Me, etiam Ego in vobis.’ Ego sum vitis, vos palmites; qui manet in Me et Ego in illo, hic fert fructum multum, nam sine Me non potestis facere quicquam nisi quis manserit in Me, ejectus est foras’ (xv 4-6, tum xvii 22, 23)

[3.] Quod hoc non prius e Verbo visum sit, est quia si prius visum fuisset usque non receptum fuisset nondum enim ultimum iudicium fuit peractum, et ante illud potentia inferni valuit supra potentiam caeli, et homo est in medio inter caelum et infernum; quare si prius visum fuisset, diabolus, hoc est, infernum, eripisset illud e cordibus illorum, et insuper profanavisset illud. Hic status potentiae inferni prorsus fractus est per ultimum iudicium, quod nunc peractum est post illud, ita nunc, omnis homo, qui vult illustrari et sapere, is potest.”

as they think, no one can even mention the name Jesus unless he has lived in the world as a Christian. This is of His Divine providence, lest His name be profaned.

263 But that all this that has been said may be still more clear I will add what has been said at the end of the *Doctrine of the New Jerusalem concerning the Lord* (n. 60-61) which is as follows

"That God and Man in the Lord according to the doctrine [of the creed] are not two but one person and wholly one as the soul and the body are one, is clearly evident from many things that He said as, That the Father and He are one That all things of the Father are His and all His are the Father's That He is in the Father and the Father in Him That all things have been given into His hand That He has all power That He is the God of heaven and earth That whosoever believes in Him has eternal life and that whosoever does not believe in Him, upon him the wrath of God abides and further that both the Divine and the Human were taken up into heaven, and that in respect to both He sits at the right hand of God that is, that He is almighty and many more things that have been cited above in great abundance from the Word respecting His Divine Human all of which testify that God is one both in person and in essence in whom is a trinity and that the Lord is that God [2.] These things respecting the Lord are now for the first time published because it has been foretold in the *Apocalypse* (chapters xxi. and xxii.) that a new church would be instituted at the end of the former church in which this doctrine would be primary It is this church that is there meant by "the New Jerusalem into which none can enter except those that acknowledge the Lord alone as the God of heaven and earth and this is why that church is there called "the Lamb's wife. And I am able to announce that the entire heaven acknowledges the Lord alone, and that whoever does not acknowledge Him is not admitted into heaven, for heaven is heaven from the Lord This acknowledgment itself from love and faith, causes men to be in the Lord and the Lord in them as He Himself teaches in *John*

In that day ye shall know that I am in My Father and ye in Me, and I in you (xiv. 20)

again in the same,

Abide in Me and I in you. I am the Vine, ye are the branches; he that abideth in Me and I in him the same beareth much fruit, for apart from Me ye can do nothing If a man abide not in Me he is cast forth (xv. 4-6; xvii. 22, 23)

[3.] This has not been seen from the Word before, because if it had been it would not have been accepted for the last judgment had not yet been accomplished and before that the power of hell prevailed over the power of heaven and man is midway between heaven and hell. If, then this had been seen before, the devil that is hell would have plucked it out of the hearts of men and would also have profaned it. This state of the power of hell was wholly broken up by the last judgment, which has now been accomplished. Since that judgment, that is, now every man who wishes to be enlightened and to be wise can be."

264. (11) *Quod contra Divinam Providentiam dubium possit inferri ex eo, quod huc usque nesciverint, quod in singulis Verbi sensus spiritualis sit, et quod sanctitas ejus inde sit* Potest enim contra Divinam Providentiam inferri dubium, dicendo, Cur hoc nunc primum revelatum est? tum cur per hunc aut per illum, et non per aliquem primatem ecclesiae? Sed sive primas sit, sive servus primatis, in beneplacito Domini est, scit qualis unus et qualis alter Sed causa, quod ille sensus Verbi non prius revelatus sit, est, (1) quia si prius, ecclesia profanavisset illum, et per id ipsam sanctitatem Verbi (2) Quod nec prius genuina vera a Domino revelata sint, in quibus spiritualis sensus Verbi est, quam postquam ultimum iudicium peractum est, et nova ecclesia, quae per Sanctam Hierosolimam intelligitur, a Domino instauranda est Sed haec singillatim lustrentur, [2.] Primum *Quod sensus spiritualis Verbi non prius revelatus sit, quia si prius, ecclesia profanavisset illum, et per id ipsam sanctitatem Verbi* Ecclesia non diu post instaurationem ejus versa est in Babyloniam, et postea in Philistaeam et Babylonia quidem agnoscit Verbum, sed usque contemnit illud, dicendo quod Spiritus Sanctus aequè inspiret illos in supremo iudicio illorum, sicut inspiravit prophetas. Quod agnoscant Verbum, est propter vicariatum stabilitum ex verbis Domini ad Petrum, at usque contemnunt illud, quia non concordat ideo etiam ereptum est populo, et reconditur in monasteriis, ubi pauci id legunt Quare si sensus spiritualis Verbi detectus fuisset, in quo est Dominus, et simul omnis sapientia angelica, profanaretur Verbum, non solum ut fit, in ultimis ejus, quae sunt quae in sensu litterae continentur, sed etiam in intimis ejus [3] Philistaea, per quam intelligitur fides separata a charitate, etiam sensum spirituale Verbi profanavisset, quia salvationem ponit in aliquibus vocibus quas cogitent et loquantur, et non in bonis quae faciant, ut prius ostensum est, et sic salvificum facit quod non salvificum est, et insuper removet intellectum e credendis Quid illis cum luce, in qua est sensus spiritualis Verbi? Numne vertetur in tenebras? cum sensus naturalis vertitur in illas, quid non sensus spiritualis? Quis eorum, qui se in fide separata a charitate, et in justificatione per illam solam,

264 (ii.) *A doubt may arise in opposition to Divine providence from the fact that hitherto men have not known that there is a spiritual sense in all the particulars of the Word and that its holiness is therefrom*—For a doubt may arise in opposition to Divine providence when it is asked why this has now been revealed for the first time and why it has been revealed through this man or that, and not through some primate of the church. But it is of the Lord's good pleasure whether this is done by a primate or by the servant of a primate: the Lord knows what the one is and what the other. But that sense of the Word has not been revealed before (1) because if it had been, the church would have profaned it and thereby have profaned the essential holiness of the Word (2) because the genuine truths in which the spiritual sense of the Word resides were not revealed by the Lord until the last judgment had been accomplished and the new church that is meant by the Holy Jerusalem was about to be established by the Lord. But let these be examined singly. [2.] First *The spiritual sense of the Word has not been revealed before because if it had been the church would have profaned it and thereby have profaned the essential holiness of the Word*. Not long after the establishment of the church it was turned into a Babylon and afterwards into a Philistia and while Babylon acknowledges the Word it nevertheless despises it, claiming that they are inspired by the Holy Spirit in their supreme judgment just as much as the prophets were. They acknowledge the Word for the sake of the vicarship established on the Lord's words to Peter but they despise the Word because it does not suit them. For the same reason it is taken away from the people and hidden in monasteries where few read it. Consequently if the spiritual sense of the Word in which the Lord and all angelic wisdom are present had been unveiled the Word would have been profaned, not alone as it now is in its outmosts which are the things contained in the sense of the letter but also in its inmosts [3.] Philistia also by which is meant faith separate from charity would have profaned the spiritual sense of the Word because it places salvation in certain words that they may think and talk about and not in the good works they must do as has been shown before thus not only making that to be saving that is not saving but also separating the understanding from the things that are to be believed. What have such to do with that light in which the spiritual sense of the Word is? Would it not be turned into darkness? When the natural sense is

confirmavit, vult scire quid bonum vitae, quid amor in Dominum et erga proximum, quid charitas et quid bona charitatis, et quid bona opera, et quid facere, immo quid fides in sua essentia, et aliquod genuinum verum quod facit illam? Scribunt volumina, et solum id quod vocant fidem, confirmant, et omnia illa, quae nunc nominata sunt, dicunt fidei isti inesse. Ex quibus patet, quod si sensus spiritualis Verbi prius detectus fuisset, fieret secundum verba Domini apud *Matthaeum*,

“Si oculus tuus malus fuerit, totum corpus obtenebratum erit si ergo lumen quod in te est, tenebrae fit, tenebrae quanta” (vi 23)

per “oculum” in verbi sensu spirituali intelligitur intellectus [4.] Alterum *Quod nec prius genuina vera a Domino revelata sint, in quibus sensus spiritualis Verbi est, quam postquam ultimum iudicium peractum est, et nova ecclesia, quae per sanctam Hierosolimam intelligitur, a Domino instauranda erat*. Praedictum est a Domino in *Apocalypsi*, quod postquam ultimum iudicium peractum est, genuina vera detegenda, nova ecclesia instauranda, et sensus spiritualis detegendus, essent. Quod ultimum iudicium peractum sit, in opusculo *De Ultimo Iudicio*, et dein in *Continuatione* ejus, ostensum est, et quod id intelligatur per “caelum et terram” quae transitura, in *Apocalypsi* (xxi 1). Quod genuina vera tunc detegenda sint, praedicitur per haec verba in *Apocalypsi*.

“Dixit Sedens super throno, ecce nova omnia facio” (vers 5, tum xix 17, 18, xxi 18-21, xxii 1, 2)

Quod tunc sensus spiritualis Verbi revelandus sit (xix 11-16) hoc intelligitur per “Equum album,” super quo Sedens vocabatur Verbum Dei, et qui erat Dominus dominorum et Rex regum (de qua re videatur opusculum de *Equo Albo*). Quod per “sanctam Hierosolimam” intelligatur Nova Ecclesia, quae tunc a Domino instauranda est, videatur in *Doctrina Novae Hierosolymae de Domino* (n 62-65), ubi id ostensum est [5.] Ex his nunc patet, quod sensus spiritualis Verbi revelandus esset pro nova ecclesia quae solum Dominum agnosceret et colet, et Verbum Ipsius sanctum habebit, et Divina vera amabit, et fidem separatam a charitate rejiciet. Sed plura de hoc Verbi sensu videatur in *Doctrina Novae Hierosolymae de*

turned into darkness what would not be done with the spiritual sense? Does any one of such who has confirmed himself in faith separate from charity and in justification by that alone, wish to know what good of life is wish to know what love to the Lord and towards the neighbor is, what charity is, and what the goods of charity are, and what good works are, and doing them, or even what faith is in its essence or any genuine truth that constitutes it? Such write volumes confirming only that which they call faith, and claiming that all the things just mentioned are included in that faith. From all this it is clear that if the spiritual sense of the Word had been unveiled before, it would have come to pass according to the Lord's words in *Matthew*

If thine eye be evil thy whole body shall be darkened. If, therefore the light that is in thee becomes darkness, how great is that darkness?" (vi. 23.)

"the eye," in the spiritual sense of the Word meaning the understanding [4.] Secondly *The genuine truths in which the spiritual sense of the Word resides were not revealed by the Lord until the last judgment had been accomplished, and the new church that is meant by the Holy Jerusalem was about to be established by the Lord.* It was foretold by the Lord in the *Apocalypse* that when the last judgment had been accomplished genuine truths would be unveiled, a new church established and the spiritual sense of the Word disclosed. That the last judgment has been accomplished is shown in the treatise on the *Last Judgment*, and again in the *Continuation* of it. This, too, is what is meant by the passing away of the heaven and earth (*Apoc* xxi 1) That genuine truths will then be unveiled is foretold in these words in the *Apocalypse*

And He that sat upon the throne said, Behold I make all things new" (xxi. 5 also xix. 17 18 xxi. 18-21 xxii. 1 2)

also that the spiritual sense of the Word is then to be unveiled (xix. 11-16) this being meant by the white horse upon which He sat who was called the Word of God and was Lord of lords and King of kings (see the treatise on *The White Horse*) That the Holy Jerusalem means the new church that would then be established by the Lord may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 62-65) where this is shown. [5] From all this it is now clear that the spiritual sense of the Word was to be revealed for a new church that will acknowledge and worship the Lord alone, and will hold His Word

Scriptura Sacra (n 5-26, et seq), et ibi, ut quid sensus spiritualis (n 5-26) Quod sensus spiritualis sit in omnibus et singulis Verbi (n 9-17) Quod ex sensu spirituali sit quod Verbum sit Divinitus inspiratum, et in omni voce sanctum (n 18, 19) Quod sensus spiritualis hactenus ignotus fuerit, et cur non prius revelatus (n 20-25) Quod sensus spiritualis non alicui posthac detur, nisi qui in genuinis veris a Domino est (n 26) [6.] Ex his nunc constare potest, quod ex Divina Domini Providentia sit, quod sensus spiritualis usque ad hoc saeculum coram mundo latuerit, ac interea in caelo apud angelos, qui inde sapientiam suam hauriunt, reservatus fuerit Ille sensus apud antiquos, qui ante Mosen vixerunt, notus fuit, et quoque excultus, sed quia posteri eorum, correspondentias, ex quibus solis Verbum eorum et inde religio constabat, verterunt in varias idololatrias, ac Aegyptii in magias, ille ex Divina Domini Providentia occlusus est, primum apud filios Israelis, et postea apud Christianos, propter causas, de quibus supra, et nunc primum pro Nova Domini Ecclesia apertus

265. (III) *Quod contra Divinam Providentiam dubium possit inferri ex eo, quod huc usque nesciverint, quod fugere mala sicut peccata sit ipsa religio Christiana.* Quod hoc sit ipsa religio Christiana, in *Doctrina Vitae pro Nova Hierosolyma*, a principio ad finem, ostensum est et quia fides separata a charitate solum obstat, quin recipiatur, etiam de illa actum est Dicitur quod nesciverint quod fugere mala sicut peccata sit ipsa religio Christiana; est quia paene omnes nesciunt, et tamen unusquisque scit (videatur supra, n 258) Quod usque paene omnes nesciant, est quia fides separata illud oblitteravit, haec enim dicit, quod sola fides salvet, et non aliquod bonum opus seu bonum charitatis, tum quod non amplius sub iugo legis sint, sed in libertate Illi qui talia aliquoties audierunt, non cogitant amplius de aliquo malo vitae, nec de aliquo bono vitae, quisque homo etiam ex natura sua ad id amplectendum inclinatur, et cum semel amplexus est, non magis cogitat de vitae suae statu haec causa est, quod nesciatur. [2.] Quod nesciatur, hoc mihi in mundo spirituali detectum est Quaesivi plures quam mille advenas e mundo, num sciant quod fugere mala

to be holy will love Divine truths and will reject faith separate from charity. But in regard to this sense of the Word many things may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 5-26 and the following numbers) namely what the spiritual sense is (n. 5-26) that the spiritual sense is in each thing and in all things of the Word (n. 9-17) that it is from the spiritual sense that the Word is Divinely inspired and holy in every word (n. 18-19) that the spiritual sense has been hitherto unknown and why it has not been revealed before (n. 20-25) that hereafter the spiritual sense will be given only to those who are in genuine truths from the Lord (n. 26). [8.] From all this it can now be seen that it is of the Lord's Divine providence that the spiritual sense has been hidden from the world until the present age and in the mean while has been preserved in heaven among the angels, who derive their wisdom from it. That sense was known to the ancients who lived before Moses, and was carefully studied but their posterity converted correspondences of which alone their Word and their religion therefrom consisted, into idolatries of various kinds, and the Egyptians converted them into magic, and consequently in the Lord's Divine providence, the Word was closed up first with the children of Israel and afterwards with Christians for the reasons given above and now it is again opened for the Lord's New Church.

265 (iii.). *A doubt may arise in opposition to Divine providence from the fact that hitherto men have not known that to shun evils as sins is the Christian religion itself*—That this is the Christian religion itself has been shown in the *Doctrine of Life for the New Jerusalem*, from beginning to end and because faith separate from charity is the only obstacle to its adoption, that also is treated of. It is said that it is unknown that to shun evils as sins is the Christian religion itself. For it is unknown to almost every one, and yet is known to every one as may be seen above (n. 258). It is unknown to almost every one because it has been blotted out by faith separated for that faith affirms that faith alone saves, and not any good work or good of charity also that they are no longer under the yoke of the law but free. Those who have often heard such things no longer give any thought to any evil of life or to any good of life. Moreover every man from his own nature inclines to embrace this faith and when he has embraced it he gives no further thought to the state of his life. This is why this truth is unknown. [2.] That it is unknown has been disclosed to me in the spiritual world. I have asked more than a thousand new comers from the world

sicut peccata sit ipsa religio, dixerunt quod non sciant, et quod hoc sit novum quoddam haëtenus non auditum, sed quod auditum sit, quod bonum non possint facere a se, et quod non sint sub iugo legis. Quum dixi, Annon sciant, quod homo se exploraturus sit, peccata sua visurus, paenitentiam acturus, et dein vitam novam inchoaturus, et quod alioqui peccata non remittantur, et si peccata non remittuntur, non salventur, et quod hoc alta voce praelectum sit illis, quoties Sanctam Cenam obiverunt? responderunt quod ad illa non attenderint, sed solum ad id, quod illis remissio peccatorum sit per Sacramentum Cenaë, et quod fides, illis nescientibus, operetur reliqua [3.] Iterum dixi, Cur docuistis infantes vestros decalogum? Numne ut scirent quae mala sunt peccata, quae fugienda? num solum ut illa scirent et crederent, et non facerent? Cur ergo dicitur quod id novum sit? Ad hoc non aliud respondere potuerunt, quam quod sciant et usque non sciant, et quod nusquam cogitent de sexto praecepto cum adulterantur, de septimo praecepto cum clandestine furantur seu defraudant, et sic porro, minus quod talia sint contra Divinam Legem, ita contra Deum [4.] Cum memoravi plura ex doctrinis ecclesiarum et ex Verbo confirmantia, quod fugere et aversari mala ut peccata sit ipsa religio Christiana, et quod cuivis fides sit sicut fugit et aversatur, conticuerunt sed confirmati sunt, quod verum sit, cum viderent quod omnes explorarentur quoad vitam, et judicarentur secundum facta, et nemo secundum fidem separatam a vita, quoniam cuivis est fides secundum illam [5.] Quod Christianus orbis quoad maximam partem illud nesciverit, est ex lege Divinae Providentiae, quod cuique relinquatur ex libero secundum rationem agere (de qua, supra n 71-99, et n 100-128) tum ex lege, quod non aliquis immediate e caelo doceatur, sed mediate per Verbum, doctrinam et praedicationes ex illo (de quo n 154-174) et quoque ex cunctis legibus permissionis, quae etiam sunt leges Divinae Providentiae. Plura de his videatur supra (n 258)

¹¹⁾ **274.** (1v) *Quod contra Divinam Providentiam dubium possit inferri ex eo, quod huc usque nesciverint, quod homo vivat homo post mortem, et hoc non prius detectum sit* Causa quod hoc nesciverint, est quia interius apud illos qui non fugiunt mala ut peccata, latet fides, quod homo

whether they know that to shun evils as sins is religion itself and they said that they did not know and that this was some thing new not heard of before although they had heard that they cannot do good of them lives, and that they are not under the yoke of the law. When I asked whether they did not know that a man must examine him self see his sins repent and then begin a new life and that otherwise sins are not remitted and if sins are not remitted men are not saved and reminded them that this had been read to them in a loud voice as often as they went to the Holy Supper they replied that they gave no attention to these things but only to this that they have remission of sins by means of the sacrament of the Supper and that faith does the rest without their knowledge. (3) Again I asked Why have you taught your children the decalogue? Is it not that they might know what evils are sins to be shunned or is it only that they might know these things and believe and not do? Why then do you say that this is new? To this they have only been able to reply that they know and yet do not know and that they never thought about the sixth commandment when committing adultery or about the seventh commandment when stealing or defrauding and so on still less that such things are contrary to the Divine law thus against God. (4) When I have mentioned many things from the doctrines of the churches and from the Word to prove that shunning and turning away from evils as sins is the Christian religion itself and that every one has faith as he does this they were silent. But they were convinced that this is true when they saw that all were examined in regard to their life and were judged according to their deeds and no one was judged according to faith separate from life because every one has faith according to his life. (5) That this has been for the most part unknown to the Christian world is from the law of the Divine providence that every one is left to act from freedom in accordance with reason (see above n 71-99, and n 100-128) also from the law that no one is taught immediately from heaven but mediately through the Word and doctrine and preaching from it (n 154-174) also from all the laws of permission which are likewise laws of the Divine providence. (More on this above n. 258)

274 (iv) *A doubt may arise in opposition to Divine providence from the fact that it has not hitherto been known that man lives as a man after death also that this has not been disclosed before*—This has not been known before for the reason that in those who do not shun evils as sins there is concealed interiorly a belief that man does not live after death and therefore it

post mortem non vivat, et ideo non alicujus momenti faciunt, sive dicatur quod post mortem vivat homo, sive dicatur quod resurrecturus sit die ultimi judicii et si forte incidit fides resurrectionis, dicit secum, "Non mihi fit pejus quam aliis, si ad infernum, sum in comitatu cum pluribus, si ad caelum, etiam" Sed usque omnibus, in quibus aliqua religio est, insita est cognitio, quod vivant homines post mortem quod vivant animae, et non homines, est solum apud illos, quos propria intelligentia infatuavit, non apud alios Quod cuivis, in quo aliqua religio est, insita sit cognitio quod vivat homo post mortem, constare potest ex his (1) [1.] Quis cogitat aliter cum moritur? (2) [2.] Quis panegyricus qui super mortuos lamentatur, non illos in caelum evehit, ponit inter angelos, loquentes cum illis, ac fruenter gaudio? Praeter apotheoses aliquorum (3) [3.] Quis e vulgo non credit, quod cum moritur, si bene vixit, se in paradysum caelestem venturum esse, indutum veste alba, et fruiturum vita aeterna? (4) [4.] Quis antistes est, qui non talia aut similia dicit morituro? Et cum id dicit, etiam ipse credit, modo non simul cogitet de ultimo judicio (5) [5.] Quis non credit infantes suos esse in caelo, ac se visurum esse suam conjugem, quam amaverat, post mortem? Quis cogitat quod larvae sint, minus quod sint animae seu mentes volitantes in universo? [6.] (6) Quis contradicit, cum aliquid dicitur de sorte et statu illorum qui e tempore in vitam aeternam transiverunt? Dixi multis quod talis status et sors sit illis et illis, et non adhuc aliquem audivi dicentem, quod sors illorum adhuc nulla sit, sed futura tempore judicii (7) [7.] Quis cum videt angelos pictos et sculptos, non agnoscit illos tales esse? Quis cogitat tunc quod sint spiritus absque corpore, aeres aut nubes, sicut quidam docti? (8) [8.] Pontificii credunt sanctos suos esse homines in caelo, ac reliquos alibi; Mahumedani suos defunctos, Africani prae reliquis, similiter plures gentes, quid non Christiani reformati qui ex Verbo id sciunt? (9) [9.] Ex cognitione illa insita cuiusvis, est quoque quod quidam aspirent ad immortalitatem famae, cognitio enim illa vertitur in tale apud quosdam, ac facit illos heroes et fortes in bello (10) [10.] Inquisitum est in mundo spirituali, num omnibus illa cognitio

is a matter of no consequence to them whether it is said that man lives as a man after death or whether it is said that he is to rise again at the day of the last judgment and if by any chance a belief in the resurrection occurs to him he says to himself, It will be no worse for me than for others if I go to hell I shall have plenty of company and the same is true if I go to heaven." And yet in all that have any religion there is implanted a knowledge that after death they live as men while the idea that they will then live as souls and not as men exists only with those that have been infatuated by their own intelligence and with no others. That in every one that has any religion there is implanted a knowledge that after death he will live as a man can be seen from the following considerations —(1) Does any one when dying think otherwise? (2) [2] What eulogist, when lamenting the dead does not exalt them to heaven and place them among angels as talking with them and enjoying their happiness? Some, moreover are deified. (3) [3.] Who among the common people does not believe that when he dies, if he has lived well, he will go to a heavenly paradise, be clothed in white raiment, and enjoy eternal life? (4.) [4.] What priest is there who does not say the same or like things to one about to die? And when he says it he also believes it, except when he is thinking about the last judgment. (5) [5] Who does not believe that his little children are in heaven, and that after death he will see his wife whom he has loved? Who thinks that they are ghosts, still less that they are souls or minds flitting about the universe? (6) [6] Who objects when anything is said about the lot or state of those who have passed from time to time into the eternal life? I have said to many that such is the state and lot of these and of those, and I have never heard any one say that they have not yet had their lot, but will have it at the time of the judgment. (7) [7] When one sees angels painted or sculptured does he not recognize them to be such? Who thinks at such a time that they are spirits without bodies, or are air or clouds as some of the learned have taught? (8.) [8.] The papists believe that their saints are human beings in heaven and that the rest are somewhere else the Moham medans believe the same of their dead the Africans believe this more than others, and many other nations believe it—why do not Reformed Christians who know it from the Word? (9) [9] From this knowledge implanted in every one there are some that aspire to immortality of fame for this knowledge is turned into such an aspiration with some and makes them heroes or brave in war (10.) [10] Inquiry was made in the spiritual world whether this knowledge is implanted in all, and

insita sit, et compertum est, quod omnibus in idea illorum spirituali quae est internae cogitationis, non ita in idea illorum naturali quae est externae cogitationis. Ex his constare potest, quod contra Divinam Domini Providentiam non aliquod dubium debeat inferri ex eo, quod putet nunc primum detectum esse quod homo vivat homo post mortem. Est solum sensuale hominis, quod vult videre et tangere quod credet, qui non cogitat supra illud, est in tenebris noctis de statu vitae suae.

QUOD PERMITTANTUR MALA PROPTER FINEM, QUI EST SALVATIO.

275. Si homo in amorem, in quem creatus est, nasceretur, non foret in aliquo malo, immo nec sciret quid malum; nam qui non fuit in malo, et inde non est in malo, non scire potest quid malum, si diceretur ei quod hoc et illud sit malum, non crederet quod dabile sit. Hic status est status innocentiae, in quo fuerunt Adamus et Chava uxor ejus, nuditas, quam non erubuerunt, significabat illum statum. Cognitio mali post lapsum intelligitur per esum ex arbore scientiae boni et mali. Amor, in quem homo creatus est, est amor proximi, ut ei velit ita bene sicut vult sibi, et magis, et quod in jucundo amoris illius sit, dum ei benefacit, vix aliter quam est parens erga infantes. Hic amor est vere humanus, nam in illo est spirituale, per quod distinguitur ab amore naturali, qui est animalibus brutis. Si homo in illum amorem nasceretur, non nasceretur in caliginem ignorantiae, sicut nunc omnis homo, sed in quandam lucem scientiae et inde intelligentiae, in qua etiam brevi veniret et quidem primum reperet sicut quadrupes, sed cum insito conatu erigendi se super pedes, nam quantumvis quadrupes, usque non deorsum ad terram demitteret faciem, sed antrorsum ad caelum, ac erigeret se, ut quoque posset sursum.

276. Sed cum amor proximi versus est in amorem sui, et hic amor increvit, tunc amor humanus versus est in amorem animale, et homo ab homine factus est bestia,

it was found to be implanted in all, not however in the natural ideas belonging to their external thought, but in the spiritual ideas belonging to their internal thought. From all this it can be seen that no doubt in opposition to a Divine providence ought to arise from the fact that it is supposed to be now first disclosed that man lives as a man after death. It is only man's sensual part that wishes to see and to touch what it is to believe and whoever does not think above that is in the darkness of night regarding the state of his life.

EVILS ARE PERMITTED FOR THE SAKE OF THE END WHICH IS SALVATION

275. If man were born into the love into which he was created he would not be in any evil, nor would he even know what evil is for one who has not been in evil and consequently is not in evil, cannot know what evil is and if told that this or that is evil would not believe it possible. Such was the state of innocence in which Adam and Eve his wife were, the nakedness that they were not ashamed of signifying that state. A knowledge of evil after the fall is meant by eating from the tree of the knowledge of good and evil. The love into which man was created is love of the neighbor to the end that he may wish as well to the neighbor as to himself and even better and may be in the delight of that love when he is doing good to the neighbor nearly the same as a parent's love for his children. This love is truly human, for there is in it a spiritual [element] that distinguishes it from the natural love that belongs to brute animals. If man were born into that love he would not be born into the thick darkness of ignorance, as every man now is but into a certain light of knowledge and intelligence therefrom and these he would quickly come into after birth. At first, of course, he would creep like a quadruped but with an inherent endeavor to raise himself up upon his feet for however much like a quadruped he would not turn his face downward to the earth but forward towards heaven and would so raise himself up as to be able to look upwards.

276 But when love of the neighbor was turned into love of self and this love increased human love was turned into animal love, and man from being a man became a beast, with the

cum discrimine quod posset cogitare id quod corpore sentit, et rationaliter discernere unum ab altero, et quod posset instrui, ac fieri civilis et moralis homo, et tandem spiritualis. Nam, ut dictum est, est homini spirituale, per quod distinguitur a bruto animali, per illud enim scire potest, quid malum et bonum civile, tum quid malum et bonum morale, et quoque, si vult, quid malum et bonum spirituale. Quando amor proximi versus est in amorem sui, homo non amplius potuit in lucem scientiae et intelligentiae nasci, sed in caliginem ignorantiae, quia in plane ultimum vitae, quod vocatur sensuale corporeum, et ab illo in interiora mentis naturalis per instructiones introduci, semper comitante spirituali. Causa quod nascatur in ultimum vitae, quod vocatur sensuale corporeum, et adeo in caliginem ignorantiae, videbitur in sequentibus [2.] Quod amor proximi et amor sui sint amores oppositi, quisque potest videre, amor enim proximi vult omnibus bene a se, amor autem sui vult sibi soli bene ab omnibus, amor proximi vult servire omnibus, et amor sui vult ut omnes sibi serviant, amor proximi spectat omnes ut suos fratres et amicos, amor sui autem spectat omnes ut suos famulos, et si non famulantur, ut suos inimicos, verbo spectat se solum, et alios vix ut homines, quos corde minus aestimat quam suos equos et canes, et quia illos tam viles spectat, etiam nihili facit illis malefacere, inde odia et vindictae, adulteria et scortationes, furta et defraudationes, mendacia et blasphemationes, saevitiae et crudelitates, et similia alia. Haec sunt mala, in quibus homo a nativitate est. Quod illa permittantur propter finem, qui est salvatio, in hoc ordine demonstrandum est

- (i) *Quod omnis homo in malo sit, et quod abducendus a malo ut reformatur*
- (ii) *Quod mala non possint removeri nisi appareant*
- (iii) *Quod quantum mala remonentur, tantum remittantur*
- (iv) *Quod sic permissio mali sit propter finem ut salvatio*

277[a]. (i) *Quod omnis homo in malo sit, et quod abducendus a malo ut reformatur* Quod curvis homini sit malum hereditarium et quod homo ex illo in concupiscentia plurimum malorum sit, notum est in ecclesia, et inde est, quod homo a se non possit bonum facere, malum enim non facit bonum, nisi tale in quo intus malum

difference that he was able to think about what affected the senses of the body and could rationally discriminate one thing from another and could be taught, and could become a civil and moral man, and finally a spiritual man. For as has been said a man has a spiritual, and by this he is distinguished from a brute for by this he is able to know what civil evil and civil good are also what moral evil and moral good are and if he will what spiritual evil and spiritual good are. When love of the neighbor had been turned into love of self man could no longer be born into the light of knowledge and intelligence, but he was born into the darkness of ignorance because he was born into the very outmost of life called the corporeal-sensual and from that he could be led into the interiors of the natural mind by means of instruction the spiritual always accompanying. Why man is born into the outmost of life which is called the corporeal-sensual and consequently into the thick darkness of ignorance will be seen in what follows. (2) That love of the neighbor and love of self are opposite loves any one can see for love of the neighbor wishes well to every one from itself while love of self wishes well to itself alone from every one, love of the neighbor wishes to serve every one while love of self wishes every one to serve it love of the neighbor regards every one as its brother and friend while love of self regards every one as its servant, or as its enemy if he does not serve it in a word, it regards itself only and others scarcely as men holding them in heart in less estimation than its horses and dogs. And because it regards them as of no account it thinks nothing of doing evil to them and this is the source of hatred and revenge adultery and whoredom, theft and fraud lying and defamations violence and cruelty and other such evils. Such are the evils in which man is from birth That they are permitted for the sake of the end, which is salvation will be shown in the following order

- (i) *Every man is in evil and must be led away from evil in order to be reformed*
- (ii) *Evils cannot be removed unless they appear*
- (iii) *So far as evils are removed they are remitted*
- (iv) *Thus the permission of evil is for the sake of the end that there may be salvation.*

277a. (1) *Every man is in evil and must be led away from evil in order to be reformed*—It is admitted in the church that every man has hereditary evil and that from this he is in the lust of many evils and it is from this that man cannot do good

est, malum quod intus est, est quod faciat bonum propter se, et sic ut solum appareat Quod malum illud hereditarium sit a parentibus, notum est Dicitur quod sit ab Adamo et ejus uxore, sed hoc est error, quisque enim nascitur in illud a suo parente, et hic in illud a suo, et hic quoque a suo, et sic successive transfertur ab uno in alterum, ita augetur et crescit sicut in cumulum, et inferitur proli Inde est, quod apud hominem nihil integrum sit, sed quod totus quantus sit malum Quis sentit, quod amare se prae aliis sit malum? Quis inde scit quod sit malum? cum tamen est caput malorum [2.] Quod hereditarium sit a parentibus, avis et atavis, patet a multis in mundo notis, ut a distinctione domuum, familiarum, immigrantium a solis faciebus, ac facies sunt typi animorum, et animi sunt secundum affectiones quae amoris Quandoque etiam redit facies atavi in nepote et pronepote. Cognosco ex solis faciebus num Judaeus sit vel non, tum etiam aliquos ex qua prosapia quin etiam alii similiter cognoscant, non dubito Si affectiones quae amoris sunt, a parentibus ita derivantur et traducuntur, sequitur quod etiam mala, quia haec sunt affectionum Sed unde similitudo illa, nunc dicetur [3.] Anima cujusvis est a patre, ac solum induitur corpore a matre Quod anima sit a patre, sequitur non solum ex illis quae nunc supra memorata sunt, sed etiam a pluribus aliis indicis, etiam ab hoc, quod infans nascatur niger ex nigro seu Mauro per feminam albam seu Europeanam, ac vicissim, imprimis quod semini insit anima, nam ex illo fit impiaegnatio, ac id est quod induitur corpore a matre Semen est prima forma amoris in quo est pater, est forma amoris regnantis ejus cum proximis derivationibus, quae sunt intimae amoris istius affectiones [4.] Hae apud unumquemvis circumvelantur honestis quae sunt vitae moralis, ac bonis quae partim sunt vitae civilis, partim vitae spiritualis, haec faciunt externum vitae, etiam apud malos In hoc externum vitae nascitur omnis infans, inde est quod amabilis sit, sed sicut puerescit seu adolescit, ab externo illo ad interiora venit, et tandem ad amorem regnantem patris sui, qui si malus fuerit, et non temperatus et inflexus fuerit per media ab educatoribus, fit amor ejus sicut fuit patris ejus At usque non extirpatur malum, sed modo removetur, de quo in

of himself for evil does not do good except such good as has evil within it. The evil that is within the good is his doing the good for the sake of self and thus only for the sake of the appearance. It is admitted that this evil is inherited from parents. It is said to be from Adam and his wife, but this is an error for every one is born into it from his parent and the parent from his parent, and he from his and thus it is successively transferred from one to another so too it is increased, and grows as it were to a vast heap and is transmitted to offspring. In consequence of this there is nothing sound in man but he is altogether evil. Who has any feeling that it is wrong to love himself more than others? Who then knows that it is evil? And yet this is the head of all evils. [2] That there is this transmission from parents, grandfathers, and great-grandfathers is evident from many things that are known in the world as that households, families, and even nations are distinguished from each other merely by the face and the face is a type of the mind and the mind is in accord with the affections which belong to the love. Sometimes, too the features of a grandfather reappear in those of a grandson or a great-grandson. From the features alone I know whether a man is a Jew or not and also from what stock some are and others doubtless know the same. If affections, which belong to the love, are thus derived and handed down from parents, it follows that evils are, for they belong to the affections. But the origin of this resemblance shall now be explained. [3.] Every one's soul is from the father and from the mother it is merely clothed with a body. That the soul is from the father follows not only from the things mentioned above, but also from many other indications also from the fact that a child of a black or Moorish father by a white or European woman is black and *vice versa* also chiefly from this, that the soul is in the seed for from the seed is impregnation and the seed is what is clothed with a body by the mother. The seed is the primal form of the love in which the father is it is the form of his ruling love with its nearest derivations which are the inmost affections of that love. [4] In every one these affections are encompassed with the honesties that belong to moral life and with the goodnesses that belong partly to the civil and partly to the spiritual life. These constitute the external of life even with the wicked. Into this external of life every infant is born and consequently is loveable but as the child grows to boyhood or to youth he passes from that external to what is interior and finally to the ruling love of his father and if this has been evil and has not by various means been tempered and

sequentibus Ex his constare potest, quod omnis homo in malo sit

277[b]. Quod homo abducendus sit a malo ut reformetur, absque explicatione patet nam qui in malo est in mundo, ille in malo est post exitum e mundo, quare si malum non removetur in mundo, non removeri potest postea Arbor ubi cadit, ibi jacet Ita quoque vita hominis qualis fuit cum moritur talis manet etiam quisque secundum facta sua judicatur, non quod enumerentur, sed quia in illa redit, et similiter agit mors enim est continuatio vitae, cum discrimine, quod homo tunc non reformari possit Omnis reformatio fit in pleno, hoc est, in primis et simul ultimis, et ultima in mundo convenienter primis reformantur, et non possunt postea, quia ultima vitae, quae homo post mortem secum fert, quiescunt, et cum interioribus ejus conspirant, hoc est, unum agunt

278[a]. (11) *Quod mala non possint removeri, nisi appareant* Non intelligitur, quod homo facturus sit mala propter finem ut appareant, sed quod se exploraturus sit, non solum sua facta, sed etiam sua cogitata, et quid facturus esset, si non timeret leges et diffamiam, imprimis quatenus mala in suo spiritu licita facit, et pro peccatis non reputat, nam haec usque facit Propterea ut homo exploret se, datus ei est intellectus, et ille separatus a voluntate, ob finem ut sciat, intelligat et agnoscat quid bonum et quid malum, tum etiam ut videat qualis sua voluntas est, seu quid amat et quid cupit Ut homo hoc videat, data est intellectui ejus cogitatio superior et inferior, seu interior et exterior, ut ex cogitatione superiore seu interiore videat, quid voluntas agit in cogitatione inferiore et exteriori, hoc videt sicut homo faciem in speculo, et cum hoc videt, et novit quid peccatum est, potest, si implorat opem Domini, id non velle, id fugere, et postea contra id agere, si non libere, usque cogere id per pugnam, et demum id aversari et abominari, et tunc primum percipit et quoque sentit, quod malum sit malum, ac quod bonum sit bonum, et non prius Hoc nunc est explorare se, videre sua mala, et agnoscere illa, confiteri illa, et postea desistere ab illis Sed quia pauci sunt, qui sciunt, quod hoc sit ipsa religio Christiana, quia illis solis est charitas et fides, et illi

bent by his teachers it becomes his love as it was the father's. And yet the evil is not eradicated but only removed of which in what follows. Evidently then every man is in evil.

277b That man must be led away from evil in order to be reformed is evident without explanation for he that is in evil in the world is in evil after he has left the world consequently if evil is not removed in the world it cannot be removed afterwards. Where the tree falls there it lies. So too does a man's life when he dies remain such as it has been. Every one is judged according to his deed not that these are enumerated but because he returns to them and acts in the same way for death is a continuation of life with the difference that man cannot then be reformed. All reformation is effected in completeness that is simultaneously in first principles and in outmosts and outmosts are reformed harmoniously with first principles while man is in the world and cannot be reformed afterwards because the outmosts of life that man carries with him after death become quiescent and are in harmony with his interiors that is they act as one.

278a (14) *Evils cannot be removed unless they appear*—This does not mean that man must do evils in order that they may appear but that he must examine himself—not his deeds alone but his thoughts, and what he would do if he did not fear the laws and disrepute especially what evils he regards in his spirit as allowable and does not account as sins for these he still does. It is to enable man to examine himself that an understanding has been given him and this is separated from the will to the end that he may know understand and acknowledge what is good and what is evil also that he may see what his will is, that is what he loves and what he longs for. In order that man may see this there has been given to his understanding higher and lower thought, or interior and exterior thought, to enable him to see from the higher or interior thought what the will is doing in the lower and exterior thought this he sees as a man sees his face in a mirror and when he sees it and knows what sin is he is able if he implores the Lord's help to cease willing it to shun it and afterwards to act against it if not freely still to coerce it by combat, and finally to turn away from it and hate it and then and not before he perceives and also feels that evil is evil and that good is good. This then is examining one's self seeing one's evils, acknowledging them and afterwards refraining from them. But as there are few who know that this is the Christian religion itself (because only those who know this

solī ducuntur a Domino, et faciunt bonum ab Ipso, dicetur aliquid de illis, qui id non faciunt, et usque putant apud se religionem esse Illi sunt hi (1) Qui confitentur se reos omnium peccatorum esse, et non inquirunt, aliquid apud se (2) Qui ex religione omittunt inquirere (3) Qui propter mundana nihil cogitant de peccatis, et inde illa non sciunt (4) Qui favent illis, et ideo non possunt scire illa (5) Quod peccata apud omnes illos non appareant, et quod ideo non removeri possint (6) Ultimo, causa hactenus ignota manifestabitur, cur mala non removeri possint, absque illorum exploratione, apparentia, agnitione, confessione, ac resistentia

278^[secundo]. Sed haec momenta singillatim lustranda sunt, quia sunt primaria Religionis Christianae a parte hominis Primum *De illis, qui confitentur se reos omnium peccatorum esse, et non inquirunt aliquid in se*, dicentes, "Sum peccator, natus sum in peccatis, nihil in me integrum est a capite ad calcem, non sum nisi quam malum, bone Deus, sis mihi propitius, ignosce mihi, purifica me, salva me, fac ut ambulem in puritate, et in via justī," et plura similia, et usque non explorat se, et inde non scit aliquid malum, et nemo id quod non scit potest fugere, minus contra id pugnare Et ille quoque credit se post confessiones mundum et lotum, cum tamen est immundus ac illotus a capite ad volam pedis, confessio enim omnium est sopitio omnium, et tandem occaecatio, et est sicut universale absque omni singulari, quod non est aliquid [2.] Secundum *De illis qui ex religione omittunt inquirere* Sunt illi imprimis qui separant charitatem a fide, dicunt enim secum, "Cur inquiram num sit malum vel bonum, cur malum, cum id me non damnat? cur bonum, cum id me non salvat? Est sola fides cogitata et enuntiata cum fiducia et confidentia, quae justificat et purificat ab omni peccato, et cum semel justificatus sum, coram Deo integer sum Sum quidem in malo, sed hoc Deus, illico cum fit, abstergit, et sic non apparet amplius," praeter similia alia Sed quis non videt, si aperit oculum, quod talia sint voces inanes, quibus nihil rei, quia nihil boni, inest? Quis non potest ita cogitare et loqui, etiam cum fiducia et confidentia, cum simul cogitat de inferno et de aeterna damnatione? Num talis vult scire

ive charity and faith and they alone are led by the Lord and do good from Him) so something shall be said of those who do not do this and nevertheless think that they have religion. They are these (1) Those who confess themselves guilty of all sins and do not search out any sin in themselves. (2) Those who neglect the search from religious reasons. (3) Those who for worldly reasons think nothing about sins and are therefore ignorant of them. (4) Those who favor them and in consequence are ignorant of them. (5) To all such sins are not apparent and therefore cannot be removed. (6) Lastly the reason hitherto hidden will be made evident why evils cannot be removed unless they are sought out, discovered, acknowledged, confessed and resisted.

2786 But these points must be examined one by one because they are the primary things on man's part of the Christian religion. First *Of those who confess themselves guilty of all sins and do not search out any sin in themselves*. Such a one says "I am a sinner for I was born in sin there is nothing sound in me from head to foot I am nothing but evil good God be gracious unto me pardon me cleanse me save me make me to walk in purity and the way of righteousness and so on and yet he does not examine himself and consequently is ignorant of any evil and no one can shun that of which he is ignorant, still less can he fight against it. He also believes himself to be clean and washed after his confessions and yet he is unclean and unwashed from the head to the sole of the foot for a confession of all sin is unconsciousness of all, and at length blindness. It is like a universal apart from any particular which is nothing. (2.) Secondly *Of those who neglect the search from religious reasons*. These are especially such as separate charity from faith for they say to themselves Why should I search whether there is evil or good? Why search for evil, when it does not condemn me or why for good when it does not save me? It is faith alone thought and declared with trust and confidence that justifies and purifies from all sin and when once I am justified I am whole before God I am indeed in evil, but God wipes this away as soon as it is done and thus no longer appears" and other like things. But who does not see if he will open his eyes, that such things are empty words in which there is no reality because there is no good in them? Who cannot so think and speak even with trust and confidence when at the same time he is thinking about hell and eternal

aliquid praeterea, sive sit verum sive bonum? De vero dicit, quid verum nisi quod fidem illam confirmat; de bono dicit, "Quid bonum, nisi id quod ex fide illa in me est? Sed ut in me sit, non faciam illud sicut ex me, quoniam id est meritorium, et bonum meritorium non est bonum" Ita omittit omnia usque dum non scit quid malum, quid tunc apud se explorabit et videbit? Annon tunc status ejus fit, quod ignis concupiscentiarum mali inclusus interiora mentis ejus consumat, ac devastet illa usque ad portam? Hanc solam custodit ne incendium appareat; sed aperitur post obitum, et tunc coram omnibus apparet [3.] Tertium *De illis qui propter mundana non cogitant de peccatis, et inde illa non sciunt* Sunt qui mundum super omnia amant, et non admittunt aliquod verum quod ab aliquo falso religionis eorum abducatur, dicentes secum, "Quid mihi hoc? Non meae cogitationis est" Ita rejiciunt id illico cum audiunt, et si audiunt, id suffocant. Idem paene similiter faciunt cum audiunt praedicationes, ex illis non plus retinent quam aliquas voces, et non aliquam rem. Quia ita cum veris faciunt, ideo non sciunt quid bonum, unum enim agunt, et ex bono quod non est ex vero, non cognoscitur malum, nisi ut quoque dicatur bonum, quod fit per ratiocinia ex falsis. Hi sunt qui intelliguntur per semina quae ceciderunt inter spinas, de quibus ita Dominus

"Alia semina ceciderunt inter spinas, et ascenderunt spinae, et suffocarunt illa. Hi sunt qui Verbum audiunt, sed cura saeculi hujus et fraus divitiarum suffocat Verbum, ut infrugiferum fiat" (Matth xiii 7, 22, Marc iv 7, ^[1]19, Luc viii 7, 14)

[4.] Quartum *De illis, qui favent peccatis, et ideo non possunt scire illa* Hi sunt qui agnoscunt Deum, et Ipsum secundum ritus solennes colunt, et apud se confirmant, quod aliquod malum, quod est peccatum, non sit peccatum, infucant enim id per fallacias et apparentias, et sic enormitatem ejus abscondunt, quod cum fecerunt, favent ei, ac id sibi amicum et familiare reddunt. Dicitur quod illi hoc faciant, qui Deum agnoscunt, quia alii non aliquod malum pro peccato reputant, omne enim peccatum est contra Deum. Sed exempla illustrent. Malum non peccatum facit lucri cupidus, qui aliquas defraudationis species, ex rationibus, quas excogitat, licitas reddit similiter

damnation? Does such a one wish to know anything further either what is true or what is good? Respecting truth he says,

What is truth but that which confirms this faith? And respecting good he says, "What is good but that which is in me from this faith?" But that it may be in me I must not do it as from myself since this is meritorious and good for which merit is claimed is not good. Thus he ignores everything until he ceases to know what evil is. What then shall he examine and see in himself? Does not his state then become such that the pent up fires of the lusts of evil consume the interiors of his mind and lay them waste to the very gate? Only this gate does he guard that the burning may not appear but after death this is opened and then it is evident to all (3.) Thirdly *Of those who for worldly reasons think nothing about sins and are therefore ignorant of them* These are such as love the world above all things and admit no truth that weakens any facility of their religion saying to themselves What is that to me? It is not for me to think of. Thus they reject the truth the moment it is heard and if they listen to it they stifle it. They do much the same when they hear preaching they retain nothing of it except some few phrases—nothing real. Dealing thus with truths they do not know what good is for good and truth act as one and from any good that is not from truth evil is not recognized unless it be to call it good and this is done by means of reasonings from fallacies. Such are meant by the seed that fell among thorns of whom the Lord says

Others fell among the thorns, and the thorns grew up and choked them. These are they that hear the Word, and the care of this world and the deceitfulness of riches so choke the Word that it becometh unfruitful (Matt xiii 7 23. *Mal* i iv 7 19. *Luke* xiii 7 14).

14.) Fourthly *Of those that favor sins and in consequence are ignorant of them* These are such as acknowledge God and worship Him in accordance with established ceremonies and convince themselves that any evil that is a sin is not a sin painting it over with fallacies and appearances and thus hiding its enormity and having done this they favor it and make it their friend and familiar. It is said that those do this who acknowledge God for others do not regard any evil as a sin for all sin is against God. But let examples illustrate. One that is greedy for wealth makes an evil to be no sin when from reasons that he devises he makes certain kinds of fraud allowable

facit, qui vindictam contra inimicos apud se confirmat ; et qui depredationes illorum qui non hostes sunt in bellis [5.] *Quintum Quod peccata apud illos non appareant, et quod ideo non removeri possint* Omne malum quod non apparet, fomentat se , est sicut ignis in ligno sub cinere , et est sicut sanies in vulnere quod non aperitur , nam omne malum obstructum increscit, et non desinit priusquam totum consummatum est , quare ne aliquod malum obstruatur, permittitur cuique cogitare pro Deo et contra Deum, proque sanctis ecclesiae et contra illa, et in mundo propterea non plecti De hoc ita Dominus apud *Esaiam*

“ A vola pedis usque ad caput non est integritas, vulnus et cicatrix, et plaga recens, non expressa sunt, non obligata, et non emollita oleo Lavate vos, purificate vos, removete malitiam operum vestrorum a coram oculis meis, cessate malum facere discite bonum facere , tunc si fuerint peccata vestra sicut coccinea, sicut nix albescent , si rubra fuerint sicut purpura, sicut lana erunt Si renueritis et rebellaveritis, gladio comedimini ” (1 6, 16, [17,] 18, 20) ,

‘gladio comedi’ significat falso mali perire [6.] *Sextum. Causa haecenus occulta, cur mala non removeri possint absque illorum exploratione, apparentia, agnitione, confessione, et resistantia* In praecedentibus memoratum est, quod universum caelum ordinatum sit in societates secundum [affectiones boni, et universum infernum secundum] concupiscentias mali affectionibus boni oppositas Unusquisque homo quoad spiritum suum est in aliqua societate, in societate caelesti si in affectione boni, at in societate infernali si in concupiscentia mali Hoc nescit homo cum in mundo vivit, sed usque quoad spiritum suum in aliqua est , absque eo non potest vivere, et per id regitur a Domino Si in societate infernali est, non potest inde educi a Domino nisi secundum leges Divinae Providentiae Ipsius, inter quas etiam est, ut homo videat quod ibi sit, utque velit exire, ac ut ipse id a se conetur Hoc potes, homo cum in mundo est, non autem post mortem , tunc enim manet in societate, cui se inseruit in mundo, in aeternum Haec causa est, quod homo se exploraturus sit, peccata sua visurus et agniturus, ac paenitentiam acturus, et dein perseveraturus usque ad finem vitae Quod ita sit, per multam experientiam usque ad plenam

He does the same who justifies in himself a spirit of revenge against enemies or who in war justifies the plundering of those who are not enemies. [6] Fifthly *To all such sins are not apparent and therefore cannot be removed* All evil that is not seen cherishes itself. It is like fire in wood covered with ashes or like matter in a wound that is not opened. For all evil that is shut in grows and does not stop till the end is reached. That no evil therefore may be shut up every one is permitted to think in favor of God or against God and in favor of the holy things of the church or against them and not be punished there for in the world. Of this the Lord thus speaks in *Isaiah*

"From the sole of the foot even unto the head there is no soundness in it the wound, the brute and the fresh stripe they have not been pressed out, nor bound up, nor mollified with oil. Woe you make you clean put away the evil of your doings from before Mine eyes cease to do evil learn to do well. Then although your sins have been as scarlet they shall become white as snow although they have been red as crimson they shall be as wool. But if ye refuse and rebel ye shall be devoured by the sword (L. 4, 16-18 20).

To be devoured by the sword signifies to perish by the falsity of evil. [6] Sixthly *The reason hitherto hidden why evils cannot be removed unless they are sought out discovered acknowledged confessed and resisted* It has been remarked in the preceding pages that the entire heaven is arranged in societies according to [the affections of good and the entire hell according to] the lusts of evil opposite to the affections of good. As to his spirit every man is in some society in a heavenly society if he is in an affection for good but in an infernal society if he is in a lust of evil. This is unknown to man so long as he lives in the world nevertheless he is in respect to his spirit in some society and without this he cannot live and by means of it he is governed by the Lord. If he is in an infernal society he can be led out of it by the Lord only in accordance with the laws of His Divine providence among which is this that the man must see that he is there must wish to go out of it and must try to do this of himself. This he can do while he is in the world but not after death for he then remains forever in the society into which he has inserted himself while in the world. This is the reason why man must examine himself must recognize and acknowledge his sins and repent, and then must persevere even to the end of his life. That this is true I could prove by much experience sufficient for complete

fidem potuissem confirmare; sed documenta experientiae adducere non hujus loci est

279. (iii) *Quod quantum mala removentur, tantum remittantur* Error saeculi est, quod credatur, quod mala ab homine separata sint, immo ejecta, quando sunt remissa et quod status vitae hominis momento mutari possit, etiam in oppositum, et sic homo a malo fieri bonus, consequenter ab inferno educi et illico in caelum transferri, hoc ex immediata Domini misericordia Sed illi qui ita credunt et opinantur, nihil quicquam sciunt quid malum et quid bonum, et nihil quicquam de statu vitae hominis, et prorsus non, quod affectiones, quae sunt voluntatis, sint merae mutationes et variationes status substantiarum pure organicarum mentis, et quod cogitationes, quae sunt intellectus, sint merae mutationes et variationes formae illarum, et quod memoria sit status illarum mutationum permanens Ex his et illis cognitisclare videri potest, quod aliquod malum non possit removeri nisi successive, et quod remissio mali non sit remotio ejus Sed haec in compendio dicta sunt, quae nisi demonstrantur, quidem agnoscí possunt, sed usque non comprehendi, et quod non comprehenditur, est sicut rota quae manu circum agitur quare supradicta singillatim demonstranda sunt in ordine quo adducta [2.] Primum *Quod error saeculi sit, quod credatur quod mala separata, immo ejecta sint, quando sunt remissa* Quod omne malum, in quod homo nascitur, et quod ipse actualiter imbuít, non separetur ab homine, sed removeatur, usque ut non appareat, mihi datum est scire e caelo. Antea in fide fui, in qua plerique in mundo, quod mala quando remittuntur, rejiciantur, et sicut sordes a facie per aquam, abluantur et abstergantur sed simile non est cum malis seu peccatis, omnia remanent, et cum post paenitentiam remittuntur, e medio ad latera promoventur, et tunc quod in medio est, quia directe sub intuitu, in luce quasi diei apparet, et quod ad latera, in umbra, et quandoque sicut in tenebris noctis et quia mala non separantur, sed modo removentur, hoc est, ad latera ablegantur, et homo potest transferri e medio circumcirca, fieri etiam potest, quod in mala sua, quae credidit rejecta esse, redire possit homo enim talis est,

belief but this is not the place to set forth the proofs of experience

279 (iii) *So far as evils are removed they are remitted*—It is an error of the age to believe that evils have been separated from man and even cast out when they have been remitted and that the state of a man's life can be changed instantly even to its opposite and thus from being evil a man can become good and in consequence be led out of hell and transferred straightway into heaven and this by the Lord's mercy apart from man. But those who hold this belief and opinion know nothing whatever about what evil is or what good is and nothing whatever about the state of man's life and are wholly ignorant of the fact that affections which belong to the will are nothing but changes and variations of state of the purely organic substances of the mind and that thoughts which belong to the understanding are nothing but changes and variations in the form of these substances and that memory is the state of those changes that remains permanent. When all this is known it can be clearly seen that no evil can be removed except by successive steps and that the remission of evil is not its removal. But these are summary statements and unless they are demonstrated may be acknowledged but can not be comprehended and what is not comprehended is [seen indistinctly] like a wheel turned round by the hand therefore these statements must be demonstrated one by one in the order in which they are presented. (2) First *It is an error of the age to believe that evils have been separated and even cast out when they have been remitted*. It has been granted me to know from heaven that no evil into which man is born and that he himself actually imbibes is separated from him but is so removed as not to appear. I formerly held the belief that is held by most in the world that when evils are remitted they are cast out and are washed and wiped away as dirt is washed from the face by water. But this is not true of evils or sins they all remain and when after repentance they are remitted they are moved from the centre to the sides and then what is in the centre because it is directly under view appears as in the light of day and what is at the sides is in the shade and sometimes as it were in the darkness of night. And as evils are not separated but only removed that is dismissed to the sides, and as man can pass from the centre to the parts round about, it is possible for him to return into his evils which he supposed had been

ut possit ab una affectione in alteram venire, et quandoque in oppositam, et sic ab uno medio in alterum, affectio hominis facit medium dum in illa est, est enim tunc in jucundo ejus et in luce ejus [3.] Sunt quidam homines post mortem, qui a Domino in caelum elewantur, quia bene vixerunt, sed usque secum tulerunt fidem, quod mundi et puri sint a peccatis, et quod ideo non in aliquo reatu sint Hi primum induuntur vestibus albis secundum fidem eorum, vestes albae enim significant statum purificatum a malis; sed postea incipiunt cogitare sicut in mundo, quod ab omni malo sicut abluti sint, et inde gloriari quod non amplius peccatores sint sicut alii, quod aegre potest separari a quadam elatione animi, et a quodam contemptu aliorum prae se, ideo tunc, ut a fide sua imaginaria removeantur, delegantur a caelo, et remittuntur in sua mala, quae in mundo contraxerunt, et simul monstratur illis, quod etiam sint in malis hereditarius, de quibus non prius sciverunt et postquam sic acti sunt ad agnoscendum, quod mala eorum non sint ab illis separata, sed solum remota, et quod sic ex se impuri sint, immo non nisi quam malum, et quod a Domino detineantur a malis, ac teneantur in bonis, et quod hoc appareat illis sicut a se, denuo in caelum a Domino elewantur [4.] Secundum *Quod error saeculi sit, quod credatur quod status vitae hominis possit momento immutari, et sic homo a malo fieri bonus, consequenter ab inferno educi, et illico in caelum transferri, et hoc ex immediata Domini misericordia* In hoc errore sunt illi qui separant charitatem a fide, et in sola fide ponunt salvationem; nam putant quod sola cogitatio et enuntiatio vocum, quae istius fidei sunt, si fiat cum fiducia et confidentia, justificet et salvet, quod etiam a multis ponitur momentaneum, et si non prius, circa ultimam horam vitae hominis Hi non possunt aliter credere, quam quod status vitae hominis possit momento mutari, et homo ex immediata misericordia salvari Sed quod misericordia Domini non sit immediata, et quod homo non possit a malo momento fieri bonus, et ex inferno educi et in caelum transferri, nisi per operationes Divinae Providentiae continuas ab infantia usque ad extremum vitae hominis, videbitur in ultimo paragrapho hujus transactionis hic solum ex eo, quod omnes leges Divinae

cast out. For man is such that he can pass from one affection into another and sometimes into an opposite one, thus from one centre to another his affection so long as he is in it making the centre for then he is in its delight and in its light.

[3.] There are some who are raised up by the Lord after death into heaven because they have lived well but who have carried with them a belief that they are clean and pure from sins, and therefore are free from all guilt. These at first are clothed in white garments in accordance with their belief for white garments signify a state cleansed from evil. But afterwards they begin to think as they did in the world that they are as it were washed from all evil and to glory therefore in the idea that they are no longer sinners like others which can hardly be separated from a kind of elation of mind and a kind of contempt of others compared with themselves. Then in order to remove them from their imaginary belief they are sent away from heaven and let down into their evils which they contracted in the world and at the same time they are shown that they are also in hereditary evils, of which they had been ignorant before. When they have thus been compelled to acknowledge that their evils have not been separated from them but only removed consequently that of themselves they are impure and in fact nothing but evil, and that they are withheld from evils and kept in goods by the Lord, although there is an appearance that this is from themselves, they are again raised up by the Lord into heaven.

[4.] Secondly *It is an error of the age to believe that the state of man's life can be changed instantly and thus from being evil man can become good and in consequence can be led out of hell and transferred straightway into heaven and this by the Lord's mercy apart from means*. Those are in this error who separate charity from faith, and place salvation in faith alone for they imagine that merely thinking about and uttering the statements of that faith, if it is done with trust and confidence, is what justifies and saves and many imagine that this may be done instantly and if not before at about the last hour of man's life. Such must needs believe that the state of a man's life can be changed instantly and man be saved by mercy apart from means. But that the Lord's mercy is not apart from means, and that man cannot from being evil become good in a moment, and can be led out of hell and transferred into heaven only by the unceasing operations of the Divine providence from infancy even to the end of his life will be seen in the last chapter of this

Providentiae pro fine habeant reformationem et sic salvationem hominis, ita inversionem status ejus, qui nativitate est infernalis, in oppositum, qui est caelestis, quod non fieri potest nisi progressive, sicut homo recedit a malo et ejus jucundo ac intrat in bonum et ejus jucundum [5.] Tertium *Quod illi qui ita credunt, nihil quicquam sciunt quid malum et quid bonum* non enim sciunt, quod malum sit jucundum concupiscentiae agendi et cogitandi contra Divinum ordinem, et quod bonum sit jucundum affectionis agendi et cogitandi secundum Divinum ordinem, et quod myriades concupiscentiarum sint, quae unumquodvis malum ingrediuntur et componunt, et quod myriades affectionum sint, quae similiter unumquodvis bonum, et quod myriades illae in tali ordine et nexu sint in interioribus hominis, ut non unum possit mutari, nisi simul omnia. Illi, qui hoc non sciunt, credere seu opinari possunt, quod malum, quod ut unicum coram illis apparet, possit facile removeri, et bonum, quod etiam ut unicum apparet, possit loco ejus inferri. Hi quia non sciunt quid malum et quid bonum, non possunt aliter quam opinari, quod detur momentanea salvatio et immediata misericordia, sed quod non dabiles sint, videbitur in ultimo paragrapho hujus transactionis [6.] Quartum. *Quod illi qui credunt momentaneam salvationem et immediatam misericordiam, non sciunt quod affectiones, quae sunt voluntatis, sint merae mutationes status substantiarum pure organicarum mentis, et quod cogitationes, quae sunt intellectus, sint merae mutationes et variationes formae illarum, et quod memoria sit status istarum mutationum et variationum permanens* Quis non agnoscit, quando dicitur, quod affectiones et cogitationes non dentur nisi in substantiis et earum formis, quae sunt subiecta, et quia dantur in ⁱⁿ cerebro, quod plenum est substantiis et formis, vocantur formae pure organicae. Nemo, qui rationaliter cogitat, non potest non ridere ad quorundam phantasias, quod affectiones et cogitationes non sint in subiectis substantiatis, sed quod sint halitus modificati a calore et luce, sicut apparentes imagines in aere et aethere; cum tamen cogitatio non plus dari potest separata a forma substantiali, quam visus a sua quae est oculus, auditus a sua quae auris, et gustus a sua quae est lingua. Specta cerebrum, et videbis substantias innu-

work. Here this only need be said that all the laws of the Divine providence have for their end the reformation and consequent salvation of man thus the reversal of his state, which by birth is infernal into the opposite state which is heavenly and that this can be done only step by step as man withdraws from evil and its delight and enters into good and its delight. [6] Thirdly *Those who so believe know nothing whatever about what evil is or what good is* For they do not know that evil is the delight of the lust of acting and thinking contrary to Divine order and that good is the delight of the affection of acting and thinking in accordance with Divine order and that there are myriads of lusts that enter into and compose every single evil, and myriads of affections in like manner that enter into and compose every single good and that these myriads are in such order and connection in man's interiors that no one can be changed unless at the same time all are changed. Those who do not know this may hold the belief or opinion that evil which to them seems to be a single thing can easily be removed and good, which also appears to be a single thing can be brought in in its place. As such do not know what evil is and what good is they must needs be of the opinion that instant salvation and mercy apart from means are possible but that they are not will be seen in the last chapter of this work. [6] Fourthly *Those who believe in instant salvation and mercy apart from means do not know that affections which belong to the will, are nothing but changes of the state of the purely organic substances of the mind and that thoughts which belong to the understanding are nothing but changes and variations in the form of these substances and that memory is the state of these changes and variations that remains permanent.* Who does not acknowledge when it is stated that affections and thoughts are possible only in substances and their forms which are subjects? And as these exist in the brain which is full of substances and forms, the forms are called purely organic. No one who thinks rationally can help laughing at the fancies of some that affections and thoughts do not exist in substantive subjects, but are exhalations modified by heat and light like images appearing to the air and ether and yet thought can no more exist apart from a substantial form than sight apart from its form which is the eye, or hearing apart from its form which is the ear or taste apart from its form which is the tongue. Famine the brain and you will see innumerable substances,

merabiles, et similiter fibras, et quod nihil non ibi organizatum sit, quid opus est alia confirmatione, quam oculari illa? [7.] Sed quaeritur, Quid ibi affectio et quid cogitatio? Hoc concludi potest ab omnibus et singulis quae in corpore, ibi sunt plura viscera, singula in sua sede fixa, et suas functiones per mutationes et variationes status et formae operantur; quod in operationibus suis sint, notum est, ventriculus in suis, intestina in suis, renes in suis, hepar, pancreas et lien in suis, ac cor et pulmo in suis, et omnes illae operae solum intrinsecus moventur, ac intrinsecus moveri est per mutationes et variationes status et formae. Inde constare potest, quod substantiarum pure organicarum mentis operationes non aliud sint, cum differentia quod operationes substantiarum organicarum corporis sint naturales, at mentis spirituales, et quod hae et illae unum faciant per correspondentias. [8.] Non potest ad oculum monstrari, quales sunt status et formae mutationes et variationes substantiarum organicarum mentis, quae sunt affectiones et cogitationes, sed usque possunt sicut in speculo videri a mutationibus et variationibus status pulmonis in loquela et cantu, est etiam correspondentia, nam sonus loquela et cantus, et quoque articulationes soni, quae sunt voces loquela et modulamina cantus, fiunt per pulmonem, ac sonus correspondet affectioni, et loquela cogitationi. Producentur etiam ex illis, et hoc fit per mutationes et variationes status et formae substantiarum organicarum in pulmone, et ex pulmone per trachiam seu asperam arteriam in larynge et glottide, et postea in lingua, et demum in labris oris. Mutationes et variationes status et formae soni primae fiunt in pulmone, alterae in trachia et larynge, tertiae in glottide per varias aperturas ejus orificii, quartae in lingua per varias ejus applicationes ad palatum et dentes, quinae in labris oris per varias formas. Ex his constare potest, quod merae mutationes et variationes status formarum organicarum successive continuatae, producant sonos et illorum articulationes, quae sunt loquela et cantus. Nunc quia sonus et loquela non aliunde producentur quam ab affectionibus et cogitationibus mentis, nam ex his illa existunt, et nusquam absque illis, patet quod affectiones voluntatis sint mutationes et variationes

and fibres likewise and that there is nothing there that is not organized. What other evidence than this ocular proof is needed? [7] But it is asked What is affection there and what is thought there? This may be inferred from all things and each thing in the body in it are many viscera, each fixed in its place, and these perform their functions by changes and variations of state and form. That each is engaged in its own operations is acknowledged—the stomach in its own the intestines in theirs the kidneys in theirs the liver pancreas and spleen in theirs and the heart and lungs in theirs and all of these are moved to their work solely from within and to be moved from within is to be moved by changes and variations of state and form. All this makes clear that the operations of the purely organic substances of the mind must resemble these with the difference that the operations of the organic substances of the body are natural while those of the mind are spiritual and that the two make one by correspondences [8.] The nature of the changes and variations of state and form in the organic substances of the mind which are affections and thoughts, cannot be shown to the eye nevertheless they may be seen as in a mirror in the changes and variations in the state of the lungs in speaking and singing. There is also a correspondence for the tone of the voice in speaking and singing and its articulations which are the words of speech and the modulations of singing are made by the lungs, and tone corresponds to affection and speech to thought. They are also produced thence and this is done by changes and variations in the state and form of the organic substances in the lungs and from the lungs through the trachea or windpipe in the larynx and glottis and then in the tongue, and finally in the lips. The first changes and variations of the state and form of the tone take place in the lungs the second in the trachea and larynx the third in the glottis by the varied openings of its orifices, the fourth in the tongue by its various adaptations to the palate and the teeth, the fifth in the lips by their varied forms. All this makes clear that mere changes and variations successively continued, in the state of organic forms, produce tones and their articulations, which are speech and singing. Inasmuch then as tone and speech are produced from no other source than the affections and thoughts of the mind (for they exist from these, and never apart from them) it is evident that the affections of the will are changes and variations in the state of the purely

status substantiarum pure organicarum mentis, et quod cogitationes intellectus sint mutationes et variationes formae illarum substantiarum, similiter ut in pulmonarius [9.] Quoniam affectiones et cogitationes sunt merae mutationes status formarum mentis, sequitur quod memoria non aliud sit quam status illarum permanens, nam omnes mutationes et variationes status in substantiis organicis tales sunt, ut semel imbutae permaneant, ita imbuatur pulmo producere varios sonos in trachia, ac variare illos in glottide, articulare illos in lingua, et modificare illos in ore, et quando organica illa semel imbuta sunt, in illis sunt, et reproduci possunt Quod mutationes et variationes illae infinite perfectiores sint in organicis mentis quam in organicis corporis, constat ex illis quae in transactione *De Divino Amore et Divina Sapientia* (n ¹199-204) dicta sunt, ubi ostensum est, quod omnes perfectiones crescant et ascendant cum gradibus et secundum illos De his plura videantur infra (n 319).

280. Quod peccata cum remissa sunt etiam sint remota, est quoque error saeculi In illo errore sunt, qui credunt per Sacramentum Cenaе sibi remissa esse peccata, tametsi non removerunt illa a se per paenitentiam in illo etiam sunt, qui per solam fidem credunt salvari, tum etiam qui per dispensationes papales omnes illi credunt immediatam misericordiam, et momentaneam salvationem At cum hoc invertitur, fit veritas, nempe quod cum remota sunt peccata, etiam remissa sint, paenitentia enim praecedet remissionem, et absque paenitentia nulla est remissio quare Dominus mandavit discipulis ut

Praedicarent paenitentiam in remissionem peccatorum (*Luc xxiv* [2]47)
Et Johannes "praedicavit baptismum paenitentiae in remissionem peccatorum" (*Luc iii* 3)

Dominus remittit omnibus sua peccata, non arguit et imputat, sed usque non potest nisi secundum leges Divinae Providentiae suae illa auferre, nam cum dixit Petro (interroganti quoties remitteret fratri in illum peccanti, num septies),

Quod remitteret non modo septies, sed usque ad septuagies septies
(*Matth xviii* 21, 22),

quid non Dominus, qui est ipsa Misericordia

organic substances of the mind, and that the thoughts of the understanding are changes and variations in the form of those substances the same as in the pulmonary substances. [9] As affections and thoughts are mere changes in the state of the forms of the mind it follows that memory is nothing else than the state of these changes that is permanent. For all changes and variations of state in organic substances are such that having once become habitual they are permanent. Thus the lungs are habituated to produce various sounds in the trachea, and to vary them in the glottis, to articulate them with the tongue, and to modify them with the mouth and these organic activities, having once become habitual, are in the organs and can be reproduced. That these changes and variations are infinitely more perfect in the organic structures of the mind than in those of the body is evident from what has been said in *The Divine Love and the Divine Wisdom* (n. 199-204) where it has been shown that all perfections increase and ascend by degrees and according to degrees. More about this may be seen below (n. 319)

280 Another error of the age is that when sins have been remitted they are removed. Those are in this error who believe that sins are remitted to them by the sacrament of the Supper although they have not removed them from themselves by repentance. Those also are in it who believe that they are saved by faith alone also those who believe that they are saved by papal dispensations. All of these believe in mercy apart from means and in instant salvation. Yet when this is reversed it becomes a truth, namely that when sins have been removed they have also been remitted for repentance precedes remission, and without repentance there is no remission. Therefore the Lord commanded the disciples

To preach repentance for the remission of sins (*Luke xxiv 47*).

And John "preached the baptism of repentance for the remission of sins" (*Luke III 3*).

To every one the Lord remits sins. He does not accuse and impute. And yet He can take them away only in accordance with the laws of His Divine providence for when to Peter (who asked how often he should forgive a brother sinning against him whether seven times) the Lord said

That he should forgive not only seven times but until seventy times seven (*Matth. xviii. 21-22*),

what will not He forgive who is mercy itself?

281. (1v) *Quod sic permissio mali sit propter finem ut salvatio* Notum est, quod homo in plena libertate cogitandi et volendi sit, sed non in plena libertate loquendi et faciendi quicquid cogitat et vult. Potest enim cogitare sicut atheus, negare Deum, et sancta Verbi [et] ecclesiae blasphemare, immo potest velle loquela et facto illa perdere usque ad eorum internecionem, sed hoc leges civiles, morales et ecclesiasticae arcent, quare impia et scelerata illa intus fovet cogitando et volendo, et quoque intendendo, sed usque non faciendo. Homo qui non atheus est, etiam in plena libertate est cogitandi plura quae mali sunt, ut fraudulenta, lasciva, vindicativa, et alia insana, quod etiam facit per vices. Quis potest credere, quod nisi plena libertas foret homini, non modo non salvari posset, sed etiam in totum periret? [2.] Audiatur nunc causa. Omnis homo in malis plurium generum a nativitate est, illa mala insunt voluntati ejus, et quae voluntati insunt, amantur, nam quod homo ex interiori vult, hoc amat, et quod amat, hoc vult, et amor voluntatis influit in intellectum, et ibi facit ut jucundum ejus sentiatur, inde venit in cogitationes, et quoque in intentiones. Quare nisi permetteretur homini cogitare secundum amorem voluntatis ejus, qui illi ex hereditario insitus est, amor ille inclusus maneret et nusquam in conspectum hominis veniret, et amor mali non apparens est sicut hostis in insidiis, sicut sanies in ulcere, sicut venenatum in sanguine, et sicut putredo in pectore, quae si inclusa tenentur, letum inducunt. At vero cum licet homini cogitare mala amoris vitae suae usque ad intentionem, sanantur illa per media spiritualia, sicut morbi per media naturalia. [3.] Qualis homo futurus esset, si non liceret ei cogitare secundum jucunda amoris vitae suae, nunc dicitur. Non foret homo amplius, perditurus esset binas suas facultates, quae vocantur libertas et rationalitas, in quibus consistit ipsa humanitas, jucunda malorum istorum occuparent interiora mentis ejus, usque adeo ut recluderent portam, et tunc non posset aliter quam similia loqui et agere, et sic insaniret non solum coram se, sed etiam coram mundo, et tandem non sciret velare pudenda. Sed ne talis fiat, permittitur quidem ei cogitare et velle mala hereditatis suae, sed non loqui et facere illa, ac interea

281 (iv) *Thus the permission of evil is for the sake of the end that there may be salvation*—It is acknowledged that man has full liberty to think and will but not full liberty to say and to do whatever he thinks and wills. For he can think like an atheist, can deny God blaspheme the holy things of the Word and the church and can even desire to destroy them by word and deed to their utter extermination, but this is prevented by civil moral and ecclesiastical laws consequently he cherishes inwardly these wicked and impious things, by thinking and willing and also purposing them, but not doing them. One who is not an atheist has also full liberty to think about many things that pertain to evil such as things fraudulent, lascivious revengeful and other insanities and sometimes he does them. Who can believe that unless man had full liberty he not only could not be saved but would even perish utterly? [2] Now let reason be heard. Every man is from birth in evils of many kinds these evils are in his will and whatever is in the will is loved for that which a man wills from the interior he loves and that which he loves he wills and the will's love flows into the understanding and makes its delight to be felt therein and from that it comes into the thoughts and also into the intentions. If therefore, man were not permitted to think in accordance with his will's love, which is implanted in him by inheritance that love would remain shut in and would never be seen by him and a love of evil that is not seen is like an enemy in ambush like matter in an ulcer like poison in the blood or corruption in the breast, which if they are kept shut in induce death. But on the other hand if man is permitted to think about the evils of his life's love, even so far as to do them they can be cured by spiritual means as diseases are by natural means [3] What a man would be if he were not permitted to think in accordance with the delights of his life's love shall now be told. He would no longer be a man. His two faculties called liberty and rationality in which the essential humanity consists would be destroyed. The delights of these evils would occupy the interiors of his mind even to the extent that the door would be closed and in that case he could speak and act only in accordance with those delights, thus he would act insanely not only in his own sight but also before the world and at last he would not know enough to cover his shame. But that he may not become such he is indeed permitted to think about and to will the evils of his inherited nature but not to talk about and do

discit civilia, moralia et spiritualia, quae etiam cogitationes ejus intrant, et remonent insanias illas, et per illa a Domino sanatur, sed usque non ultra quam ut sciat custodire portam, nisi etiam agnoscat Deum, et imploret opem Ipsius, ut possit resistere illis: et quantum tunc resistit, tantum non admittit illas in intentiones, et tandem nec in cogitationes [4.] Cum itaque in hominis libertate est cogitare sicut lubet, propter finem ut amor vitae ejus e latibulis suis in lucem intellectus ejus prodeat, et quod alioqui non sciret aliquid de suo malo, et ita nec fugaret illud, sequitur quod id apud illum accresceret, usque ut non locus redintegrationis superesset apud illum, et aegre apud liberos, si quos gigneret, nam malum parentis traducitur in prolem Sed hoc ne fiat, Dominus providet

282. Potuisset Dominus sanare intellectum apud omnem hominem, et sic facere ut non mala sed bona cogitet, hoc per varios timores, per miracula, per loquelas cum defunctis, perque visiones et somnia, sed modo sanare intellectum, est solum extrinsecus sanare hominem, intellectus enim cum ejus cogitatione est externum vitae hominis, ac voluntas cum ejus affectione est internum vitae ejus, quare sanatio solius intellectus foret sicut sanatio palliativa, per quam malignitas interior inclusa et inhibita exire, consumeret primum vicina et postea remota, usque dum omne morticinum esset Ipsa voluntas est, quae sananda est, non per influxum intellectus in illam, quia ille non datur, sed per instructionem et hortationem ab intellectu Si intellectus solum sanaretur, fieret homo sicut cadaver conditum, seu aromatibus fragrantibus et rosis circumvelatum, quae brevi a cadavere traherent putorem, ut non alicujus naribus possent admoveri; ita fieret cum veris caelestibus in intellectu, si malus voluntatis amor obstrueretur

283. Quod permittatur homini cogitare mala usque ad intentionem eorum, est, ut dictum est, ut per civilia, moralia, et spiritualia removeantur, quod fit cum cogitat, quod contra justum et aequum sit, contra honestum et decorum, et contra bonum et verum, ita contra tranquillum, laetum et beatum vitae Per illa tria sanat Dominus amorem voluntatis hominis, et quidem primum per ti-

them; and in the meantime he learns civil moral, and spiritual things, and these enter into his thoughts and remove the insanities, and by means of this knowledge he is healed by the Lord and yet no further than to know how to guard the door unless he also acknowledges God and implores His help that he may be able to resist the insanities. Then so far as he resists them so far he refuses them admittance into his intentions, and finally into his thoughts. [4] Since then man is free to think as he pleases to the end that his life's love may come forth from its lurking places into the light of his understanding and since otherwise he could know nothing about his evil, and therefore could not shun it it follows that the evil would so grow in him that no spot for restoration would be left in him and scarcely any in his children if he should beget any for the parent's evil is transmitted to the offspring. But the Lord provides that this shall not take place.

282 It would have been possible for the Lord to heal the understanding in every man and thus cause him to think what is good and not what is evil and this by fears of various kinds by miracles by conversations with the dead and by visions and dreams. But to heal the understanding alone is to heal man only from without for the understanding with its thought is the external part of man's life while the will with its affection is the internal part of his life consequently the healing of the understanding alone would be like palliative healing whereby the interior malignity shut in and wholly prevented from going out, would destroy first the near and then the remote parts even till the whole would become dead. It is the will itself that must be healed, not by means of an influx into it of the understanding for that is not possible but by means of instruction, and exhortation by the understanding. If the understanding alone were healed man would become like a dead body embalmed or cocased in fragrant aromatics and roses, which would soon draw from the corpse so foul a stench that they could not be brought near to any one's nostrils. So would it be with heavenly truths in the understanding if the will's evil love were shut in.

283 Man is permitted to think about evils as has been said, even so far as to purpose to do them in order that they may be removed by means of civil moral, and spiritual things and this is done when he thinks that a thing is contrary to what is just and equitable to what is honorable and becoming and to good and truth thus contrary to the tranquillity the joy and

mores, et postea per amores Sed usque mala non separantur et ejiciuntur ex homine, sed modo remonentur et ad latera delegantur, et quando ibi sunt, et bonum in medio, tunc mala non apparent, quicquid enim in medio est, hoc directe sub intuitu est, ac videtur et percipitur At sciendum est, quod tametsi bonum est in medio, usque homo non ideo in bono sit, nisi mala quae ad latera sunt, vergant deorsum aut extrorsum, si spectant sursum aut introrsum, non remota sunt, nam usque connituntur redire ad medium Deorsum aut extrorsum vergunt et spectant, quando homo fugit sua mala ut peccata, et magis adhuc cum aversatur illa, nam tunc illa damnat et devovet inferno, ac facit ut illuc spectent

284. Intellectus hominis est recipiens tam boni quam mali, et tam veri quam falsi, non autem ipsa voluntas hominis, haec erit vel in malo vel in bono, non potest esse utroque, nam voluntas est ipse homo, et ibi amor vitae ejus Bonum et malum autem in intellectu separata sunt sicut internum et externum, inde potest homo interius in malo esse et exterius in bono at usque cum homo reformatur, bonum et malum committuntur, et tunc existit conflictus et pugna, quae si gravis est, vocatur tentatio, at si non gravis est, fit sicut fermentat vinum aut sicera Si tunc bonum vincit, malum cum suo falso removetur ad latera, comparative sicut faex cadit ad fundum vasis, ac bonum fit sicut vinum post fermentationem generosum et sicera clara At si malum vincit, tunc bonum cum suo vero removetur ad latera, ac fit turbidum ac tetrum, sicut infermentatum vinum ac infermentata sicera Comparatio cum fermento est, quia "fermentum" in Verbo significat falsum mali (ut *Hosch* vii 4, *Luc.* xii 1, et alibi)

the blessedness of life. By means of these three, evil and moral and spiritual things the Lord heals the love of man's will first by means of fears and afterwards by means of loves. Nevertheless evils are not separated and cast out from man, but are only removed and transferred to the sides and when they are there and good is at the centre evils do not appear for what ever is at the centre is directly under view and is seen and perceived. But it must be known that although good is at the centre man is not therefore in good unless the evils that are at the sides bend downward or outward if they look upward or inward they have not been removed for they are still striving to return to the centre. They bend and look downward or outward when man is shunning his evils as sins and still more when he turns away from them for he then condemns and assigns them to hell and makes them look hellwards.

284 Man's understanding is a recipient of both good and evil and of both truth and falsity but his will itself is not this must be either in evil or in good it cannot be in both for the will is the man himself and his life's love is there. In the understanding however good and evil are separated like what is internal and what is external and in consequence man can be interiorly in evil and exteriorly in good and yet during his reformation good and evil meet and then conflict and combat arise this if severe is called temptation but if not severe it goes on like the fermentation of wine or liquor. If good then conquers evil with its falsity is removed to the sides comparatively as dregs fall to the bottom of a vessel and the good is like wine that becomes generous after fermentation, or liquor that becomes clear. But if evil conquers good with its truth is removed to the sides and becomes turbid and offensive like unfermented wine or liquor. This process is compared to fermentation because ferment [leaven] signifies in the Word the falsity of evil (as in *Hosea* vii. 4 *Luke* xii. 1 and elsewhere)

QUOD DIVINA PROVIDENTIA AEQUE SIT APUD MALOS
QUAM APUD BONOS

285. Apud unumquemvis hominem tam bonum quam malum sunt binae facultates, quarum una facit intellectum, et altera voluntatem. Facultas quae facit intellectum, est quod possit intelligere et cogitare; haec inde vocatur rationalitas. et facultas quae facit voluntatem, est quod libere illa possit, nempe cogitare, et inde quoque loqui et facere, modo non sit contra rationem seu rationalitatem, libere enim agere, est quoties vult, et sicut vult. Quoniam haec binae facultates perpetuae sunt, et continuae a primis ad ultima in omnibus et singulis quae homo cogitat et agit, et illae non insunt homini a se, sed sunt apud hominem a Domino, sequitur quod praesentia Domini cum in illis etiam sit in singulis, immo in singularissimis hominis intellectus et cogitationis, tum voluntatis et affectionis, et inde in singularissimis loquela et actionis. Remove illas facultates ab aliquo singularissimo, et non poteris id cogitare nec loqui sicut homo. [2.] Quod homo per binas illas facultates sit homo, possit cogitare et loqui, percipere bona ac intelligere vera, non modo civilia et moralia, sed etiam spiritualia, ac reformari et regenerari, verbo, quod possit conjungi Domino, et per id vivere in aeternum, prius per multa ostensum est, tum etiam, quod binae illae facultates sint non modo hominibus bonis, sed etiam malis. Nunc quia illae facultates apud hominem a Domino sunt, et non homini appropriatae ut ejus, (Divinum enim non potest appropriari homini ut ejus, sed potest adjungi illi, et per id apparere sicut ejus,) et quia id Divinum apud hominem est in singularissimis ejus, sequitur quod Dominus regat singularissima, tam apud hominem malum, quam apud hominem bonum, ac regimen Domini est quod vocatur Divina Providentia.

286. Nunc quia lex Divinae Providentiae est, ut homo possit ex libero secundum rationem, hoc est, ex binis illis facultatibus, libertate et rationalitate, agere, et quoque lex Divinae Providentiae est, quod id quod agit, appareat homini sicut ab ipso, et inde sicut ipsius, tum lex,

THE DIVINE PROVIDENCE IS EQUALLY WITH THE EVIL AND
WITH THE GOOD.

285 In every man, good or evil there are two faculties one of which constitutes the understanding and the other the will. The faculty that constitutes the understanding is an ability to understand and think this faculty is therefore called rationality. The faculty that constitutes the will is an ability to do these things freely that is, to think and consequently to speak and to act in any way not contrary to reason or rationality for to act freely is to act whenever one pleases and as he pleases. Since these two faculties never cease and are continuous from first to last in all things and in each thing that man thinks and does and as they are not in man from him self but are present with him from the Lord, it follows that the Lord's presence when in them is in the particulars and even in the least particulars of man's understanding and thought and also of his will and affection and in the least particulars of his speech and action therefrom. Remove these faculties from any least particular and you will not be able to think or speak of it as a man. (2) It has been abundantly shown already that it is through these two faculties that man is a man that he is able to think and speak to perceive what is good and to understand truths not only civil and moral but also spiritual also to be reformed and regenerated—in a word that he is able to be conjoined with the Lord and thereby live for ever and furthermore that evil men as well as good men possess these two faculties. Since then these faculties are in man from the Lord and are not appropriated to man as his (for what is Divine cannot be appropriated to man as his but can be adjoined to him and thereby appear as his) and since this Divine with man is in the least particulars of his life it follows that the Lord governs every least particular in an evil man as well as in a good man for the Lord's government is what is called the Divine providence.

286 And since it is a law of the Divine providence that man shall be able to act from freedom in accordance with reason that is from the two faculties liberty and rationality and since it is also a law of the Divine providence that what a man does shall seem to him to be from himself and therefore to be his own also that it is a law that evils must be permitted in order that man may be led out of them it follows that man has the

quod permittenda sint mala, ut ex illis possit educi, sequitur quod homo possit abuti illis facultatibus, et ex libero secundum rationem confirmare quicquid lubet; potest enim rationis facere quodcunque vult, sive sit sive non sit rationis in se. Quare aliqui dicunt, "Quid verum? Annon possum verum facere quodcunque volo?" Annon etiam mundus ita facit? Et qui hoc potest, facit id per ratiocinationes. Sume falsissimum, et dic ingenioso, Confirma, et confirmabit. Ut dic ei, ut confirmet quod homo sit bestia, aut dic quod anima sit sicut araneola in sua tela, et regat corpus sicut illa per fila, aut dic ei quod religio non sit aliquid sed modo vinculum, et confirmabit quodlibet horum, usque ut appareat sicut verum. Quid facilius? quia non scit quid apparentia, nec quid falsum ex caeca fide pro vero assumptum [2.] Ex hoc est, quod homo non possit videre hoc verum, quod Divina Providentia sit in singularissimis intellectus et voluntatis, seu quod idem, in singularissimis cogitationum et affectionum apud unumquemvis hominem, tam malum quam bonum. Confundit se imprimis per id, quod sic forent mala etiam a Domino, sed quod usque ne hilum mali sit a Domino, sed ab homine, per id quod apparentiam, quod cogitet, velit, loquatur et agat ex se, apud se confirmaverit, videbitur in nunc sequentibus, quae ut clare videantur, demonstranda sunt in hoc ordine

- (i) *Quod Divina Providentia non solum sit apud bonos sed etiam apud malos in singularissimis universalis, et quod usque non sit in illorum malis*
- (ii) *Quod mali se ipsos continue inducant in mala, sed quod Dominus illos continue abducatur a malis*
- (iii) *Quod mali non possint a Domino prorsus abduci a malo, et duci in bono, quamdiu credunt propriam intelligentiam esse omne, et Divinam Providentiam non aliquid*
- (iv) *Quod Dominus regat infernum per opposita, et quod malos qui in mundo sunt, regat in inferno quoad interiora, at non quoad exteriora.*

287. (i) *Quod Divina Providentia non solum sit apud bonos, sed etiam apud malos, in singularissimis universalis; et quod usque non sit in illorum malis* Supra ostensum est, quod Divina Providentia sit in singularissimis cogitationum et affectionum hominis, per quod intelligitur, quod homo nihil possit cogitare et velle ex se, sed quod omne quod

cogitat et vult, et inde loquitur et facit, sit ex influxu, si bonum est, ex influxu e caelo, et si malum, ex influxu ab inferno, seu quod idem, quod bonum sit ex influxu a Domino, et malum ex proprio hominis Sed scio, quod haec aegre possint comprehendere, quia distinguitur inter id quod influit e caelo seu a Domino, et inter id quod influit ex inferno seu a proprio hominis, et usque dicitur, quod Divina Providentia sit in singularissimis cogitationum et affectionum hominis, usque adeo, ut homo nihil possit cogitare et velle a se sed quia dicitur quod etiam possit ab inferno, tum a proprio suo, apparet id sicut contradictorium, at usque non est quod non sit, videbitur in sequentibus, postquam praemissa sunt aliqua, quae rem illustrabunt

288. Quod nullus cogitare possit a se, sed a Domino, fatentur omnes angeli caeli, at quod nullus cogitari possit ab alio quam a se, dicunt omnes spiritus inferni At his aliquoties ostensum est, quod non aliquis eorum cogitet ex se, nec possit, sed quod influat; verum frustra, non voluerunt recipere Sed experientia docebit, primum, quod omne cogitationis et affectionis etiam apud spiritus inferni influat e caelo, sed quod bonum influens ibi vertatur in malum, et quod verum in falsum, ita omne in oppositum Hoc ostensum est ita demissum est e caelo aliquod verum ex Verbo, et hoc exceptum est ab illis qui supra in inferno erant, et ab his demissum est in inferiora usque ad infimum, ac id in via successive verum est in falsum, et tandem in falsum prorsus oppositum vero, et illi apud quos vertebatur, cogitabant falsum sicut ex se, et non sciebant aliter, cum tamen erat verum e caelo defluens, in via ad infimum infernum, ita falsificatum et perversum Quod ita factum, ter aut quater audivi Simile fit cum bono, hoc defluens e caelo progressive vertitur in malum bono oppositum Inde patuit, quod verum et bonum a Domino procedens exceptum ab illis qui in falso et in malo sunt, permutetur, et in aliam formam transeat, usque ut prima forma non appareat Simile fit apud omnem hominem malum, nam ille quoad spiritum suum est in inferno

289. Quod nec aliquis in inferno cogitet a se sed ex aliis circum se, nec hi alii a se, sed etiam ex aliis, et quod

says and does therefrom is from influx if good from influx out of heaven and if evil from influx from hell or what is the same, that good is from influx from the Lord and evil from what is man's own (*proprium*). But I am aware that this can scarcely be comprehended because a distinction is made between that which flows out of heaven or from the Lord and that which flows out of hell or from what is man's own and yet it is said that the Divine providence is in the least particulars of man's thoughts and affections even to the extent that man can think and will nothing from himself. But when it is added that he can also do this from hell also from what is his own there appears to be a contradiction and yet there is not. That there is no contradiction will be seen in what follows when some things have been premised that will illustrate the matter.

288 That no one can think from himself, but can think only from the Lord all the angels of heaven confess while all the spirits of hell declare that no one can think from any other than himself. It has often been shown to these spirits but in vain for they were unwilling to accept it that no one of them thinks or can think from himself but that it is from influx. But experience will teach, in the first place, that every thing of thought and affection, even with the spirits of hell, flows in out of heaven but that this inflowing good is there turned into evil and this truth into falsity thus every thing into its opposite. This has been shown thus. A certain truth from the Word was sent down out of heaven and was received by those who were in the upper part of hell and by them it was sent down into the lower parts even to the lowest and on the way it was gradually turned into falsity and at last into a falsity wholly opposite to the truth and those in whom this change was made were thinking the falsity as if from themselves, and did not know otherwise although the truth thus falsified and perverted was a truth flowing down out of heaven on its way to the lowest hell. I have heard three or four times that it was so done. The same is true of good this flowing down out of heaven is changed as it goes into the evil opposite to the good. Thus has it been made clear that truth and good going forth from the Lord and received by those who are in falsity and in evil are wholly changed and pass into another form so different that the first form is not apparent. The same thing takes place with every evil man for he in respect to his spirit is in hell.

289 It has been shown to me frequently that no one in

cogitationes et affectiones vadant in ordine a societate ad societatem, praeter quod ullus sciat aliter quam quod a se, hoc saepius ostensum est. Quidam qui crediderunt se cogitare et velle a se, missi sunt in societatem, intercepta communicatione cum vicinis, ad quas etiam illorum cogitationes exspatiari soluerunt, ac in illa detenti sunt: et tunc dictum est illis, ut cogitent aliter quam spiritus illius societatis cogitant, ac ut cogant se ad cogitandum contra illud, sed fassi sunt, quod hoc eis impossibile esset [2.] Hoc factum est cum multis, et quoque cum Leibnitzio, qui etiam convictus est, quod nemo cogitet ex se sed ex aliis, et quod nec alii a se; et quod omnes ex influxu e caelo, et quod caelum ex influxu a Domino. Quidam de hac re meditati, dixerunt quod hoc stupendum sit, et quod vix aliquis possit adduci ad id credendum, quia est prorsus contra apparentiam; sed quod usque non possint negare, quia plene ostensum est. Sed tamen cum in admiratione fuerunt, dixerunt, quod sic non in culpa sint, quod malum cogitent, tum quod sic videatur sicut malum sit a Domino et quoque quod non comprehendant, quomodo solus Dominus possit facere, ut omnes tam diversimode cogitent. Sed haec tria in sequentibus evolvenda sint.

290. Allatis experientis etiam haec adjicienda est. Quando mihi datum est a Domino loqui cum spiritibus et angelis, hoc arcanum mihi statim detectum est, dictum enim mihi est e caelo, quod credam sicut alii, quod cogitem et quod velim ex me, cum tamen nihil ex me, sed si bonum, quod sit a Domino, et si malum, quod sit ab inferno. Quod ita esset, etiam per varias inductas cogitationes et affectiones mihi ad vivum demonstratum est, et successive datum id percipere et sentire, quare postea, ut primum aliquod malum in voluntatem, aut aliquod falsum in cogitationem illapsum est, inquisivi unde illud, et mihi detectum est, et quoque datum est cum illis loqui, illos redarguere, et adigere ut recederent, et sic suum malum et falsum retraherent, et apud se retinerent, et non tale quid cogitationi meae amplius infunderent. Hoc millies factum est, et in hoc statu nunc per plures annos permansi, et in eo adhuc permaneo. et usque videor mihi cogitare et velle ex me sicut alii, cum nulla differentia, ex Domini

hell thinks from himself but thinks from others about him and that these others do not think from themselves, but they too from others and that thoughts and affections pass in order from one society to another and no one is aware that they are not from himself. Some who believed that they thought and willed from themselves were sent into a society and were detained in it and communication with the neighboring societies to which their thoughts were usually extended was cut off. They were then told to think differently from the spirits of that society and to compel themselves to think in an opposite way but they confessed that it was impossible. [2] This was done with many and even with Leibnitz, who was convinced that no one thinks from himself but only from others and that neither do these think from themselves but that all think by influx out of heaven and heaven by influx from the Lord. Some that thought carefully about this have declared it to be astounding and that scarcely any one could be brought to believe it because it is wholly contrary to the appearance and yet they could not deny it, because it was fully shown. Nevertheless even while they were wondering about it they said that they could not then be blamed for thinking evil also that this made evil seem to be from the Lord also that they did not comprehend how the Lord alone could cause all to think so diversely. But these three points shall be unfolded in what follows.

290 To the experiences already presented let this be added. When it was granted me by the Lord to speak with spirits and angels this arcanum was at once disclosed to me for I was told from heaven that like others, I believed that I thought and that I willed from myself yet in fact nothing was from myself but if good it was from the Lord and if evil it was from hell. That this was true I had a living proof in various thoughts and affections induced upon me, and gradually it was granted me to perceive and to feel it and thereafter as soon as any evil glided into my will or any falsity into my thought I inquired into its source and this was disclosed to me and I was permitted to speak with those from whom it came to confute them and to compel them to withdraw and thus to take back their evil and their falsity and to keep them to themselves and no longer to infuse any such thing into my thought. This I have done a thousand times and I have now continued in this state for many years, and continue in it still and yet I seem to myself to think and to will from myself, like others,

enim Providentia est ut cuius ita appareat, ut supra in suo articulo ostensum est Spiritus novitū mirantur hunc meum statum, non videntes aliter quam quod non quicquam ex me cogitem et velim, et ideo quod sim sicut quoddam inane, verum illis aperui arcanum, et adhuc, quod etiam interius cogitem, et percipiam quid in cogitationem meam exteriorem influit, num e caelo vel num ex inferno, et quod hoc rejiciam, et illud recipiam, et quod usque videar mihi, sicut illi, ex me cogitare et velle

291. Quod omne bonum e caelo sit, et quod omne malum ex inferno, in mundo non inter incognita est, notum est cuique in ecclesia Quisnam ibi, qui sacerdotio inauguratus est, non docet quod omne bonum sit a Deo, et quod homo non aliquid ex se possit sumere, quod non datum est ei e caelo? tum etiam quod diabolus infundat mala in cogitationes, et seducat, atque excitet ad faciendum illa? Quare sacerdos qui credit se ex sancto zelo praedicare, orat ut Spiritus Sanctus doceat illum, ducat cogitationes suas, et loquelam ejus, et quidam dicunt se sensu percepisse quod acti sint, et cum praedicationes laudantur, pie respondent, quod non a se, sed a Deo locuti sint Quare etiam cum vident aliquem bene loquentem et bene agentem, dicunt illum ad id a Deo ductum esse, et vicissim cum vident aliquem male loquentem et male agentem, dicunt illum ad id a diabolo ductum esse Quod talis sermo sit in ecclesia, notum est, sed quis credit quod ita sit?

292. Quod ab unico fonte vitae influat omne quod homo cogitat et vult, et inde quod loquitur et facit, et quod usque unicus fons vitae, qui est Dominus, non in causa sit quod homo cogitet malum et falsum, illustrari potest per haec in mundo naturali A sole ejus procedit calor et lux, et illa duo influunt in omnia subjecta et objecta, quae coram oculis apparent, non modo in subjecta bona et in objecta pulchra, sed etiam in subjecta mala et in objecta impulchra, et producunt varia in illis influunt enim non solum in arbores, quae ferunt fructus bonos, sed etiam in arbores quae ferunt fructus malos, immo etiam in ipsos fructus, et dant vegetationes illis, similiter in semina bona, et quoque in zizanias tum etiam in virgulta boni usus seu salutifera, et quoque in

with no difference for it is of the Lord's providence that it should so appear to every one, as has been shown above in its proper place. Novitiate spirits wonder at this state of mine for it seems to them that I have no thought or will from myself, and am therefore like an empty something. But I laid open the mystery to them showing that while I think interiorly and perceive what flows into my ears or thoughts, and whether it is from heaven or from hell, and reject what is from hell and receive what is from heaven, I still seem to myself to think and to will from myself as it seems to them.

291. That all good is from heaven and all evil from hell is not among the things unknown in the world for it is known to every one in the church. Who in the church that has been inaugurated into the priesthood does not teach that all good is from God, and that man is unable from himself to accept anything except what has been given him from heaven also that it is the devil who infuses evils into the thoughts of men and leads them astray and excites them to do evils? Therefore the priest who believes that he preaches from a holy zeal prays that the Holy Spirit may teach him and direct his thoughts and his words, and some declare that they have sensibly perceived that they have have been so actuated, and when their preaching is praised they piously reply that they have spoken from God and not from themselves. Moreover when they see any one speaking well or doing well they say that he has been led to it by God and on the other hand, when they see any one talking or acting wickedly they say that he has been led to it by the devil. That there is such a mode of speaking in the church is well known but who believes it to be true?

292. That everything that a man thinks and wills and speaks and does therefrom flows in from one fountain of life, and yet that one fountain of life, that is, the Lord, is not the cause of man's thinking evil and falsity can be illustrated in this way from the natural world. That from its sun heat and light go forth, and these two flow into all subjects and objects that appear before the eyes, both into good subjects and beautiful objects and into evil subjects and unbeautiful objects and produce in these a variety of effects for they flow both into trees that bear good fruits and into trees that bear evil fruits, and even into the fruits themselves and cause them to grow. They flow likewise into good seed and into tares also into shrubs that have a good use or are wholesome, and into shrubs

virgulta mali usus seu toxicata, et tamen idem calor est, et eadem lux, in quibus non aliqua causa mali, sed haec in subjectis et objectis recipientibus est [2.] Simile facit calor qui excludit ova, in quibus latet ũlula, bubo, aspis, sicut dum excludit ova, in quibus latet columba, avis pulchra et olor. Pone sub gallina ova utriusque generis, et ab ejus calore, qui in se est innocuus, illa excludentur, quid itaque calor commune habet cum malis et noxiis illis? Similiter facit calor in paludinea, stercorea, putria et cadaverosa influens, sicut facit cum in vinosa, fragrantia, vegeta et viva. quis non videt, quod causa non sit in calore, sed in subjecto recipiente? Eadem etiam lux in uno objecto sistit colores amoenos, et in altero inamoenos, immo illustrat se in candidis et fulget, et opacat se in vergentibus ad nigrum, et furvat se [3.] Simile est in mundo spirituali, ibi quoque est calor et lux a suo Sole, qui est Dominus, quae ex illo influunt in sua subjecta et objecta, subjecta et objecta ibi sunt angeli et spiritus, in specie voluntaria et intellectualia illorum, calor ibi est Divinus amor procedens, ac Lux ibi est Divina sapientia procedens, haec non sunt in causa, quod ab uno aliter recipiantur quam ab altero; nam dicit Dominus,

Quod solem exoriri faciat super malos et bonos, et pluviam mittat super justos et injustos (*Matth* v 45),

per "Solem" in supremo spirituali sensu intelligitur Divinus Amor, et per "pluviam" Divina Sapientia

293. His adjiciam angelicam sententiam de voluntate et de intelligentia apud hominem, illa sententia est haec, quod non detur granum propriae voluntatis et propriae prudentiae apud ullum hominem, dicentes, si daretur granum apud unumquemvis, non consisteret caelum nec infernum, ac periret totum genus humanum, causam dicunt, quia myriades myriadum hominum, quot a creatione mundi nati sunt, constituunt caelum et infernum, quorum unum sub altero in tali ordine est, ut utrinque faciant unum, caelum unum Hominem pulchrum, et infernum unum Hominem monstrosum. Si unicuique foret granum propriae voluntatis et propriae intelligentiae, illud unum non potuisset dari, sed distraheretur, et cum illo periret Divina illa Forma, quae non aliter constare et

that have an evil use or are poisonous and yet it is the same heat and the same light in which there is no cause of evil but the cause is in the recipient subjects and objects. [2.] The heat that hatches eggs containing the screech-owl the horned owl, or the viper acts in the same way as when it hatches eggs in which lie hidden the dove, the beautiful bird, or the swan. Put eggs of the two kinds under a hen, and they will be hatched by her heat, which in itself is free from harm. What then has the heat in common with these evil and noxious things? The heat that flows into marshy stercoraceous putrid and cadaverous substances acts in the same way as when it flows into things vinous fragrant, active and living. Who does not see that the cause is not in the heat but in the recipient subject? Again, the same light presents pleasing colors in one object and disagreeable colors in another it even grows bright and glows in objects of shining whiteness, and becomes dim and dusky in those verging to black. [3.] The same is true in the spiritual world. There, too there are heat and light, from its sun which is the Lord and from that sun these flow into their subjects and objects. The subjects and objects there are angels and spirits particularly their voluntary and intellectual capacities. The heat there is the Divine love going forth and the light there is the Divine wisdom going forth and these are not the cause of the difference in their exception by one and by another for the Lord says that

"He maketh his sun to rise on the evil and on the good, and sends rain on the just and on the unjust (*Matth. v. 45*).

In the highest spiritual sense the sun means the Divine love and "rain" the Divine wisdom

293 To this I will add the angelic view of will and intelligence in man, which is, that not a grain of will or of prudence that is his own is possible in any man. They say that if a grain were possible in any one neither heaven nor hell would continue to exist, and the whole human race would perish and the reason given is that myriads of myriads of men, as many as have been born since the creation of the world constitute heaven and hell which are arranged in such an order one under another that on either side they make a one heaven forming one beautiful Man and hell one monstrous Man. If any one of these had a grain of will or intelligence of his own that oneness would not be possible but would be rent asunder and with it would perish that Divine form, which can have consistence and permanence only

permanere potest, quam cum Dominus est omne in omnibus, et illi nihil in toto Dicunt adhuc causam, quod cogitare et velle ex se, sit ipsum Divinum, ac cogitare et velle ex Deo, sit ipsum humanum, ac ipsum Divinum non potest appropriari alicui homini, sic enim homo foret Deus Tene hoc, et ab angelis, si vis, confirmaberis, dum post obitum in mundum spirituales venis

294. Dictum est supra (n 289), quod cum quidam convicti sunt, quod nullus cogitet ex se, sed ex aliis, et quod omnes alii non ex se, sed ex influxu per caelum a Domino, in admiratione dixerint, quod sic non in culpa sint quod malum faciant, tum, quod sic videatur, quod malum sit a Domino. ut et, quod non comprehendant, quod Dominus solus possit facere, ut omnes tam diversimode cogitent Nunc quia haec tria non possunt non influere in cogitationes apud illos, qui solum cogitant effectus ab effectibus, et non effectus a causis, necessum est ut illa assumantur, et ex causis detegantur [2.] Primum: *Quod sic non in culpa forent, quod malum faciant*, si enim omne quod homo cogitat, ab aliis influit, videtur sicut sit apud illos a quibus, sed usque ipsa culpa est apud illum, qui recipit, nam recipit ut suum, nec scit aliud, neque vult scire aliud quisque enim vult suus esse, et a semet duci, imprimis a semet cogitare et velle, hoc enim est ipsum liberum, quod apparet sicut proprium, in quo omnis homo est, quare si sciret quod id quod cogitat et vult, ab alio influat, videretur sibi sicut vinc-tus et captivus, non amplius sui juris, et sic periret omne jucundum vitae ejus, et tandem ipsum humanum [3.] Quod ita sit, vidi saepius confirmatum Datum est quibusdam percipere et sentire quod ducerentur ab aliis; tunc exarserunt ira, ut facti sint sicut impotes mentis, et dixerunt, quod potius vellent vinc-ti teneri in inferno, quam non licere cogitare sicut volunt, et velle sicut cogitant Hoc non licere, vocabant ligari quoad ipsam vitam, quod durius et intolerabilius est quam ligari quoad corpus Non licere loqui et facere sicut cogitant et volunt, hoc non vocabant ligari, quia jucundum vitae civilis et moralis, quod consistit in loquendo et faciendo, id refrenat et simul quasi lenit [4.] Nunc quia homo non vult scire, quod ab aliis ducatur ad cogitandum, sed vult cogitare a se, et hoc

when the Lord is the All in all things and these are utterly nothing. They say further that this is so because the essential Divine is to think and to will from itself while the essential human is to think and to will from God and the essential Divine can not be appropriated to any man for if it were man would be God. Keep this in mind, and if you wish you will have it corroborated by the angels when after death you go to the spiritual world.

294. It has been stated above (n. 289) that when some were convinced that no one thinks from himself but only from others, and that the others think not from themselves but from influx through heaven from the Lord, they said in their wonder that they could not then be blamed for doing evil also that this made evil seem to be from the Lord also that they did not comprehend how the Lord alone can cause all to think so diversely. As these three opinions must needs flow into the thoughts of those who think of effects only from effects, and not of effects from causes it is necessary to take them up and explain them from causes. [2.] First *They could not then be blamed for doing evil.* For if every thing that a man thinks flows into him from others the blame would seem to rest on those from whom it comes and yet the blame itself rests on him who receives, for he receives it as his, and he does not know and is unwilling to know anything to the contrary. For every one wishes to be his own and to be led by himself and especially to think and to will from himself for this is freedom itself which appears as the own (*à priori*) in which every man is. If, then he knew that what he thinks and wills flows in from another he would seem to himself like one bound and captive, and no longer his own master and thus all the delight of his life would perish and finally the human itself. [3.] That this is so I have often seen proved. It has been granted to some to perceive and feel that they were led by others they then became so enraged as to lose all self-control and declared that they would rather be kept bound in hell than not be allowed to think in accordance with their will and to will in accordance with their thought. Not to be allowed to do this they called being bound in their very life, which is harder and more intolerable than being bound in body. Not to be allowed to speak and act in accordance with their thought and will they did not call being bound because the delight in civil and moral life which consists in speaking and doing checks and as it were soothes this feeling. [4.] Since, then, man is not willing to know that he is led to think

quoque credit, consequitur quod ipse in culpa sit, nec potest rejicere illam a se, quamdiu amat cogitare quod cogitat, at si id non amat, exsolvit se a nexu cum illis. Hoc fit, cum scit quod malum sit, ac ideo vult fugere illud et desistere ab illo. Tunc etiam ille a Domino eximitur a societate, quae in illo malo est, et transfertur in societatem, in qua id non est. Si autem scit malum, et non fugit illud, tunc imputatur ei culpa, et fit illius mali reus. Quicquid ergo homo ex se credit facere, hoc dicitur ex homine fieri, et non a Domino. [5.] Secundum *Quod sic videatur, quod malum sit a Domino*. Hoc sicut conclusum potest cogitari ex illis, quae supra (n. 288) ostensa sunt, quae sunt, quod bonum influens a Domino vertatur in malum, ac verum in falsum in inferno. Sed quis non potest videre, quod malum et falsum non sint a bono et vero, ita a Domino, sed a subiecto et objecto recipiente, quod in malo et falso est, ac id pervertit et invertit? ut plene etiam ostensum est supra (n. 292). Unde autem malum et falsum est apud hominem, in praecedentibus pluries ostensum est. Facta etiam est experientia in mundo spiritali cum illis, qui crediderunt, quod Dominus potuisset apud malos remove mala, et loco illorum inferre bona, et sic transferre totum infernum in caelum, et salvare omnes, sed quod id impossibile sit, ad finem hujus transactionis, ubi de momentanea salvatione, et de immediata Misericordia, agendum est, videbitur. [6.] Tertium *Quod non comprehendant, quod Dominus solus possit facere, ut omnes tam diversimode cogitent*. Est Divinus Amor Domini infinitus, ac Divina Sapientia Ipsius infinita, ac infinita amoris et infinita sapientiae a Domino procedunt, et illa influunt apud omnes in caelo, et inde apud omnes in inferno, et ab utroque apud omnes in mundo, quare non potest alicui deesse quod cogitet et velit, nam infinita sunt infinite omnia. Infinita illa, quae a Domino procedunt, non solum universaliter influunt, sed etiam singularissime, nam Divinum est universale ex singularissimis, et Divina singularissima sunt quae vocantur Universale, ut supra ostensum est, et Divinum singularissimum etiam infinitum est. Ex his constare potest, quod solus Dominus faciat unumquemvis cogitare et velle secundum quale ejus, et secundum leges suae Providentiae. Quod omnia

by others, but wishes to think from himself, and believes that he does so he must needs conclude that he is blameable nor can he rid himself of blame so long as he loves to think what he is thinking but as soon as he ceases to love this he releases himself from this bond to others. This takes place when he knows that a thing is evil, and wishes in consequence to shun it and refrain from it. Then he is taken away by the Lord from the society that is in that evil and is transferred to a society that is not in that evil. But if he knows that evil and does not shun it the blame is imputed to him and he becomes guilty of that evil. Anything therefore that a man believes that he does from himself is said to be done from him and not from the Lord. [5] Secondly *This makes evil to seem to be from the Lord.* This may be thought to be a conclusion from what has been shown above (n 288) namely that good flowing in from the Lord is turned in hell into evil and truth into falsity. But any one can see that the evil and falsity are not from the good and truth and thus from the Lord but are from the recipient subject and object, which is in evil and falsity and which perverts and inverts that which flows in as is fully shown above (n 292). But it has been frequently shown in the preceding pages what the source of evil and falsity is in man. In the spiritual world an experiment was made with those who believed that the Lord could remove evils in the wicked and could put goods in their place, and thus transfer all hell into heaven and save all. But that this is impossible will be shown near the close of this work, where instant salvation and mercy apart from means are to be treated of. [6] Thirdly *They do not comprehend how the Lord alone can cause all to think so diversely.* The Lord's Divine love is infinite and His Divine wisdom is infinite, and infinite things of love and of wisdom go forth from the Lord and these flow into all in heaven and therefrom into all in hell, and from both of these into all in the world therefore thinking and willing fail in no one for infinite things are all things without limit. Those infinite things that go forth from the Lord flow in both universally and also most particularly for the Divine is universal from its least particulars and it is these Divine particulars that are called the universal as has been shown above and every Divine particular is also infinite. From this it can be seen that the Lord alone causes every one to think and to will in accordance with his quality and in accordance with the laws of the Divine providence. That all things

quae in Domino sunt, et a Domino procedunt, infinita sint, supra (n 46-69,) ostensum est, et quoque in transactione *De Divino Amore et Divina Sapientia* (n 17-22)

295. (11) *Quod mali se ipsos continue inducant in mala, sed quod Dominus illos continue abducat a malis* Qualis Divina Providentia est apud bonos, facilius comprehenditur, quam qualis est apud malos et quia de hac nunc agitur, dicetur in hac serie (1) Quod innumerabilia sint in unoquoque malo (2) Quod malus in sua mala se ex se continue profundius inducat (3) Quod Divina Providentia cum malis sit continua mali permissio, ob fine ut sit continua abductio (4) Quod abductio a malo fiat mille modis, etiam arcanissimis, a Domino

296. Ut itaque Divina Providentia cum malis distincte percipiatur, et sic comprehendatur, explicanda sunt supradicta in illa serie, in qua allata sunt Primum *Quod innumerabilia sint in unoquoque malo* Unumquodvis malum apparet coram homine sicut unum simplex, sic apparet odium et vindicta, sic furtum et fraus, sic adulterium et scortatio, sic superbia et elatio animi, praeter reliqua; et non scitur quod in unoquoque malo sint innumerabilia; sunt plura quam in hominis corpore sunt fibrae et vasa: est enim homo malus in minima forma infernum, ac infernum consistit ex myriadibus 'myriadum, et unusquisque ibi est in forma sicut homo tametsi monstrosus, ac omnes fibrae ac omnia vasa in illo sunt inversa, ipse spiritus est malum, apparens sibi sicut unum, sed tot innumerabilia quot in illo sunt, tot sunt concupiscentiae illius mali, est enim quisque homo suum malum aut suum bonum a capite ad volam pedis Cum itaque talis est malus, patet quod sit unum malum compositum ex variis innumerabilibus, quae distincte mala sunt, et vocantur concupiscentiae mali. Ex his sequitur, quod illa omnia in ordine in quo sunt, a Domino reparanda et convertenda sint, ut homo reformari possit, et quod hoc non fieri possit nisi per Divinam Domini Providentiam successive a prima aetate hominis usque ad ultimam ejus [2.] Omnis concupiscentia mali in inferno apparet, cum repraesentatur, sicut animal noxium, ut vel sicut draco, vel sicut basiliscus, vel sicut vipera, vel sicut bubo, vel sicut ulula, et sic porro, similiter apparent concupiscentiae mali apud hominem malum,

that are in the Lord and go forth from the Lord are infinite has been shown above (n. 46-69) and also in the work on *The Divine Love and the Divine Wisdom* (n. 1, -)

295 (11.) *The evil are continually leading themselves into evils but the Lord is continually leading them away from evils*—What the Lord's Divine providence is with the good is more easily comprehended than what it is with the evil but as the latter is now treated of it shall be told in the following order. (1.) In every evil there are things innumerable. (2.) An evil man from himself continually leads himself more deeply into his evils. (3.) The Divine providence with the evil is a continual permission of evil to the end that there may be a continual withdrawal from it. (4.) The withdrawal from evil is effected by the Lord in a thousand ways and even in most secret ways.

296 That the Divine providence with the evil may be more clearly seen and comprehended the points that have been stated shall be explained in the order of their presentation. First *In every evil there are things innumerable* In man's sight every evil appears as one simple thing—hatred and revenge, theft and fraud, adultery and whoredom pride and haughtiness, and other evils, so appear—and it is not known that in every evil there are things innumerable more than there are fibres and vessels in a man's body For an evil man is hell in the least form and hell consists of myriads of myriads and every one there is in form like a man, though monstrous, in which all the fibres and vessels are inverted The [evil] spirit is itself an evil appearing to itself as a one but as many as are the innumerable things in a spirit so many are the lusts of that evil for every man is his own evil or his own good from the head to the sole of the foot. Since then an evil man is such, it is evident that he is one evil composed of innumerable different ones, each of which is a distinct evil and these are called lusts of evil. From all this it follows that all these, in the order in which they are, must be restored and turned about by the Lord that man may be reformed and that this can be done only by the Lord's Divine providence, step by step from the earliest period of man's life to the last. [2.] Every lust of evil in hell when it is represented, appears like some noxious animal as a dragon or a basilisk or a viper or a horned owl or a screech owl, and so on the lusts of evil in an evil man have a like ap-

cum spectatur ab angelis Omnes hae formae concupiscentiarum singillatim convertendae sunt, ipse homo, qui quoad spiritum apparet ut homo monstrum seu ut diabolus, convertendus est ut sit sicut angelus pulcher, et unaquaevis concupiscentia mali convertenda est, ut appareat sicut agnus, aut ovis, aut sicut columba et turtur, quemadmodum affectiones boni angelorum in caelo, cum repraesentantur, apparent, ac convertere draconem in agnum, basiliscum in ovem, ac bubonem in columbam, non potest fieri nisi quam successive, eradicando malum a suo semine, ac implantando bonum semen loco ejus Sed hoc non fieri aliter potest, quam comparative sicut fit cum insitione arborum, quarum radices cum aliquo trunco remanent, sed usque insitus ramus succum per veterem radicem extractum vertit in succum facientem fructus bonos Ramus ille inoculandus non aliunde desumi potest quam a Domino, qui est Arbor vitae, quod etiam est secundum Domini verba, *Joh xv 1-7* [3.] Secundum: *Quod malus in sua mala se ex se continue profundius inducat* Dicitur, ex se, quia omne malum est ex homine, vertit enim bonum, quod a Domino est, in malum, ut supra dictum est Quod malus se profundius inducat in malum, ipsa causa est, quod inferat se in societates infernales interius et interius, et quoque profundius et profundius, sicut vult et facit malum, inde quoque crescit jucundum mali, et hoc occupat ita cogitationes ejus, ut tandem non sentiat dulcius Et qui se in societates infernales interius et profundius intulit, fit sicut circumligatus vinculis, sed quamdiu in mundo vivit, vincula non sentit, sunt sicut ex molli lana, aut ex lenibus filis serici, quae amat quia titillant, verum post mortem vincula illa ex mollibus fiunt dura, et ex titillantibus pungentia [4.] Quod jucundum mali incrementa capiat, notum est ex furtis, latrocinis, depredationibus, vindictis, dominationibus, lucris, et alius Quis non in illis secundum successus et secundum exercitia non inhibita sentit elevationes jucundi? Notum est, quod fur in furtis tale jucundum sentiat, ut non desistere possit, et, mirum, quod amet unum nummum furatum plus quam decem nummos dono datos Simile etiam foret cum adulteriis, nisi provisum esset, quod malum illud potentia decrescat secundum

pearance when he is looked at by angels. All these forms of lusts must be changed one by one the man himself who appears in respect to his spirit as a monster man or as a devil must be so changed as to be like a beautiful angel and every evil lust must be so changed as to appear like a lamb or a sheep or like a pigeon or turtle-dove which is the way in which the good affections of the angels appear in heaven when they are represented and to change a dragon into a lamb a basilisk into a sheep or an owl into a pigeon can only be done gradually by eradicating evil from its seed and implanting good seed in place of it. This can only be done comparatively as in the grafting of trees the roots and some of the trunk of which remain, and yet the ingrafted branch turns the sap drawn up through the old root into a sap that makes good fruit. The branch to be ingrafted can be taken from no other source than the Lord who is the Tree of Life. This is in accordance with the Lord's words (*John xi 1-4*) (3) Secondly *An evil man from himself continually leads himself more deeply into his evils*. The expression *from himself* is used because all evil is from man for man turns good that is from the Lord into evil as has been said above. The essential cause of the evil man's leading himself more deeply into evil is that as he wills and does evil he advances more and more interiorly and also more and more deeply into infernal societies and in consequence the delight of evil grows and this so occupies his thoughts that at length nothing is sweeter to his sense. And he who has advanced more interiorly and deeply into infernal societies becomes as if he were bound with cords although so long as he lives in the world he does not feel the cords they are as if made of soft wool or smooth threads of silk which he loves because they titillate. But after death these cords from being soft become hard and instead of titillating they become galling (4) That the delight of evil is augmented is known from thefts robberies depredations revenge tyranny money getting and other evils. Who does not feel the exaltation of delight in these things in the measure of his success and unrestrained indulgence? It is known that a thief feels such delight in thefts that he is unable to refrain and what is wonderful that he has more love for one coin that is stolen than for ten received as a gift. The same would be true of adultery if it had not been provided that this evil decreases in potency in the measure of the abuse

abusum, at usque apud multos remanet jucundum cogitandi et loquendi illa, et si non plus, usque libido tangendi [5.] Sed nescitur, quod hoc inde sit, quod se in societates infernales interius ac interius, tum profundius et profundius inferat, sicut ex voluntate et simul cogitatione committit mala si modo in cogitatione sunt, et non in voluntate, nondum est cum malo in societate infernali, sed tunc intrat quando etiam sunt in voluntate, si tunc etiam cogitat quod id malum sit contra praecepta decalogi, et haec facit Divina, tunc ex proposito committit illud, et per id se demittit profunde, e quo non educi potest nisi per actualementem paenitentiam [6.] Sciendum est, quod omnis homo quoad spiritum suum sit in mundo spirituali in quadam societate ibi, malus homo in societate infernali, et bonus homo in societate caelesti, apparet etiam quandoque ibi, dum in alta meditatione est Tum, quod sicut sonus cum loquela se circumfundit in aere in mundo naturali, ita affectio cum cogitatione se in societates circumfundat in mundo spirituali, est etiam correspondentia, nam affectio correspondet sono, et cogitatio loquela [7.] Tertium *Quod Divina Providentia cum malis sit continua mali permissio, ob finem ut sit continua abductio* Quod Divina Providentia apud homines malos sit continua permissio, est quia ex vita illorum non aliud prodire potest quam malum, homo enim sive in bono est, sive in malo, non potest in utroque simul esse, nec per vices nisi sit tepidus, et malum vitae in voluntatem et per illam in cogitationem non inducitur a Domino, sed inducitur ab homine, et hoc dicitur permissio [8.] Nunc quia omnia quae homo malus vult et cogitat sunt permissionis, quaeritur quid tunc ibi Divina Providentia est, quae dicitur in singularissimis esse apud unumquemvis hominem, tam malum quam bonum Sed illa consistit in eo, quod continue permittat ob finem, et quod permittat talia quae finis sunt, et non alia, et quod mala quae ex permissione prodeunt, continue lustret, separet, purificet, et non convenientia amandet, et per ignotas vias exoneret Haec fiunt imprimis in hominis interiore voluntate, et ex hac in interiore ejus cogitatione Divina Providentia etiam continua est in eo, quod prospiciat ne amandanda et exoneranda rursus a voluntate reci-

although with many a delight in thinking and talking about it remains, and if nothing more there is still the lust of touch. [5] But it is not known that this increase of delight comes of man's advancing into infernal societies more and more interiorly and more and more deeply as from will and at the same time from thought he commits the evils. So long as the evils are in thought alone, and not in the will man is not in an infernal society with the evil but he enters it as soon as the evils are also in the will. And if he then thinks that this evil is contrary to the commandments of the decalogue, and regards the commandments as Divine he commits the evil designedly and thereby sinks himself to a depth from which he can be led forth only by actual repentance. [6.] It must be understood that in respect to his spirit every man is in the spiritual world in some society there—an evil man in an infernal society and a good man in a heavenly society and sometimes when in deep meditation he appears there also that as the sound of the voice with the spoken words spreads itself all about in the air of the natural world so affection with thought spreads itself into societies in the spiritual world and this is a correspondence for affection corresponds to sound and thought to speech [7] Thirdly *The Divine providence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal from it.* The Divine providence with evil men is a continual permission, because nothing but evil can go forth from their life for man is either in good or in evil, he cannot be in both at the same time, nor alternately unless he is lukewarm and it is not the Lord but man that introduces evil of life into the will and through the will into the thought. This is what is called permission [8.] Since then all things that an evil man wills and thinks are of permission it may be asked what the Divine providence therein is which is said to be in the least particulars in every man whether evil or good. But it consists in this, that it continually permits for the sake of the end and permits such things as pertain to the end and nothing else and the evils that go forth from permission it continually surveys, separates, and purifies, sending away things discordant and discharging them by unknown ways. These processes take place especially in man's interior will, and from this in his interior thought. The Divine providence is also unceasing in keeping watch that what must be sent away and discharged be

pianantur, quoniam omnia quae recipiuntur a voluntate, appropriantur homini, at quae recipiuntur cogitatione, et non voluntate, illa separantur et ablegantur. Haec est continua Domini Providentia apud malos, quae, ut dictum est, est continua permissio ob finem ut sit perpetua abductio [9.] De his homo vix aliquid scit, quia non percipit, quod non percipiat, est primaria causa, quia sunt mala concupiscentiarum amoris vitae ejus, et illa mala non sentiuntur ut mala, sed ut jucunda, ad quae non aliquis attendit. Quis attendit ad jucunda sui amoris? In his natat cogitatio ejus, sicut cymba quae fertur in vena fluvii, ac percipitur sicut atmosphaera fragranter olens, quae pleno spiritu attrahitur. Solum aliquid ex illis sentire potest in cogitatione sua externa, sed usque nec ad illa ibi attendit, nisi probe sciat quod sint mala. Sed de his plura in nunc sequentibus [10.] Quartum. *Quod abductio a malo fiat mille modis, etiam arcanissimis, a Domino*. Ex illis solum aliqua mihi detecta sunt, verum non nisi quam communissima; quae sunt, quod jucunda concupiscentiarum, de quibus homo nihil scit, catervatim et fasciculatim emittantur in cogitationes interiores, quae sunt spiritus hominis, et inde in cogitationes exteriores ejus, in quibus apparent sub aliquo sensu voluptis, amoeni aut cupidi, et commiscantur ibi cum jucundis naturalibus et sensualibus ejus. Ibi sunt media separationis et purificationis, et quoque viae abductionis et exonerationis. Media sunt imprimis jucunda meditationis, cogitationis, reflexionis propter aliquos fines, qui sunt usus, et fines qui sunt usus sunt totidem quot particularia et singularia negotii et functionis alicujus, tum etiam quot sunt jucunda reflexionis propter fines ut appareat sicut homo civilis et moralis, et quoque sicut homo spiritualis, praeter injucunda quae interpolant. Illa jucunda quia sunt amoris ejus in externo homine, sunt media separationis, purificationis, excretionis et abductionis jucundorum concupiscentiarum mali interni hominis [11.] Sit pro exemplo iudex injustus, qui spectat lucra aut amicitias ut fines seu ut usus functionis suae, is interius continue in illis est, sed exterius ut agat sicut legisperitus et justus, ille continue in jucundo meditationis, cogitationis, reflexionis ac intentionis est, ut jus flectat, vertat, adaptet et coaptet, usque ut legibus conforme, ac justitiae analogon appareat;

not received again by the will since all things that are received by the will are appropriated to the man while whatever is received by the thought and not by the will is separated and banished. Such is the Lord's continual providence with the evil, which is as has been said, a continual permission to the end that there may be an unceasing withdrawal. [9] Of all this man knows scarcely anything because he has no perception of it. The primary reason that he has no perception of it is that these evils are the evils pertaining to the lusts of his life's love and these evils are not felt as evils but as delights to which no one gives attention. Who attends to the delights of his love? His thought floats on in them like a boat borne by the current of a river and there is a perception as it were of a fragrant atmosphere which is inhaled with a full breath. Only in his external thought can he feel something of them and even there he gives no attention to them unless he knows well that they are evils. But of this more in what follows. [10] Fourthly *The withdrawal from evil is effected by the Lord in a thousand ways and even in most secret ways*—Only some of these have been disclosed to me and none but the most general which are these. The delights of lusts of which man has no knowledge are emitted in companies or in bundles into the interior thoughts that belong to man's spirit, and therefrom into his exterior thoughts in which they appear under a kind of feeling of satisfaction or pleasure or longing and there they are mingled with his natural and sensual delights. There too are the means of separation and purification and also the ways of withdrawal and discharge. The means are chiefly the delights of meditation of thought, and of reflection for the sake of certain ends which are uses and the ends which are uses are as many as are the particulars and least particulars of one's business and office. Or again they are as many as the delights of reflection to the end that he may appear like a civil and moral man and also like a spiritual man besides the undelightful things that insert themselves. These delights, because they belong to one's love in the external man are the means of separation purification, excretion and withdrawal of the delights of the lusts of evil belonging to the internal man. [11] Take, for example, an unjust judge who regards gains or friendship as ends or as uses of his office inwardly he is continually in these things, but outwardly he aims to act like a skilled lawyer and a just man. He is constantly in the delight of meditation thought, reflection and purpose, that he may so bend turn adapt, and adjust the right

nec scit quod internum ejus jucundum consistat ex astutiis, fraudibus, dolis, furtis clandestinis, ac multis aliis, et quod illud jucundum ex tot jucundis concupiscentiarum mali compositum dominetur in omnibus et singulis externae cogitationis, in qua jucunda apparentiae quod sit justus et sincerus, sunt. In haec jucunda externa demittuntur jucunda interna, et commiscuntur sicut cibi in ventriculo, et ibi separantur, purificantur et abducuntur, sed usque non alia jucunda concupiscentiarum mali quam quae graviora sunt. [12.] apud hominem enim malum non datur alia separatio, purificatio et abductio quam malorum graviorum a minus gravibus, at apud hominem bonum datur separatio, purificatio et abductio malorum non modo graviorum sed etiam minus gravium, et hoc fit per jucunda affectionum boni ac veri, ac justi et sinceri, in quas venit quantum mala spectat ut peccata, ac ideo fugit et aversatur illa, et magis si pugnat contra illa. Haec sunt media, per quae Dominus purificat omnes qui salvantur; purificat etiam eosdem per media externa, quae sunt famae et honoris, et quandoque lucri, sed usque his a Domino inserta sunt jucunda affectionum boni et veri, per quae diriguntur et aptantur ut fiant jucunda amoris proximi. [13.] Si quis videret jucunda concupiscentiarum mali simul in aliqua forma, aut distincte perciperet illa aliquo sensu, visurus et percepturus esset illa in tali numero, ut non definiri possint, est enim totum infernum [nihil] nisi forma omnium concupiscentiarum mali, et ibi nulla concupiscentia mali est alteri prorsus similis seu eadem, nec dari potest una alteri prorsus similis seu eadem in aeternum, et de innumerabilibus illis homo vix scit aliquid, minus quomodo connexa sunt. Et tamen a Domino per Divinam Ipsius Providentiam continue permittitur ut prodeant ob finem ut abducantur, quod fit in omni ordine et serie. Homo malus est in minima forma infernum, sicut homo bonus est in minima forma caelum. [14.] Quod abductio a malis fiat mille modis, etiam arcanissimis a Domino, non melius videri, et sic concludi potest, quam ex arcanis operationibus animae in corpore. Illae de quibus homo novit sunt hae, quod cibum, quem comesturus est, spectet, odore percipiat, appetat, gustet, dentibus comminuat, per linguam devolvat in stomachum,

that there may still appear to be a conformity with the laws and a semblance of justice, not knowing that his internal delight consists of cunning frauds deceits clandestine thefts, and many other things, and that this delight, made up of so many delights of the lusts of evil, rules in all things and each thing of his external thought, wherein are the delights of appearing to be just and sincere. The internal delights are let down into these external delights, and are mixed with them like various kinds of food in the stomach and there they are separated purified and conducted away nevertheless, this is done only with the most noxious delights of the lusts of evil. [12.] For with an evil man no separation purification and withdrawal is possible except of the more noxious evils from the less noxious while with a good man there can be not only a separation purification and withdrawal of the more noxious evils, but also of the less noxious and this is done by means of the delights of affections for what is good and true and for what is just and sincere into which he comes so far as he regards evils as sins and in consequence shuns them and turns away from them and still more if he fights against them Such are the means by which the Lord purifies all who are saved. These He also purifies by external means, which are the interests of fame and honor and sometimes of wealth although there is implanted in these by the Lord the delights of affections for good and truth by which they are set in order and are fitted to become delights of love of the neighbor [13.] If one could see the delights of the lusts of evil together in some form or if he could clearly perceive them by any sense he would see and perceive them to be too numerous to be defined for all hell is nothing but a form of all the lusts of evil and there no lust of evil is exactly like another or the same as another neither can there be to eternity And of these numberless lusts man knows scarcely anything still less how they are connected Nevertheless the Lord through His Divine providence continually permits them to come forth to the end that they may be taken away which is done in every order and series An evil man is a hell in the least form as a good man is a heaven in the least form. [14.] That this withdrawal from evils is effected by the Lord in a thousand ways even the most secret ways, one can best see and be convinced of by comparison with the secret operations of the soul in the body Those that man has any knowledge of are the following The food that he is about to eat he looks at, perceives the odor of, hungers for tastes, chews with his teeth rolls to the oesophagus

et sic in ventriculum At vero arcanae operationes animae, de quibus homo non aliquid scit, quia non sentit, sunt hae quod ventriculus cibos receptos convolvat, per menstrua aperiat et separet, hoc est, digerat, ac convenientia porrigat osculis ibi hiantibus ac venis quae illa imbibunt; et quod quaedam amandet in sanguinem, quaedam in vasa lymphatica, quaedam in vasa lactea mesenterii, et quaedam demittat in intestina, dein quod chylus ex cisterna sua in mesenterio per ductum thoracicum subductus inferatur venae cavae, et sic in cor, et a corde in pulmonem, et ab hoc per sinistrum cordis ventriculum in aortam et ab hac per ramos in viscera totius corporis, et quoque in renes, in quorum unoquoque fit sanguinis separatio, purificatio, ac heterogeneous abductio ut taceam quomodo cor suum sanguinem in pulmone defaecatum submittit in cerebrum, quod fit per arterias, quae vocantur carotides, et quomodo cerebrum remittit sanguinem vivificatum in venam cavam mox supra ubi ductus thoracicus chylum infert, et sic rursus in cor [15.] Haec praeter innumerabilia alia sunt arcanae operationes animae in corpore Homo de his nihil sentit, et qui non scientiae anatomicae peritus est, nihil scit Et tamen similia fiunt in interioribus mentis hominis; nam nihil potest fieri in corpore, nisi inde, est enim mens hominis ejus spiritus, ac spiritus ejus aequae est homo, cum sola differentia, quod quae fiunt in corpore, fiant naturaliter, et quae fiunt in mente, fiant spiritualiter, est omnimoda similitudo Ex his patet, quod Divina Providentia operetur mille modis, etiam arcanissimis, apud unumquemque hominem, et quod sit continua in fine purificandi illum, quia in fine salvandi est, et quod non plus incumbat homini, quam ut removeat mala in externo homine, reliqua providet Dominus, si imploratur

297. (III) *Quod mali non possint a Domino prorsus abduci a malis, et duci in bonis, quamdiu credunt propriam intelligentiam esse omne, et Divinam Providentiam non aliquid* Apparet sicut homo possit semet abducere a malo, modo cogitet quod hoc aut illud sit contra commune bonum, contra utile, et contra jus gentis et gentium Hoc potest tam malus, quam bonus, modo a nativitate aut ab exercitio talis est, ut intus in se analytice et ratio-

with his tongue, and thus into the stomach. But the soul's secret workings, of which man knows nothing because he has no sensation of them, are these. That the stomach rolls about the food received, opens and separates it by means of solvents that is, digests it, offers fitting portions of it to the little mouths there opening and to the veins that drink them in, sends some to the blood, some to the lymphatic vessels, some to the lacteal vessels of the mesentery and some down to the intestines, and finally the chyle, conveyed through the thoracic duct from its receptacle in the mesentery is carried into the vena cava, and so into the heart, and from the heart into the lungs, from them through the left ventricle of the heart into the aorta, and from this by its branches into the viscera of the whole body and to the kidneys, and in every one of these organs a separation of the blood, a purification and a withdrawal of heterogeneous substances is effected, not to speak of how the heart presents its blood, when defecated in the lungs, to the brain, which is done through the arteries called carotids, and how the brain returns the blood vivified to the vena cava (just above where the thoracic duct brings in the chyle) and so back again to the heart. [15.] These and innumerable others are the secret operations of the soul in the body. These operations are not felt by man, and he who is not versed in the science of anatomy knows nothing about them. And yet similar things take place in the interiors of man's mind, for nothing can take place in the body except from the mind, for man's mind is his spirit, and his spirit is equally a man, with the difference only that whatever is done in the body is done naturally and whatever is done in the mind is done spiritually, the similitude is complete. From all this it is evident that the Divine providence works in every man in a thousand ways, even to the most secret, and that its unceasing end is to purify him, because its end is to save him, and that nothing is incumbent on man except to remove evils in the external man. All the rest the Lord provides if He is appealed to.

297 (III.) *The evil cannot be wholly led by the Lord away from evil and into good so long as they believe their own intelligence to be everything and the Divine providence nothing*—The appearance is that man has the ability to withdraw himself from evil, provided he thinks this or that to be contrary to the common good, contrary to what is useful, and contrary to the law of the nation and of nations. Thus an evil man can do as well as a good man, provided he is such by birth or by practice as

naliter distincte possit cogitare sed usque tamen non potest semet abducere a malo Causa est, quia facultas intelligendi et percipiendi res etiam abstracte data est unicuique, tam malo quam bono, a Domino, ut supra passim ostensum est; at usque homo ex illa non potest se educere a malo. malum enim est voluntatis, ac intellectus non influit in voluntatem, nisi solum cum luce, ac illustrat et docet, et si calor voluntatis, hoc est, amor vitae hominis est fervidus ex concupiscentia mali, est tunc frigidus quoad affectionem boni, quare non recipit, sed vel rejicit vel exstinguit, vel per quoddam excogitatum falsum vertit in malum Hoc fit sicut cum luce hiemis, quae aequae clara est qualis est lux aestatis, quae influens in arbores frigidas similiter facit, sed haec plenius videri possunt in hoc ordine (1) Quod propria intelligentia, cum voluntas in malo est, non videat nisi quam falsum, et quod non videre velit nec possit aliud (2) Quod si propria intelligentia tunc videt verum, avertat se, aut falsificet illud (3) Quod Divina Providentia continue faciat hominem videre verum, et quod etiam det affectionem percipiendi illud, et quoque recipiendi illud. (4) Quod homo per id abducatur a malo, non a se, sed a Domino

298. Sed ut haec coram rationali homine [appareant], sive malus sit sive bonus, ita sive sit in luce hiemali sive in luce aestiva, in utraque enim colores similiter apparent, explicanda sunt in suo ordine Primum *Quod propria intelligentia, cum voluntas in malo est, non videat nisi falsum, et quod non videre velit nec possit aliud* Hoc saepius in mundo spirituali ostensum est Unusquisque homo, dum fit spiritus, quod fit post mortem, tunc enim exuit materiale corpus ac induit spirituale, immittitur alternis in binos suae vitae status, externum ac internum. Dum in statu externo est, loquitur et quoque agit rationaliter et sapienter, prorsus sicut homo rationalis et sapiens in mundo, et quoque potest docere alios plura quae vitae moralis et civilis sunt, et si praedicator fuerat, potest etiam docere quae vitae spiritualis sunt At cum ab externo hoc statu in internum suum mittitur, ac externus sopitur et internus expergiscitur, tunc, si malus est, mutatur scena; fit a rationali sensualis et a sapiente insanus, cogitat enim

to be able inwardly in himself to think analytically and rationally with some clearness. But he is not able to withdraw himself from evil. And the reason of this is that while the Lord gives to every man the good and the evil alike the capacity to understand and perceive things even abstractly as has been shown above throughout, yet man from that capacity is not able to deliver himself from evil because evil belongs to the will and the understanding flows into the will only as with light enlightening and teaching and if the heat of the will that is man's life's love, is glowing with a lust of evil it is frigid in affection for good and in consequence he does not receive [that light], but either rejects or extinguishes it or by some contrived falsity turns it into evil. It is in this as with the light of winter which is equally clear with the summer's light and acts in a like manner as it flows in upon the frozen trees. But this can be seen more fully in the following order (1) One's own intelligence when the will is in evil sees nothing but falsity and has no desire or ability to see anything else (2) If one's own intelligence then sees truth it either turns itself away or it falsifies the truth (3) The Divine providence continually causes man to see truth and also gives an affection for perceiving it and for receiving it (4) By this means man is withdrawn from evil not by himself but by the Lord

298 But that these things may be made evident to the rational man whether he be an evil or a good man thus whether he be in the light of winter or of summer (for colors appear the same in both) they shall be explained in their order First *One's own intelligence when the will is in evil sees nothing but falsity and has no desire or ability to see any thing else* This has often been shown in the spiritual world Every man when he becomes a spirit, which takes place after death (for he then puts off the material body and puts on the spiritual) is introduced by turns into the two states of his life the external and the internal While he is in the external state he speaks and acts rationally and wisely just as a rational and wise man does in the world he can also teach others many things that pertain to moral and civil life and if he has been a preacher he can teach things pertaining to spiritual life But when from this external state he is let into his internal and the external is put to sleep and the internal is awakened if he is an evil man the scene is changed from being rational he becomes sensual and from being wise he becomes insane for he then thinks from

tunc a voluntatis suae malo et ejus jucundo, ita ex propria intelligentia, ac non videt nisi quam falsum, et non agit nisi quam malum, credendo quod malitia sit sapientia, et quod astutia sit prudentia, et ex propria intelligentia credit se numen, et haurit tota mente artes nefandas [2.] Tales insanias vidi pluries, et quoque quod in alternos illos status intra horae tempus bis aut ter missi sint, et tunc datum est illis videre suas insanias, et quoque agnoscere illas, at usque non voluerunt in statu rationali et morali manere, sed se ipsos sponte converterunt in statum internum sensualem et insanum; hunc enim amabant prae altero, quia in illo erat jucundum amoris vitae illorum. Quis potest credere, quod homo malus intra faciem suam talis sit, et quod talem metamorphosin subeat, cum intra illum venit? Ex sola hac experientia constare potest, qualis est propria intelligentia, quando ex malo voluntatis suae cogitat et agit. Aliter fit cum bonis hi cum a statu externo in internum mittuntur, fiunt adhuc sapientiores et moratiores [3.] Secundum *Quod si propria intelligentia tunc videt verum, vel avertat se, vel falsificet illud* Est homini proprium voluntarium, et est proprium intellectuale, proprium voluntarium est malum, et proprium intellectuale est falsum inde, hoc intelligitur per “voluntatem viri” et illud per “voluntatem carnis” (*Joh 1 13*) Proprium voluntarium est in sua essentia amor sui, et proprium intellectuale est fastus ex illo amore, sunt hi bini sicut duo conjuges, et conjugium eorum vocatur conjugium mali et falsi. In hoc conjugium mittitur unusquisque malus spiritus, antequam in infernum, et cum ibi est, tunc non scit quid bonum, nam malum suum vocat bonum, sentit enim illud ut jucundum, et quoque tunc avertit se a vero, nec vult videre illud, quia falsum concordans cum suo malo videt sicut oculus pulchrum, et audit sicut auris harmonicum [4.] Tertium *Quod Divina Providentia continue faciat hominem videre verum, et quod etiam det affectionem percipiendi illud et recipiendi illud* Hoc fit, quia Divina Providentia agit ab interiori, et per id influit in exteriora, seu a spirituali in illa quae sunt in naturali homine, ac per lucem caeli illuminat intellectum, et per calorem caeli vivificat voluntatem. Lux caeli in sua essentia est Divina Sapientia, et calor caeli in sua

the evil of his will and his delight, thus from his own intelligence, and he sees nothing but falsity and does nothing but evil believing that wickedness is wisdom and that cunning is prudence and from his own intelligence he believes himself to be a deity and with his whole mind drinks in nefarious schemes. (2.) Such insanities I have often seen. I have also seen spirits let into these alternate states two or three times within an hour and they were then permitted to see their insanities and to acknowledge them nevertheless they were unwilling to remain in a rational and moral state but turned themselves back of their own accord into their internal state which was sensual and insane for they loved this more than the other because the delight of their life's love was in it. Who can believe that an evil man is such behind his outward appearance and that he undergoes such a transformation when he enters into what is within? From this experience alone it can be seen what one's own intelligence is when he thinks and acts from the evil of his will. It is otherwise with the good when these from the external state are admitted into the internal they become still wiser and better behaved. (3.) Secondly, *If one's own intelligence then sees truth it either turns itself away or it falsifies the truth.* Man has a voluntary self (*proprio*) and an intellectual self the voluntary self is evil, and the intellectual self is falsity therefrom the latter is meant by "the will of man" and the former by "the will of the flesh" (in *John* i. 13). The voluntary self in its essence is love of self and the intellectual is conceit from that love these two are like two consorts and their marriage is called the marriage of evil and falsity. Every evil spirit is admitted into this marriage before he comes into hell and when he is in it he does not know what good is for he calls his evil good because he feels it to be delightful and he then turns away from the truth and is unwilling to see it, because he sees the falsity that is in harmony with his evil as the eye sees what is beautiful, and he hears it as the ear hears what is harmonious. (4.) Thirdly, *The Divine providence continually causes man to see truth and also gives an affection for perceiving it and receiving it.* This is done because the Divine providence acts from the interior and through it flows into exteriors that is from the spiritual into the things that are in the natural man and by the light of heaven enlightens the understanding and by the heat of heaven vivifies the will. The light of heaven in its essence is Divine wisdom and the heat of heaven in its essence is

essentia est Divinus Amor, et ex Divina Sapientia non aliud influere potest quam verum, et ex Divino Amore non aliud influere potest quam bonum, et ex hoc dat Dominus in intellectu affectionem videndi verum, et quoque percipiendi et recipiendi illud sic fit homo non solum quoad externam faciem homo, sed etiam quoad internam. Quis non vult videri ut homo rationalis et spiritualis? Et quis non scit, quod velit videri ut ab aliis credatur quod sit verus homo? Si itaque solum est rationalis et spiritualis in externa forma, et non simul in interna, num ille est homo? num est aliud quam sicut histrio super theatro, aut sicut simia cui facies paene humana? Annon inde nosse potest, quod ille solum sit homo, qui interius est, sicut ab aliis vult videri, qui agnoscit unum, agnoscet alterum. Propria intelligentia solum potest externis inducere formam humanam, sed Divina Providentia inducit internis, et per interna externis illam formam, quae quando inducta est, homo non apparet ut homo, sed est homo [5.] Quartum: *Quod homo per id abducatur a malo, non a se sed a Domino.* Quod cum Divina Providentia dat videre verum, et simul affectionem ejus, homo possit abduci a malo, est quia verum monstrat et dicit, et cum voluntas facit id, conjungit se cum illo, ac in se vertit verum in bonum, fit enim amoris ejus, et quod amoris est, hoc est bonum. Omnis reformatio fit per verum, et non absque illo, nam absque vero est voluntas continue in suo malo, et si consulit intellectum, non instruitur, sed confirmatur malum per falsa. [6.] Quod intelligentiam attinet, illa apparet ut sua atque propria tam apud hominem bonum quam apud hominem malum, et quoque tenetur bonus aequè agere ex intelligentia sicut propria, quemadmodum malus sed qui credit Divinam Providentiam, ille abducitur a malo, at qui non credit, non abducitur et ille credit, qui agnoscit malum esse peccatum, et ab illo vult abduci, et ille non credit qui non agnoscit et vult. Differentia inter binas illas intelligentias, est sicut inter id quod creditur esse in se, et inter id quod creditur non esse in se sed usque sicut in se, et est quoque sicut inter externum absque tali consimili interno, et inter externum cum consimili interno, ita sicut inter loquelas et gestus mimorum et hariolorum, qui agunt personas regum, principum et ducum, et inter ipsos

Divine love, and from the Divine wisdom nothing else can flow in but truth and from the Divine love nothing else can flow in but good and from this the Lord gives in the understanding an affection for seeing truth and also for perceiving and receiving it. Thus man becomes a man both in external and in internal aspect. Does not every one wish to appear a rational and spiritual man? And does not every one know that he wishes so to appear that he may be believed by others to be a true man? If, therefore he is rational and spiritual in external form only and not also in internal form is he a man? Is he anything but as a player upon the stage or as an ape with a face almost human? From this can it not be acknowledged that he alone is a man who is interiorly what he wishes to seem to others to be? He who acknowledges the one must acknowledge the other. One's own intelligence can establish the human form in externals only but the Divine providence establishes that form in the internals and through these in the externals and when it has been so established man does not merely appear to be a man but he is a man. (5) Fourthly *By this means man is withdrawn from evil, not by himself but by the Lord*. When the Divine providence enables man to see truth and at the same time gives him an affection for it, man can be withdrawn from evil because truth instructs and directs and when the will does accordingly it conjoins itself with the truth and in itself it turns the truth into good for the truth comes to be of its love and what is of the love is good. All reformation is effected by means of truth and not without it for without truth the will is continually in its own evil and if it consults the understanding it is not instructed but the evil is confirmed by falsities. (6) In respect to intelligence, it appears both to the good man and to the evil man to be his even his own moreover a good man is bound to act from intelligence as if it were his own just as much as an evil man but he that believes in the Divine providence is withdrawn from evil while he that does not believe is not withdrawn and he believes who acknowledges evil to be an and wishes to be withdrawn from it while he does not believe who does not so acknowledge and wish. The difference between these two kinds of intelligence is like the difference between that which is believed to be in itself and that which is believed not to be in itself and yet as if in itself or it is like the difference between an external without a correlative internal and an external with a correlative internal thus it is like the difference between the

reges, principes et duces; hi interius et simul exterius tales sunt, illi autem modo exterius, quod cum exiit, vocantur comoedi, histriones et ludiones

299. (iv) *Quod Dominus regat infernum per opposita; et quod malos qui in mundo sunt, regat in inferno quoad interiora, et non quoad exteriora* Qui non scit quale caelum est et quale infernum, prorsus non scire potest qualis hominis mens est, mens hominis est ejus spiritus qui vivit post mortem Causa est, quia mens seu spiritus hominis in omni forma est, in qua est caelum aut infernum, non differt quicquam, solum quod unum sit maximum, et alterum minimum, seu quod unum sit effigies et alterum typus quare homo quoad mentem seu spiritum est in minima forma vel caelum vel infernum, est caelum qui a Domino ducitur, et est infernum qui a suo proprio Nunc quia mihi datum est scire quale est caelum, et quale est infernum, ac interest scire qualis est homo quoad mentem seu spiritum suum, volo utrumque breviter describere

300. Omnes qui in caelo sunt, non sunt nisi quam affectiones boni et inde cogitationes veri, et omnes qui in inferno sunt, non sunt nisi quam concupiscentiae mali et inde imaginationes falsi, quae utrinque ita ordinatae sunt, ut concupiscentiae mali ac imaginationes falsi in inferno prorsus oppositae sint affectionibus boni et cogitationibus veri in caelo, quare infernum est sub caelo, e diametro ei oppositum, ita e diametro sicut bini homines ex opposito sibi jacentes, aut stantes sicut antipodes, ita inversi, et conjuncti quoad plantas pedis, et calcitrantes Quandoque etiam apparet infernum in tali situ seu versu respective ad caelum causa est, quia illi qui [in] inferno sunt, concupiscentias mali faciunt caput, et affectiones boni pedes, at illi qui in caelo sunt, affectiones boni faciunt caput, et concupiscentias mali plantas pedis; inde oppositio mutua Dicitur quod in caelo sint affectiones boni et inde cogitationes veri, et quod in inferno sint concupiscentiae mali et inde imaginationes falsi, et intelligitur quod sint spiritus et angeli qui tales, nam quisque est sua affectio aut sua concupiscentia, angelus caeli est sua affectio, et spiritus inferni sua concupiscentia.

301. Quod angeli caeli sint affectiones boni et inde

words and gestures of mimics and actors who personate kings, princes, and generals and the kings, princes and generals themselves: the latter are such both inwardly and outwardly while the others are such only outwardly and when this outward is put off they are called comedians, performers and players.

299 (15) *The Lord governs hell by opposites and He governs in hell the evil who are in the world in respect to their interiors but not in respect to their exteriors*—He that does not know what heaven is and what hell is can know nothing about what man's mind is. The mind of man is his spirit that lives after death. This is because the mind or spirit of man is wholly in the form in which heaven is or in which hell is: there is not the slightest difference except that one is the greatest and the other the least, or that one is the effigy and the other the type. Consequently in respect to his mind or spirit man is either a heaven or a hell in the least form. He that is led by the Lord is a heaven and he that is led by what is his own is a hell. Since then it has been granted me to know what heaven is and what hell is and it is important to know what man is in respect to his mind or spirit I will describe both briefly.

300 All that are in heaven are nothing but affections for good and thoughts of truth therefrom and all that are in hell are nothing but lusts of evil and imaginations of falsity therefrom and these are so arranged on either side that the lusts of evil and the imaginations of falsity in hell are directly opposed to the affections for good and the thoughts of truth in heaven. Consequently hell is under heaven diametrically apposite to it that is diametrically opposite like two men lying in opposite ways or standing as antipodes thus inversely to each other and meeting at the soles of the feet or with the heels together. Sometimes hell is seen to be so situated or reversed in respect to heaven. This is because those that are in hell make lusts of evil the head and affections for good the feet while those who are in heaven make affections for good the head and lusts of evil the soles of the feet: hence the mutual opposition. When it is said that in heaven there are affections for good and consequent thoughts of truth and in hell there are lusts of evil and consequent imaginations of falsity it is meant that there are spirits and angels there who are such: for every one is his own affection or his own lust: an angel of heaven is his own affection and a spirit of hell is his own lust.

cogitationes veri, est quia sunt recipientes Divini Amoris et Divinae Sapientiae a Domino, ac omnes affectiones boni sunt ex Divino Amore, et omnes cogitationes veri sunt ex Divina Sapientia. Quod autem spiritus inferni sint concupiscentiae mali et inde imaginationes falsi, est quia in amore sui sunt et in propria intelligentia, et omnes concupiscentiae mali sunt ex amore sui, ac imaginationes falsi sunt ex propria intelligentia.

302. Ordinatio affectionum in caelo, et concupiscentiarum in inferno, est mirabilis, et soli Domino nota. Sunt utrinque distinctae in genera et species, ac ita conjunctae ut unum agant, et quia distinctae sunt in genera et species, distinctae sunt in societates majores et minores, et quia conjunctae sunt ut unum agant, conjunctae sunt sicut omnia quae apud hominem sunt. Inde caelum in sua forma est sicut homo pulcher, cujus anima est Divinus Amor et Divina Sapientia, ita Dominus, ac infernum in sua forma est sicut homo monstrosus, cujus anima est amor sui et propria intelligentia, ita diabolus non enim est aliquis diabolus, qui solus est dominus ibi, sed amor sui ita vocatur.

303. Sed ut melius sciatur, quale est caelum et est infernum, pro affectionibus boni sumantur jucunda boni, et pro concupiscentiis mali sumantur jucunda mali, nam non datur affectio et concupiscentia absque jucundis, haec enim faciunt vitam cujusvis. Haec sunt quae ita distincta et conjuncta sunt, ut supra de affectionibus boni et de concupiscentiis mali dictum est. Jucundum suae affectionis implet et circumstipat unumquemvis angelum caeli, et quoque jucundum commune implet et circumstipat unamquamvis societatem caeli, et jucundum omnium simul seu communissimum universum caelum. Similiter jucundum suae concupiscentiae implet et circumstipat unumquemvis spiritum inferni, et jucundum commune unamquamvis societatem inferni, et jucundum omnium seu communissimum totum infernum. Quoniam, ut supra dictum est, affectiones caeli et concupiscentiae inferni sunt sibi e diametro oppositae, patet quod jucundum caeli sit tale injucundum in inferno ut illud non sustineant, et vicissim quod jucundum inferni sit tale injucundum in caelo, ut illud nec sustineant. Inde est antipathia, aversatio, et separatio.

301. The angels of heaven are affections for good and consequent thoughts of truth because they are recipients of Divine love and Divine wisdom from the Lord. All affections for good are from the Divine love, and all thoughts of truth are from the Divine wisdom. But the spirits of hell are lusts of evil and consequent imaginations of falsity because they are in the love of self and in their own intelligence, and all lusts of evil are from the love of self and the imaginations of falsity are from one's own intelligence.

302. The arrangement of affections in heaven and of lusts in hell is wonderful and is known to the Lord alone. In each they are distinguished into genera and species and are so conjoined as to act as one. And because they are distinguished into genera and species they are distinguished into societies greater and less and because they are so conjoined as to act as one they are conjoined like all the things that are in man. Consequently heaven in its form is like a beautiful man whose soul is the Divine love and Divine wisdom thus the Lord and hell in its form is like a monstrous man whose soul is the love of self and self intelligence, thus the devil for there is no devil who is sole lord there, but the love of self is called the devil.

303 But in order to make it more clear what heaven is and what hell is let delights of good be substituted for affections for good, and delights of evil for lusts of evil for there is no affection or lust without delight, since these make the life of every one. These delights are what are distinguished and conjoined in the way described above respecting affections for good and lusts of evil. The delight of his affection fills and surrounds every angel of heaven and a general delight fills and surrounds every society of heaven and the delight of all together or a most general delight fills and surrounds the universal heaven. In like manner the delight of his lust fills and surrounds every spirit of hell, and a general delight every society of hell, and the delight of all or a most general delight fills and surrounds the entire hell. Because, as said above, the affections of heaven and the lusts of hell are diametrically opposed to each other it is clear that the delight of heaven is so undelightful in hell that it cannot be endured, and on the other hand, that the delight of hell is so undelightful in heaven that it cannot be endured. Thus is the cause of the antipathy aversion and separation.

304. Jucunda illa, quia faciunt vitam cujusvis in singulari, et omnium in communi, non sentiuntur ab illis qui in illis sunt, sed opposita sentiuntur quando appropinquant, imprimis cum vertuntur in odores; quodlibet enim jucundum correspondet odori, ac in spirituali mundo in illud converti potest, et tunc sentitur commune jucundum in caelo, sicut odor horti, cum varietate secundum fragrantia ibi ex floribus et fructibus, et commune jucundum in inferno sentitur sicut stagnata aqua in quam conjectae sunt diversae sordes, cum varietate secundum maleolentia ex putribus et nidorosis inibi. Quomodo autem jucundum cujusvis affectionis boni in caelo, et jucundum concupiscentiae mali in inferno, sentitur, datum etiam est scire, sed prolixum foret hic illud exponere.

305. Audivi plures advenas e mundo conquestos, quod non sciverint quod sors vitae illorum foret secundum affectiones amoris illorum, dicentes quod in mundo non de illis cogitaverint, minus de jucundis illorum, quia id amaverunt quod jucundum illis fuit, et quod solum crediderint, quod cuius sors esset secundum cogitationes ex intelligentia, imprimis secundum cogitationes ex pietate, et quoque ex fide. Sed illis responsum est, quod scire potuerint si voluerint, quod malum vitae sit ingratum caelo et injucundum Deo, ac gratum inferno ac jucundum diabolo, et vicissim, quod bonum vitae sit gratum caelo ac jucundum Deo, ac ingratum inferno et injucundum diabolo, et inde quoque quod malum in se puteat, ac bonum in se fragret et cum id potuerunt scire si voluerunt, cur non fugerunt mala ut infernalicia et diabolica, et cur illis faverunt ex unica causa quia jucunda fuerunt? Et quia nunc sciunt quod jucunda mali tam tetre oleant, etiam scire possunt quod ita scatentes non in caelum venire possint. Post hoc responsum contulerunt se ad illos qui in similibus jucundis erant, quia ibi et non alibi respirare potuerunt.

306. Ex idea caeli et inferni nunc data constare potest qualis est mens hominis, nam, ut dictum est, mens seu spiritus hominis est in minima forma vel caelum vel infernum, quod nempe interiora ejus sint merae affectiones et inde cogitationes, distinctae in genera et species, sicut in societates majores et minores, ac conjunctae ut

304. Inasmuch as these delights constitute the life of every one in particular and of all in general, they are not felt by those who are in them but their opposites are felt when they approach especially when they are turned into odors for every delight corresponds to an odor and in the spiritual world may be converted into an odor and then the general delight in heaven is sensed as the odor of a garden with variety according to the varieties of fragrance there from flowers and fruits while the general delight in hell is sensed as stagnant water into which different kinds of filth have been thrown with variety according to the odors from putrid and offensive things therein How the delight of each affection for good in heaven and the delight of the lust of evil in hell is felt it has been granted me to know, but it would require too much space to explain it here.

305. I have heard many newcomers from the world complain that they had not known that their life's lot would be in accordance with the affections of their love, saying that in the world they had not thought about these affections, still less about their delights, because they had loved whatever was delightful to them and had merely believed that every one's lot would be in accordance with their thoughts from intelligence especially in accordance with the thoughts arising from their piety and faith But it was replied that they could have known if they had wished that evil of life is out of harmony with heaven and displeasing to God but is in harmony with hell and pleasing to the devil and on the other hand, that good of life is in harmony with heaven and pleasing to God, and out of harmony with hell and displeasing to the devil consequently that evil in itself is a stench, while good in itself is fragrant And as they might have known this if they would, why had they not shunned evil as infernal and diabolical and why had they favored evils merely because they were delightful? And as they were now aware that the delights of evil have so foul a smell they might also know that those who are full of such delights cannot enter heaven. After this reply they betook themselves to those who were in like delights because there and not elsewhere they could breathe.

306. From the idea here given of heaven and hell it can be seen what man's mind is for as has been said, man's mind or spirit is either a heaven or a hell in the least form that is its interiors are mere affections and thoughts therefrom distinguished into genera and species, as into greater and less societies,

unum agant, et quod Dominus illas regat similiter ut regit caelum aut infernum Quod homo sit in minima forma vel caelum vel infernum, videatur in opere *De Caelo et Inferno*, an 1758, Londini edito (n 51-87)

307. Nunc ad rem propositam, quod Dominus regat infernum per opposita, et quod malos, qui in mundo sunt, regat in inferno quoad interiora, et non quoad exteriora Quod concernit Primum, *Quod Dominus regat infernum per opposita* Supra (n 288, 289), ostensum est, quod angeli caeli non in amore et sapientia, seu in affectione boni et inde cogitatione veri sint a se, sed a Domino, et quod e caelo influat bonum et verum in infernum, et quod ibi bonum vertatur in malum, et verum in falsum, ex causa quia interiora mentis eorum in contrario versu sunt Nunc quia omnia inferni opposita sunt omnibus caeli, sequitur quod Dominus regat infernum per opposita [2.] Secundum *Quod Dominus malos, qui in mundo sunt, regat in inferno*, est quia homo quoad spiritum suum est in Mundo spirituali, et ibi in aliqua societate, in societate infernali si malus est, et in societate caelesti si bonus, mens enim hominis, quae in se est spiritualis, non potest alibi esse quam inter spirituales, inter quos etiam post mortem venit quod ita sit, etiam supra dictum et ostensum est Sed homo non est ibi quemadmodum spiritus qui societati inscriptus est, est enim homo continue in statu reformationis, quare secundum vitam suam et ejus mutationes transfertur a Domino ab una societate inferni in alteram, si malus est, at si se reformari patitur, educitur ex inferno, et subducitur in caelum, et quoque ibi transfertur ab una societate in alteram, et hoc usque ad mortem, post quam non amplius a societate in societatem ibi fertur, quia tunc non amplius in aliquo statu reformationis est, sed manet in illo in quo est secundum vitam Quare dum homo moritur, inscriptus est suo loco [3] [2] Tertium *Quod Dominus malos in mundo ita regat quoad interiora, aliter quoad exteriora* Interiora mentis hominis regit Dominus sicut nunc dictum est, sed exteriora in mundo spirituum, qui medius est inter caelum et infernum Causa est, quia homo ut plurimum alius est in externis quam est in internis, potest enim in externis mentiri lucis angelum, et tamen in internis esse spiritus tenebrarum, quare aliter

and so conjoined as to act as one and that the Lord rules them the same as He rules heaven and hell. That man is either a heaven or a hell in the least form can be seen in the work on *Heaven and Hell* published in London in the year 1758 (n. 51-54.)

307 Now in regard to the subject proposed That the Lord governs hell by means of opposites and that the evil who are in the world He governs in hell in respect to their interiors but not in respect to their exteriors. As to the first *That the Lord governs hell by means of opposites* It has been shown above (n. 38 289) that the angels of heaven are not in love and wisdom or in affection for good and the consequent thought of truth from them elves but from the Lord also that good and truth flow out of heaven into hell and that good is there turned into evil and truth into falsity because the interiors of the minds of those in heaven and in hell are turned in opposite directions. Since then all things in hell are opposite to all things in heaven it follows that the Lord governs hell by means of opposites. [2.] Secondly *The evil who are in the world the Lord governs in hell* This is true because man as to his spirit is in the spiritual world and in some society there in an infernal society if he is evil and in a heavenly society if he is good for man's mind which to itself is spiritual must needs be among the spiritual, and he comes among such after death. That this is true has also been said and shown above. But a man is not there in the same way as a spirit is who has been assigned to the society for a man is constantly in a state to be reformed, and if he is evil he is transferred by the Lord from one society of hell to another in accordance with his life and its changes. But if he suffers himself to be reformed he is led out of hell, and is led up into heaven and there he is transferred from one society to another and this even until death. But after death he is no longer borne from one society to another there, because he is no longer in any state to be reformed but remains in the state in which he is in accordance with his life. When therefore a man dies he is assigned to his own place [3.] Thirdly *The Lord in this way governs the evil in the world in respect to their interiors but otherwise in respect to their exteriors* The Lord governs the interiors of man's mind as has now been told but the exteriors He governs in the world of spirits which is intermediate between heaven and hell. The reason of this is that in externals man is for the most part different from what he is in Internals for in externals

regitur externum ejus, et aliter internum, externum regitur in mundo spirituum, internum autem in caelo vel in inferno, quamdiu in mundo est, quare etiam cum moritur, primum venit in mundum spirituum, et ibi in externum suum, et hoc ibi exiit, quo exutus fertur in locum suum, cui inscriptus est Quid mundus spirituum, et qualis ille, videatur in opere *De Caelo et Inferno*, Londini, an 1758, edito (n 421-535)

QUOD DIVINA PROVIDENTIA NON APPROPRIET ALICUI
MALUM NEC ALICUI BONUM, SED QUOD PROPRIA
PRUDENTIA UTRUMQUE APPROPRIET.

308. Creditur paene ab unoquoque, quod homo cogitet et velit ex se, et inde loquatur et agat ex se Quis aliud potest credere dum a se? cum apparentia quod ita sit, tam fortis est, ut nihil differat ab actualiter a se cogitare, velle, loqui et agere, quod tamen non dabile est In *Sapientia Angelica De Divino Amore et Divina Sapientia*, demonstratum est, quod unica Vita sit, et quod homines sint recipientes vitae, tum quod voluntas hominis sit receptaculum amoris, ac intellectus hominis sit receptaculum sapientiae, quae duo sunt unica illa Vita Demonstratum etiam est, quod ex creatione sit, et inde ex Divina Providentia continue, ut vita illa appareat in homine, in tali similitudine, sicut esset ejus, proinde sicut propria, sed quod hoc sit apparentia, ob finem ut homo possit esse receptaculum Demonstratum etiam est supra (n 288-294), quod nullus homo cogitet ex se, sed ex aliis, et quod nec alii ex se, sed omnes ex Domino, ita tam malus quam bonus tum quod hoc in orbe Christiano notum sit, imprimis apud illos qui non modo dicunt, sed etiam credunt, quod omne bonum et verum sit a Domino, tum quod omnis sapientia, ita fides et charitas, et quoque quod omne malum et falsum sit a diabolo seu ab inferno [2.] Ex his omnibus non potest aliud conclusum sequi, quam quod omne influat quod homo cogitat et vult; et

he can feign himself an angel of light while in internals he is a spirit of darkness therefore his external is governed in one way and his internal in another As long as he is in the world his external is governed in the world of spirits, but his internal is governed in heaven or in hell therefore when he dies he first enters the world of spirits, and there comes into his external, which is there put off and when freed from this he is borne into his own place to which he has been assigned. What the world of spirits is and the nature of it may be seen in the work on *Heaven and Hell* published at London in the year 1758 (n. 421-535)

THE DIVINE PROVIDENCE APPROPRIATES NEITHER EVIL NOR GOOD TO ANY ONE BUT MAN'S OWN PRUDENCE APPROPRIATES BOTH.

308 Nearly every one believes that man thinks and wills from himself, and consequently speaks and acts from himself. And who from himself can believe otherwise when the appearance that it is so is so strong that it does not differ in the least from an actual thinking willing speaking and acting from one's self? Nevertheless, that is impossible. In *Angelic Wisdom concerning the Divine Love and the Divine Wisdom* it has been shown that there is only one life and that men are recipients of life also that man's will is the receptacle of love, and his understanding the receptacle of wisdom and these two are that only life. It has also been shown there that it is from creation and therefore from an unceasing Divine providence, that in man this life should manifest itself in an appearance of belonging to him consequently as if it were his own life this, however being an appearance, to the end that man may be a receptacle. It has also been shown above (n. 288-294) that man never thinks from himself but always from others, nor these others from themselves, but all from the Lord, and that this is true both of the evil man and of the good furthermore, that this is recognized in the Christian world, especially by those who not only say but believe that all good and truth are from the Lord, also all wisdom thus all faith and charity while all evil and falsity are from the devil, or from

quia omnis loquela fluit a cogitatione, sicut effectus a sua causa, et omnis actio a voluntate similiter, quod etiam omne id influat, quod homo loquitur et agit, tametsi derivative seu mediate. Quod omne influat quod homo videt, audit, odorat, gustat et sentit, non potest negari, quid non quod homo cogitat et vult? Num aliud potest esse discrimen, quam quod in organa sensuum externorum seu corporis influant talia quae in mundo naturali sunt, et quod in substantias organicas sensuum internorum seu mentis influant talia quae in mundo spirituali sunt? proinde quod sicut organa sensuum externorum seu corporis sunt receptacula objectorum naturalium, ita substantiae organicae sensuum internorum seu mentis sint receptacula objectorum spiritualium. Cum talis status est hominis, quid tunc est proprium ejus? et proprium ejus non est quod tale aut tale receptaculum sit, quia hoc proprium non aliud est quam quale ejus quoad receptionem, non autem est proprium vitae, per proprium enim a nemine intelligitur aliud, quam quod vivat ex se, et inde cogitet et velit ex se sed quod hoc proprium non sit apud hominem, immo quod nec dari possit apud ullum, a supradictis consequitur.

309. Sed referam quid a quibusdam in mundo spirituali audivi, erant ex illis, qui crediderunt propriam prudentiam esse omne, ac Divinam Providentiam non aliquid. Dixi, quod non aliquod proprium homini sit, nisi velis id vocare proprium ejus, quod tale aut tale subjectum sit, seu tale aut tale organum, seu talis aut talis forma, sed hoc non est proprium quod intelligitur, est enim modo quale, at quod nulli homini aliquod proprium sit sicut proprium communiter intelligitur. Illi, qui prudentiae propriae addixerunt omnia, qui etiam vocari possunt proprietarii in imagine sua, excanduerunt ita, ut appareret flamma ex naribus, dicentes, "Loqueris paradoxa et insana, annon sic foret homo nihil et inane? vel foret idea et phantasia? vel foret sculptile aut statua?" [2.] Sed non potui aliter respondere, quam quod paradoxon et insanum sit credere, quod homo sit vita ex se, quodque sapientia et prudentia non influat a Deo, sed quod sint in homine, ita quoque bonum quod charitatis et verum quod fidei est. Haec sibi attribuire, ab omni sapiente vocatur

hell. (2) From all this no other conclusion can follow than that every thing that man thinks and wills flows in. And since all speech flows from thought as an effect from its cause and all action flows from will in like manner it follows that everything also that a man says and does flows in although derivatively or mediately. That every thing that a man sees, hears, smells tastes, and feels flows in cannot be denied why not, then every thing that a man thinks and wills? Can there be any other difference than that what flows into the organs of the external senses or those of the body are such things as are in the natural world, while what flows into the organic substances of the internal senses or those of the mind are such things as are in the spiritual world? Consequently as the organs of the external senses or those of the body are receptacles of natural objects, so the organic substances of the internal senses or of the mind are receptacles of spiritual objects. Such being the state of man what has he that is his own? His being this or that kind of receptacle is not what is his own since this own is simply what he is in respect to reception and is not his life's own and by one's own nothing else is meant by any one except that one lives from himself and therefore thinks and wills from himself. But that such an own is not in man, and cannot possibly exist in any man, follows from what has been said above.

309 But I will relate what I have heard from some in the spiritual world. They were among those who believed their own prudence to be everything and the Divine providence to be nothing. I said that man has nothing that is his own unless you choose to say that his being this or that kind of a subject or his being this or that kind of an organ, or this or that kind of a form is his own. But this is not the own that is meant, for this is merely what he is. In fact, no man, according to the common understanding of his own has any thing his own. Those who had ascribed all things to their own prudence and who might be called owners in their very image, so blazed up at this that flame appeared from their nostrils, saying "You are uttering contradictions and insanities would not a man thus be nothing and emptiness or an idea or fantasy or a graven image or statue?" (2) But I could only answer that it is absurd and insane to believe that man is life from himself, and that wisdom and prudence do not flow in from God but are in man as well as the good that belongs to charity and the truth that belongs to faith. To attribute these to oneself is called by every wise man an

insanum, et inde quoque est paradoxon, ac insuper sunt sicut illi, qui alterius domum et possessionem inhabitant, et cum in illis sunt, persuadent sibi quod suae sint, aut sicut oeconomus et dispensatores, qui omnia domini sui credunt esse sua, et sicut servi ministratores, quibus dominus dedit talenta et minas ad negotiandum, non rationem redderent, sed retinerent ut sua, et sic fures agerent, [3.] de his et illis dici potest quod insaniant, immo quod nihili et inanes, tum quod idealistae sint, quia bonum, quod est ipsum Esse vitae, non apud se a Domino habent, ita nec verum, quare tales etiam vocantur "mortui," et quoque "nihili et inanes" (*Esai* xl 17, 23), et alibi, "formatores imaginis," tum "sculptilia" et "statuae" Sed de his plura in sequentibus, quae in hoc ordine lustrentur

- (i) *Quid Prudentia propria, et quid Prudentia non propria*
- (ii) *Quod homo ex prudentia propria persuadeat sibi et confirmet apud se, quod omne bonum et verum sit a se et in se, similiter omne malum et falsum*
- (iii) *Quod omne persuasum et confirmatum permaneat sicut proprium apud hominem*
- (iv) *Quod si homo crederet sicut veritas est, quod omne bonum et verum sit a Domino, ac omne malum et falsum ab inferno, non appropriaret sibi bonum et id meritum faceret, nec appropriaret sibi malum, et se reum ejus faceret*

310. (i) *Quid Prudentia propria, et quid Prudentia non propria* In prudentia propria sunt, qui apparentias apud se confirmant, et illas faciunt veritates, imprimis illam apparentiam, quod propria prudentia sit omne, et Divina Providentia non aliquid, nisi aliquid universale, quod tamen non dabile est absque singularibus ex quibus, ut supra ostensum est Illi etiam sunt in fallaciis, nam omnis apparentia confirmata ut veritas fit fallacia, et quantum se confirmant ex fallaciis, tantum fiunt naturalistae, et tantum non credunt aliud, quam quod aliquo sensu corporis simul possunt percipere, imprimis sensu visus, quia hic praecipue unum agit cum cogitatione, hi denique fiunt sensuales Et si se confirmant pro natura contra Deum, claudunt interiora mentis suae, ac interponunt sicut velum, ac postea sub velo cogitant, nec aliquid quod supra illud est Hi sensuales ab antiquis dicti fuerunt serpentes arboris scientiae De his dicitur in mundo

insanity consequently it is absurd moreover those who do this are like those who occupy the house and property of another and as soon as they are in possession persuade themselves that they are the owners or they are like overmen and stewards who believe all things belonging to their lord to be theirs or like business servants to whom their lord has given talents and pounds to trade with and who render no account but keep them as their own and thus act as thieves. [3.] Of all these it can be said that they are insane and even that they are nothings and vanities, and are merely creatures of thought, since they do not have in them from the Lord that good which is the very being of life, thus neither the truth. Therefore such are called dead and nothings and vanities (*Isaiah xl. 17 23*) and elsewhere, formers of an image, and graven images, and "statues. But of all this more in what follows, which will be considered in this order

- (I.) *What one's own prudence is and what prudence not one's own is*
- (II.) *Man from his own prudence persuades himself and corroborates in himself that all good and truth are from himself and in himself likewise all evil and falsity*
- (III.) *Everything that a man has adopted by persuasion and confirmation remains in him as his own*
- (IV.) *If man believed as is the truth, that all good and truth are from the Lord and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious nor appropriate evil to himself and make himself guilty of it*

310 (I.) *What one's own prudence is and what prudence not one's own is*—Those are in their own prudence who corroborate appearances in themselves and make them truths, especially the appearance that one's own prudence is everything and the Divine providence nothing unless something universal and this is impossible without the particulars that constitute it, as has been shown above. Such are in fallacies also for every appearance confirmed as a truth is a fallacy and as far as they confirm themselves by fallacies they become naturalists and to that extent they believe nothing but what they are able also to perceive by some bodily sense, especially by the sense of sight, because that sense especially acts as one with thought. Such at last become sensual. When such confirm themselves in favor of nature against God, they close up the interiors of their minds, interposing a veil, as it were, and afterwards they think below the veil, but not of any thing that is above it. The an

spirituali, quod sicut se confirmant, ita mentis suae interiora occludant, usque tandem ad nasum, nasus enim significat perceptionem veri, et id non aliquam. Quales sunt nunc dicetur [2.] Sunt prae aliis callidi et astuti, ac ratiocinatores ingeniosi, ac calliditatem et astutiam vocant intelligentiam et sapientiam, nec sciunt aliter. Illos, qui non tales sunt, spectant ut simplices et stupidos, imprimis cultores Dei, et confessores Divinae Providentiae. Quoad principia interiora mentis eorum, de quibus ipsi parum sciunt, sunt sicut illi qui vocantur Machiavelistae, qui homicidia, adulteria, furta et falsa testimonia in se spectata, nihili faciunt, et si ratiocinantur contra illa, est solum ex prudentia ne appareant tales [3.] De vita hominis in mundo non aliter cogitant, quam quod illa sit similis vitae bestiae, et de vita hominis post mortem, quod sit sicut vapor vitalis, qui exurgens e cadavere seu sepulcro relabitur, et sic moritur. Ex hac vesania est, quod spiritus et angeli sint aeres, et apud illos quibus injectum est credere vitam aeternam, quod animae hominum similiter, et sic quod non videant, audiant et loquantur, proinde quod caeci, surdi et muti sint, et quod solum in particula aeris sui cogitent. Dicunt, Quomodo potest anima esse aliud? Nonne sensus externi una cum corpore mortui sunt? et quod illos non possint recipere priusquam anima reunitur cum corpore, et quia non aliter quam sensualiter et non spiritualiter comprehendere poterunt statum animae post mortem, illum constabiliverunt; alioqui perisset fides de vita aeterna. Imprimis confirmant apud se amorem sui, illum vocantes vitae ignem, et excitamentum ad varios in regno usus. Et quia tales sunt, etiam sunt idola sui, ac cogitationes illorum, quia sunt fallaciae et ex fallaciis, sunt imagines falsi, et quia jucundis concupiscentiarum favent, sunt illi satanae et diaboli, satanae dicuntur qui concupiscentias mali apud se confirmant, et diaboli qui illas vivunt [4.] Quales sunt sensuales homines astutissimi, etiam datum est scire. Infernum eorum est profunde a tergo, et volunt inconspicui esse; quare apparent ibi volantes sicut larvae, quae sunt phantasiae eorum, et vocantur geni. Quondam ex illo inferno aliqui emissi sunt, ut scirem quales sunt. Illi statim applicabant se cervici meae sub occipitio, et inde intrabant in

meas affectiones, non volentes in cogitationes, quas dextre evitabant, et affectiones meas variabant unam post alteram, animo flectendi illas insensibiliter in oppositas, quae sunt concupiscentiae mali, et quia nihil tangebant cogitationes, inflexissent et invertissent illas, me nesciente, nisi Dominus avertisset [5.] Fiunt tales, qui in mundo non credunt dari aliquid Divinae Providentiae, et non aliud explorant apud alios, quam eorum cupiditates et desideria, et sic ducunt illos usque dum dominantur super illos. Et quia id tam clandestine et astute faciunt, ut alter non sciat, et sibi similes fiunt post mortem, ideo statim, dum in mundum spirituales veniunt, in illud infernum deiciuntur. Visi in luce caeli apparent absque naso, et quod mirum, est, quod, tametsi ita astuti sunt, usque sint sensuales prae reliquis. Quoniam antiqui sensualem hominem vocaverunt serpentem, et talis homo callidus, astutus et ratiocinator ingeniosus est prae aliis, ideo dicitur,

Quod serpens factus sit astutus prae omni fera agri (*Gen* iii 1).

et dicit Dominus,

“Estote prudentes ut serpentes, et simplices ut columbae” (*Matth* x. 16),

et quoque draco, qui etiam vocatur serpens antiquus, diabolus et satanas, describitur,

Quod haberet capita septem, et cornua decem, et super capitibus diademata septem (*Apoc* xii 3, 9),

per “capita septem” significatur astutia, per “cornua decem” significatur potentia persuadendi per fallacias, et per “diademata septem” significantur sancta Verbi et ecclesiae profanata.

311. Ex descriptione propriae prudentiae, et illorum qui in illa sunt, videri potest qualis est prudentia non propria, et quales illi qui in ea sunt, quod nempe prudentia non propria sit prudentia apud illos qui non apud se confirmant quod intelligentia et sapientia sint ex homine, dicentes “Quomodo quis potest sapere ex se, et quomodo quis potest bonum facere ex se?” Et hoc cum dicunt, vident in se quod ita sit, cogitant enim interius, et quoque credunt, quod alii similiter cogitent, imprimis eruditi, quia non sciunt quod aliquis solum exterius possit cogi-

themselves to my neck beneath the occiput, and thus entered into my affections, not wishing to enter my thoughts—these they skilfully avoided and they varied my affections one after another for the purpose of bending them insensibly into their opposites which are lusts of evil and as they did not touch my thoughts they would have bent and inverted the affections without my knowledge if the Lord had not prevented it. [8] Such do those become who in the world do not believe that there is any such thing as Divine providence, and who seek out in others nothing but their cupidities and desires, thus leading them on until they rule over them. And as they do this so secretly and cunningly that the other does not know it, and as after death they become like themselves, as soon as they enter the spiritual world they are cast down into that hell. Such when seen in the light of heaven appear without noses, and what is wonderful, although they are so crafty they are nevertheless more sensual than others. As the ancients called a sensual man a serpent, and as such a man is shrewd, crafty and an ingenious reasoner above others, therefore it is said that

The serpent was made more crafty than any wild beast of the field"
(Gen. iii. 1)

and the Lord says

Be ye therefore prudent as serpents and simple as doves" (Matt. x. 16)

and also the dragon which is likewise called the old serpent, "the devil, and satan," is described as

Having seven heads and ten horns, and seven crowns upon his heads
(Apoc. xii. 3, 9)

seven heads signifying craftiness the ten horns the power of persuading by fallacies and the seven crowns" the holy things of the Word and of the church profaned.

311. This description of one's own prudence and of those who are in it makes clear what prudence that is not one's own is, and the character of those who are in it, namely that prudence not one's own is the prudence of those who do not persuade themselves that intelligence and wisdom are from man for they say How can one be wise from himself or how can one do good from himself? And when they say this they see in themselves that it is so for they think interiorly they also believe that others think in the same way especially the learned not knowing that any one can think in a purely exterior way

tare [2.] Non per aliquas confirmationes apparentiarum in fallacis sunt, quare sciunt et percipiunt quod homicidia, adulteria, furta et falsa testimonia sint peccata, et fugiunt illa ideo, tum quod malitia non sit sapientia, et quod astutia non sit intelligentia, cum audiunt ratiocinatione ingeniosas ex fallacis, mirantur et in se rident. Causa est, quia apud illos non est velum inter interiora et exteriora, seu inter spiritualia et naturalia mentis, sicut est apud sensuales, quare ex caelo recipiunt influxum, ex quo interius vident talia [3.] Loquuntur simplicius et sincerius quam alii, ac in vita ponunt sapientiam, et non in sermone. Sunt respective sicut agni et oves, cum illi qui in prudentia propria sunt, sicut lupi et vulpes, et sunt sicut qui habitant in domo, et per fenestras vident caelum, illi autem qui in propria prudentia sunt, sunt sicut qui habitant in fundamento domus, et per suas fenestras non vident nisi quae sub terra sunt, et sunt sicut qui in monte stant, et vident illos qui in propria prudentia sunt sicut errantes in vallibus et in silvis [4.] Ex his constare potest, quod prudentia non propria sit prudentia ex Domino, in simili apparentia in externis cum prudentia propria, sed in prorsus dissimili in internis, in internis apparet prudentia non propria in mundo spirituali sicut homo, at prudentia propria sicut simulacrum apparens vitale ex eo solo, quod illis qui in ea sunt, usque sit rationalitas et libertas seu facultas intelligendi et volendi, et inde loquendi et agendi, et quod per illas facultates possint simulare quod etiam homines sint. Quod talia simulacra sint, est quia mala et falsa non vivunt, sed solum bona et vera, et quia hoc ex rationalitate sua sciunt, nam si non scirent non simularent illa, possident vitale humanum in simulacris suis [5.] Quis non scire potest, quod homo talis sit, qualis est interius? consequenter quod ille homo sit, qui interius est qualis vult videri exterius? et quod ille simulacrum sit, qui solum exterius homo est, et non interius? Cogita sicut loqueris pro Deo, pro religione, proque iustitia et sinceritate, et eris homo, et tunc Divina Providentia erit prudentia tua, et videbis apud alios quod propria prudentia sit insania.

312. (11) *Quod homo ex prudentia propria persuadeat sibi, et confirmet apud se, quod omne bonum et verum sit a*

[2] Such are not in fallacies through certain confirmations of appearances and therefore they know and perceive that murder adultery theft, and false witness are sins, and consequently shun them. They know also that shrewdness is not wisdom and that cunning is not intelligence. When they listen to ingenious reasonings from fallacies they wonder and inwardly smile. This is because with them there is no veil between interiors and exteriors or between the spiritual and the natural things of the mind as there is with the sensual therefore they receive influx from heaven by which they interiorly see these things. [3] Such speak more simply and sincerely than others and place wisdom in the life and not in talking. They are comparatively like lambs and sheep while those who are in their own prudence are like wolves and foxes. They are like those who live in a house and see heaven through the windows while those who are in their own prudence are like those who live in the basement of a house, and through their windows see only what is below the level of the ground. They are like those who stand on a mountain and they see those who are in their own prudence like persons wandering in the valleys and forests. [4] From all this it can be seen that the prudence that is not one's own is prudence from the Lord having the same appearance in externals as one's own prudence but wholly unlike it in internals. In the spiritual world prudence not one's own appears in internals like a man while one's own prudence appears like an effigy seemingly alive merely from this, that those who are in that prudence have nevertheless rationality and liberty or a capacity to understand and will and consequently to speak and act, and by means of these capacities they can feign themselves men also. They are such effigies because evils and falsities have no life for goods and truths alone live and knowing this from their rationality (for if they did not know it they would not counterfeit goods and truths) they endow their effigies with human vitality. [5] Who cannot know that a man is such as he is interiorly? Consequently is not he a man who is interiorly what he wishes to seem to be outwardly? And is not he an effigy who is a man only outwardly and not interiorly? Think as you talk in favor of God and religion, and justice and sincerity and you will be a man and the Divine providence will then be your prudence, and you will see in others that one's own prudence is insanity.

312 (ii.) *Man from his own prudence persuades himself and corroborates in himself that all good and truth are from him*

se et in se, similiter omne malum et falsum. Fiat argumentatio per analogiam inter bonum et verum naturale, ac bonum et verum spirituale. Quaeritur, Quid verum et bonum in visu oculi? Annon id ibi est verum quod vocatur pulchrum, et ibi bonum quod vocatur jucundum? sentitur enim jucundum ex visis pulchris. Quid verum et bonum in auditu? Annon id ibi est verum quod vocatur harmonicum, et id ibi est bonum quod vocatur amoenum? sentitur enim amoenum ex auditis harmonicis. Similiter in aliis sensibus. Inde patet quid verum et bonum naturale. Expendatur nunc quid verum et bonum spirituale. Num verum spirituale est aliud quam pulchrum et harmonicum rerum et objectorum spiritualium? et num bonum spirituale est aliud quam jucundum et amoenum ex percepta illorum pulchritudine aut harmonia? [2.] Videatur nunc, num aliud dici possit de uno quam de altero, seu de spirituali quam de naturali. De naturali dicitur, quod pulchrum et jucundum in oculo influant ex objectis, et quod harmonicum et amoenum in aure influant ex instrumentis. Quid aliud est in substantiis organicis mentis? Dicitur de his quod illa insint, et de illis quod influant; sed si quaeritur, cur dicitur quod influant, non aliud responderi potest quam quia distantia apparet, at cur dicitur quod insint, non aliud responderi potest quam quia distantia non apparet. consequenter, quod apparentia distantiae sit quae facit, quod credatur aliud de illis quae homo cogitat et percipit, quam de illis quae videt et audit. Sed hoc cadit, dum scitur quod spirituale non sit in distantia sicut est naturale. Cogita de sole et luna, aut de Roma et Constantinopoli. annon sunt in cogitatione absque distantia, modo cogitatio illa non conjungitur cum experientia facta per visum aut per auditum? Cur itaque persuades tibi, quod quia distantia in cogitatione non apparet, bonum et verum, ut et malum et falsum sint ibi, et non influant? [3.] Addam his experientiam, quae in mundo spirituali communis est. Potest unus spiritus infundere suas cogitationes et affectiones in alterum spiritum, et hic non scit aliter quam quod id sit suae propriae cogitationis et affectionis, hoc vocatur ibi cogitare ex alio et cogitare in alio. Hoc millies vidi, et quoque centies ego feci, et tamen apparentia distantiae fuit insignis. Ast

self and in himself likewise all evil and falsity—Let an argument be drawn from the analogy between natural good and truth and spiritual good and truth. It is asked what the true and the good are in the sight of the eye? Is not the true there that which is called beautiful, and good there that which is called delightful? For delight is felt in seeing what is beautiful. What are the true and the good in the hearing? Is not the true there that which is called harmonious and the good that which is called pleasing? for pleasure is felt in hearing harmonious sounds. So of the other senses. This makes clear what natural truth and good are. Consider now what spiritual truth and good are. Is spiritual truth any thing, except the beautiful and harmonious in spiritual things and objects? And is spiritual good any thing except the delight and pleasure that are derived from what is perceived of their beauty or harmony? (2) And now of or whether anything can be said of the one different from what may be said of the other that is of the spiritual different from what may be said of the natural. Of the natural it is said that beauty and delight flow from objects into the eye and that what is harmonious and pleasing flows from musical instruments into the ear. What is there different in the organic substances of the mind? Of these it is said that their contents reside in them of natural organs that they flow in. But if it is asked why they are said to flow in there can be no other answer than that it is because there is a manifest distance between them. But why in the other case are they said to be contained in them? There can be no other answer than that it is because there is no manifest distance between them. Consequently it is the appearance of distance that causes one kind of belief about what man thinks and perceives and another about what he sees and hears. But this is set aside as soon as it is known that the spiritual is not in distance as the natural is. Think of the sun and the moon or of Rome and Constantinople—in the thought is there any distance between them, provided this thought is not joined with experience acquired through sight and hearing? Why then persuade yourself that because there is no manifest distance in the thought good and truth and also evil and falsity reside within and do not flow in? (3) To this I will add this experience which is common in the spiritual world. One spirit can infuse his thoughts and affections into another spirit and the latter be unaware that it is not a part of his own thought and affection. This is there called thinking from another and thinking in another. I have seen this a thousand times and I have myself done it a hundred

ut primum sciverunt, quod alius esset qui intulit cogitationes et affectiones illas, indignati sunt, et se averterunt, agnoscentes tamen quod distans non appareat in visu interno seu cogitatione, nisi detegatur, sicut in visu ^[1]externo seu oculo, et quod inde credatur quod influat [4.] Huic experientiae cottidianam meam adjiciam Spiritus mali saepius in meam cogitationem iniecerunt mala et falsa, quae apud me apparuerunt sicut in me et a me essent, seu quod ipse cogitarem illa, sed quia novi quod mala et falsa essent, inquisivi quinam illa iniecerunt, ac detecti et abacti sunt, et erant in eximia a me distantia Ex his constare potest, quod omne malum cum ejus falso influat ab inferno ac omne bonum cum ejus vero influat a Domino, et quod utrumque appareat sicut in homine

313. Quales illi sunt qui in propria prudentia, et quales qui in prudentia non propria, et inde in Divina Providentia sunt, describitur in Verbo per Adamum et Chaivam uxorem ejus in horto Edenis, ubi binae arbores, una vitae, et altera scientiae boni et mali, et per eorum esum ex hac arbore Quod per Adamum et Chaivam uxorem ejus in sensu interno seu spirituali intelligatur et describatur Antiquissima Domini Ecclesia in hac tellure, prae sequentibus nobilis et caelestis, videatur supra (n 241), per cetera significantur haec sequentia [2] per "hortum Edenis" significatur sapientia hominum illius ecclesiae, per "arborem vitae" Dominus quoad Divinam Providentiam, et per "arborem scientiae" homo quoad propriam prudentiam, per "serpentem" sensuale et proprium hominis, quod in se est amor sui et fastus propriae intelligentiae, ita diabolus et satanas, per "esum ex arbore scientiae," appropriatio boni et veri, quod haec non a Domino et inde Domini sint, sed quod ab homine et inde hominis Et quia bonum et verum sunt ipsa Divina apud hominem, per bonum enim intelligitur omne amoris, et per verum omne sapientiae, ideo si homo vindicat sibi illa ut sua, non potest aliter credere quam quod sit sicut Deus, quare dixit serpens,

"Quo die comederitis de eo aperientur oculi vestri, et eritis sicut Deus scientes bonum et malum" (*Genes* iii 5),

ita quoque faciunt illi qui in amore sui et inde fastu pro-

times, even when there was an appearance of considerable distance. But as soon as they knew that another had introduced these thoughts and affections they were indignant and turned themselves away acknowledging however that in the internal sight or the thought there is no appearance of distance, and that there is a belief in influx only when this is made manifest, as it is to the external sight or the eye. [4.] To this I will add my own daily experience. Evil spirits have often infused into my thoughts evils and falsities which seemed to me to be in me and from me, that is, as if I myself thought them but as I knew them to be evils and falsities I tried to discover who had infused them and they who did so were detected and driven away. These had been at a very great distance from me. All this makes clear that all evil with its falsity flows in from hell and that all good with its truth flows in from the Lord and that they both seem to be in man.

313 The character of those who are in their own prudence and of those who are in prudence not their own and who are thus in the Divine providence, is described in the Word by Adam and his wife Eve in the garden of Eden" where there were two trees, one of life and the other of the knowledge of good and evil, and by their eating of the latter tree. That by Adam and his wife Eve, in the internal or spiritual sense, the Most Ancient Church of the Lord on this earth which was more noble and heavenly than the succeeding churches, is meant and depicted, can be seen above (n. 241) the signification of the other things is as follows. [2.] The garden of Eden signifies the wisdom of the men of that church the tree of life the Lord in respect to the Divine providence and the tree of knowledge man in respect to his own prudence the serpent signifies the sensual of man and what is his own (*proprium*) which in itself is the love of self and the pride of self intelligence, thus the devil and satan eating from the tree of knowledge signifies the appropriation of good and truth as being from man and consequently man's and not from the Lord and consequently the Lord's. And as good and truth are the Divine things themselves with man (for by good everything of love is meant and by truth everything of wisdom) so when man claims these to himself as his he cannot but believe that he is as God therefore the serpent said

"In the day ye eat thereof your eyes shall be opened, and ye shall be as God, knowing good and evil" (Gen. iii. 5).

Thus do those do in hell who are in the love of self and in the

priae intelligentiae sunt, in inferno, [3.] per damnationem “serpentis” significatur damnatio proprii amoris et propriae intelligentiae, per damnationem “Chaivae” damnatio proprii voluntarii, et per damnationem “Adami” damnatio proprii intellectualis, per “spinam et tribulum,” quae terra germinabit illi, significatur mere falsum et malum, per “ejectionem ex horto” significatur deprivatio sapientiae, per “custoditionem viae ad arborem vitae” tutela Domini ne sancta Verbi et ecclesiae violentur, per “folia ficus” per quae texerunt nuditates, significantur vera moralia, per quae velantur illa quae amoris et fastus eorum sunt, et per “tunicas pellis,” quibus postea vestiebantur, apparentiae veri, in quibus solis sunt Hic est intellectus illorum spiritualis. Sed maneat qui vult in sensu litterae, sciat modo quod ille in caelo ita intelligatur

314. Quales sunt illi, qui infatuati sunt ex propria intelligentia, constare potest ex illorum imaginariis in rebus interioris iudicii, pro exemplo, de influxu, de cogitatione, deque vita De *Influxu* inverse cogitant, ut quod visus oculi influat in visum internum mentis qui est intellectus, et quod auditus auris influat in auditum internum, qui etiam est intellectus, et non percipiunt quod intellectus ex voluntate influat in oculum et in aurem, et non modo faciat illos sensus, sed etiam utatur illis ut suis instrumentis in naturali mundo Sed quia hoc non secundum apparentiam est, non percipiunt, solummodo si dicitur, quod naturale non influat in spirituale, sed quod spirituale in naturale, at usque tunc cogitant, “Quid spirituale nisi quam purius naturale?” tum “Annon apparet quod si oculus videt aliquod pulchrum, et auris audit aliquod harmonicum, mens, quae est intellectus et voluntas, delectetur?” non scientes quod oculus non videat ex se, nec lingua gustet ex se, nec nares odorent ex [se], nec cuticula sentiat ex se, sed quod sit mens seu spiritus hominis, qui illa ibi sensu percipit, et ex illo secundum quale ejus afficitur, sed usque quod mens seu spiritus hominis non sentiat illa a se, sed a Domino, et quod aliter cogitare, sit ex apparentis, et si confirmantur, ex fallaciis [2.] De *Cogitatione*, dicunt, quod sit aliquod modificatum in aere, variatum secundum objecta, et ampliatum

conceit of their own intelligence therefrom [3] The condemnation of the serpent signifies the condemnation of one's own love and one's own intelligence the condemnation of Eve signifies the condemnation of the voluntary self (*proprium*) and Adam's condemnation signifies the condemnation of the intellectual self (*proprium*) the thorn and the thistle that the earth would bring forth to him signify pure falsity and evil the expulsion from the garden signifies the deprivation of wisdom

the guarding of the way to the tree of life the Lord's care lest the holy things of the Word and the church be violated

the fig leaves with which they covered their nakedness signify moral truths by which the things of their love and pride were veiled and the coats of skin in which they were afterwards clothed signify the appearances of truth which were all that they had. Such is the spiritual meaning of these things. But let him who wishes remain in the sense of the letter only let him know that in heaven this is the meaning

314. The character of those who are infatuated by their own intelligence can be seen from their fancies in matters of interior judgment for example, respecting influx, thought, and life. Respecting influx their thought is excited, as that the sight of the eye flows into the internal sight of the mind, which is the understanding and the hearing of the ear flows into the internal hearing which also is the understanding and they fail to perceive that the understanding from the will flows into the eye and the ear and not only makes those senses but also uses them as its instruments in the natural world. But as this is not in accordance with the appearance they fail to perceive what is meant when it is simply said that the natural does not flow into the spiritual but that the spiritual flows into the natural still thinking "What is the spiritual but a purer natural?" also Is it not evident that when the eye sees any thing beautiful or the ear hears any thing harmonious the mind, which is the understanding and the will, is delighted?" And they are wholly unaware that the eye does not see from itself nor the tongue taste from itself, nor the nose smell from itself nor the skin feel from itself but that it is man's mind or spirit that there perceives things by the sense, and is affected by the sense in accordance with its nature and still these things are not felt by man's mind or spirit from itself, but from the Lord and to think otherwise is to think from appearances and if these are confirmed, from fallacies. [2] Of *Thought* they say that it is

secundum cultum , ita quod ideae cogitationum sint imagines, sicut meteora, apparentes in aere , et quod memoria sit tabula cui impressae sunt , non scientes quod cogitationes sint aequae in substantiis pure organicis, sicut sunt visus et auditus in suis Spectent modo cerebrum, et videbunt illud talibus substantiis plenum laede illas et delirabis, ac perde illas et morieris Quid autem cogitatio, et quid memoria, videatur supra (n 279, fin) [3.] De *Vita* non sciunt aliud, quam quod sit quaedam naturae activitas, quae se facit sentiri diversimode, sicut corpus quod vivit, se organice movet Si dicitur quod sic natura vivat, hoc negant, sed quod natura det vivere Si dicitur, "Annon tunc vita dissipatur, cum corpus moritur," respondent quod vita in particula aeris, quae vocatur anima, maneat Si dicitur, Quid tunc Deus? Numne Ille est ipsa Vita? ad haec tacent, et non volunt edicere quod cogitant Si dicitur, Velitisne quod Divinus Amor et Divina Sapientia sint ipsa Vita? respondent, Quid amor et quid sapientia? Nam in suis fallaciis non vident quid haec, nec quid Deus Haec adducta sunt, ut videatur quomodo homo a propria prudentia infatuatur, ex causa quia omnia ex apparentis et inde fallacis concludit

^[1]**316.** Quod propria prudentia persuadeat et confirmet, quod omne bonum et verum ab homine in homine sit, est quia propria prudentia est proprium intellectuale hominis influens ex amore sui, qui est proprium voluntarium hominis , et proprium non potest aliter quam sua facere omnia , non enim potest ab illo elevari Omnes qui a Divina Domini Providentia ducuntur, elevantur a proprio, et tunc vident quod omne bonum et verum a Domino sit, immo etiam vident, quod id quod a Domino in homine est, sit perpetuo Domini, et nusquam hominis Qui aliter credit, est sicut qui domini sui bona apud se deposita habet, ac illa sibi vindicat aut appropriat ut sua, qui non est dispensator sed est fur , et quia proprium hominis non est nisi quam malum, quare ille etiam immergit illa suo malo, ex quo consumerentur, sicut uniones stercori aut liquori acetoso injectae

317. (111) *Quod omne persuasum et confirmatum permaneat sicut proprium apud hominem* Creditur a multis, quod non videri aliquod verum ab homine possit, nisi ex

something modified in the air varied according to its objects and enlarged according to culture thus that the ideas of the thoughts are images like meteors appearing in the air while the memory is the tablet on which they have been impressed and they are wholly unaware that thoughts are as much in substances purely organic as the sight and the hearing are in theirs. Only let them examine the brain and they will see that it is full of such substances injure them and you become delirious destroy them and you will die But what thought is and what memory is can be seen above (near the end of n. 279) [3] Of *Life* they know nothing else than that it is a certain activity of nature that makes itself felt in various ways as a living body moves itself organically If it is asserted that if this be so nature is alive they deny it, and say that nature imparts life If it is asked Then is not life dissipated when the body dies? they answer that life remains in that body of air that is called the soul If it is asked What is God then? is He not Life itself? they are silent and are unwilling to say what they think If it is asked Would you admit that Divine love and Divine wisdom are *live* itself? they answer What are love and wisdom?" For in their fallacies they fail to see what these are or what God is. These things are adduced to make clear how man is infatuated by his own prudence for the reason that he draws all conclusions from appearances and consequent fallacies.

316 One's own prudence persuades and corroborates that every good and truth is from man and in man because man's own prudence is his intellectual self (*proprium* =) flowing in from the love of self which is his voluntary self (*proprium* =) and self can not do otherwise than make all things its own for it cannot be raised above that. All who are led by the Lord's Divine providence are raised above the self and they then see that all good and truth are from the Lord they even see that what is in man from the Lord is ever the Lord's and never man's. He who believes otherwise is like one who has his master's goods under his care and claims them for himself or appropriates them as his—he is not a steward but a thief. And as man's self (*proprium*) is nothing but evil he also immerses them in his evil whereby they are destroyed like pearls cast into dung or into acid

317 (iii.) *Every thing that a man has adopted by persuasion and confirmation remains in him as his own*—Many believe that no truth can be seen by man except when proved but

confirmatis, sed hoc est falsum. In illis quae civilia et oeconomica regni et reipublicae sunt, non videri potest utile et bonum, nisi sciantur plura statuta et sancita ibi, inque rebus iudicii nisi sciantur leges, inque rebus naturalibus, ut in physicis, chymicis, anatomicis, mechanicis et aliis, nisi homo imbutus sit scientiis. Sed in puris rationalibus, moralibus et spiritualibus, apparent vera ex ipsa luce eorum, modo homo ex justa educatione aliquantum rationalis, moralis, et spiritualis factus est. Causa est, quia unusquisque homo quoad spiritum suum, qui est qui cogitat, est in mundo spirituali, ac unus inter illos ibi, proinde in luce spirituali, quae interiora intellectus ejus illustrat, et quasi dicitur. Nam lux spiritualis in sua essentia est Divinum Verum Divinae Sapientiae Domini. Inde est quod homo possit analytice cogitare, de justo et recto in iudiciis concludere, ac honestum in morali vita, et bonum in spirituali, videre, et quoque multa vera, quae non in tenebras cadunt nisi quam ex confirmatis falsis. Illa videt homo comparative vix aliter quam sicut videt animum alterius ex facie ejus, ac percipit affectiones ejus ex sono loquela ejus, absque alia scientia quam quae cuius insita est. Cur non homo suae vitae interiora, quae sunt spiritualia et moralia aliquatenus ex influxu videret, cum nullum animal est, quod non scit sua necessaria, quae sunt naturalia ex influxu? Avis scit nidos facere, ova ponere, pullos excludere, et novit suas escas, praeter mirabilia alia, quae vocantur instinctus.

318. Sed quomodo status hominis ex confirmationibus et inde persuasionibus mutatur, nunc dicetur, sed in hoc ordine. (1) Quod nihil non confirmari possit, et quod falsum plus quam verum. ^[1](2) Quod confirmato falso non appareat verum, sed quod ex confirmato vero appareat falsum. (3) Quod posse confirmare quicquid lubet, non sit intelligentia, sed solum ingeniositas, dabilis etiam apud pessimos. (4) Quod detur confirmatio intellectualis et non simul voluntaria, at quod omnis confirmatio voluntaria etiam sit intellectualis. (5) Quod confirmatio mali voluntaria et simul intellectualis faciat, ut homo credat propriam prudentiam esse omne, et Divinam Providentiam non aliquid, non autem sola confirmatio intellectualis. (6) Quod omne confirmatum ex voluntate et simul

this is a falsity. In the civil and economical affairs of a kingdom or republic what is useful and good can be seen only by a knowledge of many statutes and ordinances there or in judicial matters only by a knowledge of the laws or in the things of nature, like physics, chemistry, anatomy, mechanics, and so on only when man has been well instructed in the sciences. But in things purely rational, moral, and spiritual truths are seen from the light of truth itself, provided man has from a right education become somewhat rational, moral, and spiritual. This is because every man in respect to his spirit, which is that which thinks, is in the spiritual world, and is one among those who are there and consequently is in spiritual light, which enlightens the interiors of his understanding and as it were dictates. For spiritual light in its essence is the Divine truth of the Lord's Divine wisdom. From this it is that man can think analytically, can form conclusions about what is just and right in judicial affairs, can see what is honorable in moral life and good in spiritual life, and many other truths, which are obscured only by confirmed falsities. These are seen by man comparatively almost as he sees another's disposition from his face, and perceives his affections from the tone of his voice, with no other knowledge than what is inherent in every one. Why should not man see in some measure from influx the interiors of his life which are spiritual and moral when there is no animal that does not know from influx its own necessities, which are natural? A bird knows how to build its nest, lay its eggs, hatch its young and distinguish its food, besides other wonderful things which are called instincts.

318. But how man's state is changed by confirmations and consequent persuasions shall now be told and in the following order: (1.) There is nothing that cannot be confirmed and falsity is confirmed more readily than the truth. (2.) When falsity has been confirmed the truth is not seen but from confirmed truth falsity is seen. (3.) An ability to confirm whatever one pleases is not intelligence but only ingenuity which may exist even in the worst of men. (4.) There is confirmation that is intellectual and not at the same time voluntary but all voluntary confirmation is also intellectual. (5.) The confirmation of evil that is both voluntary and intellectual causes man to believe that his own prudence is everything and the Divine providence nothing but this is not true of intellectual confirmation alone. (6.) Every thing confirmed by both the will and the understanding remains to clarity but not what has been

intellectu permaneat in aeternum, non autem id quod modo confirmatum est ab intellectu [2.] Quod attinet Primum, *Quod nihil non confirmari possit, et quod falsum prae vero* quid non potest confirmari, cum ab atheis confirmatur, quod Deus non sit Creator universi, sed quod natura sit creatrix sui, quod religio sit modo vinculum, ac pro simplicibus et pro vulgo; quod homo sit sicut bestia, et quod moriatur similiter cum confirmatur quod adulteria sint licita, similiter furta clandestina, fraudes, et machinationes dolosae; quod astutia sit intelligentia, ac malitia sapientia? Quis non confirmat suam haeresin? Annon volumina confirmationibus plena sunt pro binis regnantibus in Christiano Orbe? Fac decem haereses etiam abstrusas, et dic ingenioso ut confirmet, et confirmabit omnes Si illas dein videris solum ex confirmatis, annon visurus es falsa ut vera? Quoniam omne falsum lucet in naturali homine ex apparentiis et fallaciis ejus, et non verum nisi in spirituali homine, patet, quod falsum prae vero possit confirmari [3.] Ut sciatur, quod omne falsum et omne malum possit confirmari usque ut falsum appareat sicut verum, ac malum sicut bonum, sit pro exemplo. confirmetur, quod lux sint tenebrae et tenebrae lux Potestne dici, "Quid lux in se? Num sit nisi quoddam apparens in oculo secundum statum ejus? Quid lux clauso oculo? Annon vespertilionibus et noctuis tales oculi sunt? videntne lucem ut tenebras, ac tenebras ut lucem? Audivi de quibusdam quod similiter viderint, deque infernalibus quod tametsi in tenebris sunt, usque se mutuo videant Annon lux est homini in somnis in media nocti Annon sic tenebrae sunt lux, et lux tenebrae?" Sed responderi potest, "Quid hoc? Lux est lux sicut verum est verum, et tenebrae sunt tenebrae sicut falsum est falsum" [4.] Sit adhuc exemplum confirme- tur quod corvus sit albus Annon potest dici, "Nigredo ejus est modo umbra, quae non est reale ejus? Sunt pennae ejus intus albae, corpus similiter, sunt haec substantiae ex quibus ille quia nigredo ejus est umbra, ideo albescit corvus cum fit senex, visi sunt tales Quid nigrum in se nisi quam album? Mole vitrum nigrum, et videbis quod pulvis sit albus, quare cum vocas corvum nigrum, loqueris ex umbra, et non ex reali" Sed

confirmed by the understanding only [2] As regards the first *There is nothing that cannot be confirmed and falsity is confirmed more readily than the truth.* What is there that can not be confirmed when it is confirmed by atheists that God is not the Creator of the universe, but that nature is the creator of itself that religion is merely a restraint, and for the simple and the common people that man is like a beast, and dies like one also when it is confirmed that adulteries are allowable, likewise clandestine thefts, frauds and deceitful contrivances that cunning is intelligence and shrewdness is wisdom? Does not every one confirm his own heresy? Are there not volumes filled with confirmations of the two heresies that reign in the Christian world? Make up ten heresies, however abstruse, ask an ingenious man to confirm them and he will confirm them all. If afterwards you look at them solely from the confirmations will you not see the falsities as truths? As all falsity is visible in the natural man from its appearances and fallacies, and truth is visible in the spiritual man only it is clear that falsity can be confirmed more readily than truth. [3] To make clear that every falsity and every evil can be so confirmed as to make the falsity appear like truth and the evil like good let it be proved, for example, that light is darkness and darkness light. May it not be asked, What is light in itself? Is it anything more than a something that appears to the eye according to its state? What is light to the closed eye? Have not bats and birds of night such eyes that they see light as darkness and darkness as light? I have been told that some men see in this way and that the infernals although they are in darkness, still see each other. Does not man have light in his dreams at midnight? *Thus is no darkness light, and light darkness.* But it may be answered What of this? Light is light as truth is truth and darkness is darkness as falsity is falsity. [4.] Take another example. It is to be proved that a raven is white. May it not be said that its blackness is only a shade that is not its real self? Its feathers are white within so is its body and these are the substances of which the bird is formed. As its blackness is a shade, so the raven grows white when it gets old—such have been seen. What is black in itself but white? Pulverize black glass, and you will see that the powder is white therefore when you call the raven black you speak from the shadow and not from the reality. But the reply may be, What of this? In this way all birds might be called white. Although

responderi potest, "Quid hoc?" sic dicerentur omnes aves albae." Haec tametsi contra sanam rationem sunt, adducta sunt, ut videri possit, quod falsum prorsus oppositum vero, ac malum prorsus oppositum bono, possit confirmari [5.] Secundum *Quod confirmato falso non appareat verum, sed quod ex confirmato vero appareat falsum* Omne falsum est in tenebris, et omne verum in luce, ac in tenebris non apparet aliquid, immo nec scitur quid, nisi palpando, aliter in luce. Quare etiam in Verbo falsa vocantur tenebrae, et inde illi qui in falsis sunt, dicuntur ambulare in tenebris et in umbra mortis, et vicissim ibi vera vocantur lux, et inde illi qui in veris sunt, dicuntur ambulare in luce, et vocantur filii lucis [6.] Quod confirmato falso non appareat verum, et quod ex confirmato vero appareat falsum, patet a multis: ut, quis videret aliquod verum spirituale, nisi Verbum id doceret? Foretne mera caligo, quae non discuti potuit, nisi quam per lucem in qua Verbum est, et nisi apud illum, qui vult illustrari? Quis haereticus potest falsa sua videre, nisi admittat genuinum ecclesiae verum, prius non videt illud. Locutus sum cum illis qui se in fide separata a charitate confirmaverunt, ac interrogati nupne viderint tam multa in Verbo de amore et charitate, de operibus et factis, de custodiendis praeceptis, et quod beatus et sapiens sit qui facit, ac stultus qui non facit; dixerunt quod illa dum legerunt, non viderint aliter quam quod sint fides, et sic illa sicut oclusis oculis praeteriverint. [7.] Illi qui in falsis se confirmaverunt sunt sicut qui in pariete vident striaturas, et cum in umbra vesperae sunt striatum illud in phantasia vident sicut equitem aut hominem, quae imago visionaria dissipatur a luce diei influente. Quis potest sentire immundum spirituale adulterii, nisi qui est in mundo spirituali castitatis? Quis potest sentire crudele vindictae, nisi qui in bono ex amore proximi est? Quis adulter et quis cupidus vindictae non subsannat illos qui jucunda illorum vocant infernaliam, ac vicissim jucunda amoris conjugialis et amoris proximi caelestia? et sic porro [8.] Tertium *Quod posse confirmare quicquid lubet, non sit intelligentia, sed solum ingeniositas, dabilis etiam apud pessimos* Dantur confirmatores dexterrimi, qui non sciunt aliquod verum, et usque possunt confirmare

all this is contrary to sound reason it has been presented to show how confirmations can be found for falsity that is directly opposite to the truth and for evil that is wholly opposite to the good (6) Secondly *When falsity has been confirmed the truth is not seen but from confirmed truth falsity is seen* All falsity is in darkness and all truth is in light and in darkness nothing is seen and what any thing is known only by handling it in light it is otherwise For this reason in the Word falsities are called darkness and thus those that are in falsities are said to walk in darkness and in the shadow of death On the other hand truths are there called light and thus those that are in truths are said to walk in the light and are called children of light (6) There are many things to show that when falsity has been confirmed truth is not seen and that from confirmed truth falsity is seen For example who could see any spiritual truth if it were not taught in the Word? Would there not be merely thick darkness that could be dispelled only by means of the light in which the Word is and only in him who is willing to be enlightened? What heretic can see his falsities unless he accepts the genuine truths of the church? He does not see them before I have spoken with those who have confirmed themselves in faith separate from charity and when asked whether they saw how much is said in the Word about love and charity about works and deeds and keeping the commandments and that he is called blessed and wise who does them and foolish who does them not they said that while reading all this they saw it only as a matter of faith and thus they passed it by with their eyes shut as it were (7) Those that have confirmed themselves in falsities are like those who see cracks in a wall and in the shades of evening they see them in their fancies as a horseman or a man but this fanciful image is dispelled by the light of day Who can have a sense of the spiritual uncleanness of adultery except one who is in the spiritual cleanness of chastity? Who can have a sense of the cruelty of revenge except one who is in good from love of the neighbor? Who that is an adulterer or that is eager for revenge does not sneer at those who call the delights of such things infernal and on the other hand call the delights of conjugal love and of love for the neighbor heavenly? And so on (8) Thirdly *In ability to confirm whatever one pleases is not intelligence but only cunning which may exist even in the worst of men* There are some who are very skillful in confirming and although ignorant

et verum et falsum, et aliqui eorum dicunt, "Quid verum? Num sit? Annon id est verum quod facio verum?" Et usque hi in mundo creduntur intelligentes, et tamen non sunt nisi quam incrustatores parietis Non alii sunt intelligentes, quam qui percipiunt verum esse verum, et hoc per veritates continue perceptas confirmant Hi et illi parum discerni possunt, quia non discerni potest inter lucem confirmationis et lucem perceptionis veri, nec apparet aliter quam quod illi qui in luce confirmationis sunt, etiam in luce perceptionis veri sint, cum tamen discrimen est sicut inter lucem fatuam et lucem genuinam, et lux fatua in mundo spirituali est talis, ut vertatur in tenebras influente luce genuina Talis fatua lux est apud multos in inferno, qui dum in lucem genuinam emittuntur, prorsus nihil vident ex quibus patet, quod posse confirmare quicquid lubet, sit modo ingeniositas, dabilis etiam apud pessimos [9.] Quartum *Quod detur confirmatio intellectualis et non simul voluntaria, et quod omnis confirmatio voluntaria etiam sit intellectualis* Sint exempla illustrationi Illi qui confirmant fidem separatam a charitate, et usque vitam charitatis vivunt, in genere qui confirmant falsum doctrinae et tamen non vivunt secundum illud, sunt qui in confirmatione intellectuali sunt, et non simul in confirmatione voluntaria at qui confirmant falsum doctrinae, et vivunt secundum illud, illi sunt qui in confirmatione voluntaria et simul in intellectuali sunt Causa est, quia intellectus non influit in voluntatem, sed voluntas in intellectum. Ex his etiam patet quid falsum mali est, et quid falsum non mali quod falsum non mali possit conjungi cum bono, non autem falsum mali, causa est, quia falsum non mali est falsum in intellectu et non in voluntate, et falsum mali est falsum in intellectu ex malo in voluntate [10.] Quintum *Quod confirmatio mali voluntaria et simul intellectualis faciat, ut homo credat propriam prudentiam esse omne, et Divinam Providentiam non aliquid, non autem sola confirmatio intellectualis* Sunt plures qui apud se confirmant propriam prudentiam ex apparentibus in mundo, sed usque non negant Divinam Providentiam, his est modo confirmatio intellectualis, at qui simul negant Divinam Providentiam, illis quoque est confirmatio voluntaria, at haec una cum persuasionem est praecipue

of any truth are able to confirm both truth and falsity and some of them ask What is truth? Is there any? Is not that true that I make true? And yet such are believed in the world to be intelligent although they are but wall players. Only those who perceive truth to be truth are intelligent and they confirm truth by verities continually perceived. There is little discernible difference between these two classes because there is little discernible difference between the light of confirmation and the light of the perception of truth and those who are in the light of confirmation seem to be also in the light of the perception of truth and yet the difference between them is like that between illusive light and genuine light and illusive light is such that in the material world it is turned into darkness when genuine light flows in. Such illusive light prevails with many in hell and when these are brought into genuine light they see nothing at all. From all this it is clear that the ability to confirm whatever one judges is mere ingenuity and may exist even in the worst of men. (10) Fourthly *There is a confirmation that is not legal and not at the same time voluntary but all voluntary confirmation is also not legal.* This may be illustrated by examples. Those who confirm the doctrine of faith separate from charity and yet live a life of charity or in general those who confirm falsity of doctrine and yet do not live according to it are those that are in intellectual confirmation and not at the same time in voluntary while those that confirm falsity of doctrine and live according to it are those that are in both voluntary and intellectual confirmation. The reason of this is that the understanding does not flow into the will, but the will flows into the understanding. This also shows what falsity of evil is and what falsity not of evil is. Falsity not of evil can be conjoined with good but falsity of evil cannot for the reason that falsity not of evil is falsity in the understanding and not in the will while falsity of evil is falsity in the understanding from evil in the will. (11) Fifthly *The confirmation of evil that is both voluntary and intellectual causes man to believe that his own prudence is everything and the Divine providence nothing but this is not true of intellectual confirmation alone.* There are many who by worldly appearances confirm in themselves their own prudence and yet do not deny the Divine providence with such there exists only intellectual confirmation while with those who at the same time deny the Divine providence there exists also voluntary confirmation but this together

apud illos qui cultores naturae et simul cultores sui sunt. [II.] Sextum *Quod omne confirmatum voluntate et simul ab intellectu permaneat in aeternum, non autem id quod modo confirmatum est ab intellectu* id enim quod solius intellectus est, non est in homine, sed est extra illum, est solum in cogitatione, et nihil intrat hominem, et ei appropriatur, nisi quod excipitur a voluntate, hoc enim fit amoris vitae ejus, quod hoc permaneat in aeternum, in nunc sequenti numero dicitur

319. Quod omne confirmatum voluntate et simul ab intellectu permaneat in aeternum, est quia quisque est suus amor, et amor est voluntatis ejus, tum quia quisque homo est suum bonum aut suum malum, nam omne id bonum dicitur quod est amoris, similiter malum Quoniam homo est suus amor, est quoque forma sui amoris, ac vocari potest organum amoris vitae suae Supra (n 279) dictum est, quod affectiones amoris et inde cogitationes hominis sint mutationes et variationes status et formae substantiarum organicarum mentis ejus, nunc dicitur, quid et quales sunt illae mutationes et variationes Idea illarum potest comparari a corde et pulmone, quod sint expansiones et compressiones, seu dilatationes et contractiones alternae, quae in corde vocantur systole et diastole, in pulmone respirationes, quae sunt extensiones et retentiones, sive diductiones et coarctationes lobulorum ejus reciprocae hae sunt mutationes et variationes status cordis et pulmonis Similes dantur in reliquis visceribus corporis, et quoque consimiles in partibus eorum, per quas sanguis et succus animalis recipitur et promovetur [2.] Similes etiam dantur in formis organicis mentis, quae sunt subjecta affectionum et cogitationum hominis, ut supra ostensum est, cum differentia, quod harum expansiones et compressiones, seu reciprocationes, sint in tali superiore perfectione respective, ut non vocibus linguae naturalis possint exprimi, solum vocibus linguae spiritualis, quae non aliter sonare possunt, quam quod sint ingyrationes et egyrationes vorticillares, ad modum perpetuarum et inflexarum helicum, in formas vitae receptivas mirifice confasciatarum [3.] Quales autem hae substantiae et formae pure organicae sunt apud malos, et quales apud bonos, nunc dicitur Apud bonos sunt illae spira-

with persuasion exists chiefly with those who are worshippers of nature and also worshippers of self. [11.] Sixthly *Every thing confirmed by both the will and the understanding remains to eternity but not what has been confirmed by the understanding only* For that which pertains to the understanding alone is not within the man but is outside of him it is merely in the thought and nothing enters into man and is appropriated to him until it is accepted by the will, for it then comes to be of his life's love. That this remains to eternity will be considered in the following number

319 Every thing confirmed by both the will and the understanding remains to eternity because every one is his own love and his love belongs to his will also because every man is his own good or his own evil for every thing that is called good and likewise evil, belongs to the love. As man is his own love he is also a form of his love, and may be called the organ of his life's love. It has been said above (n. 279) that the affections of the love and consequent thoughts of man are changes and variations of the state and form of the organic substances of his mind. What these changes and variations are and their nature shall now be explained. Some idea of them may be gathered from the heart and lungs, where there are alternate expansions and compressions or dilations and contractions, which in the heart are called systole and diastole and in the lungs respirations these are a reciprocal distension and retraction or stretching and closing together of their lobes. Such are the changes and variations of the state of the heart and lungs. There are like changes in the other viscera of the body and still more in their parts by which the blood and the animal juice are received and carried onward. [2.] Like things are to be found in the organic forms of the mind which are the subjects of man's affections and thoughts, as has been shown above with the difference that their expansions and compressions, or reciprocations, are relatively in such higher perfection as cannot be expressed in the words of natural language, but only in those of spiritual language and these can have no other meaning than that they are vortex like circlings inward and outward after the manner of perpetual and curving spirals wonderfully combined into forms receptive of life. [3.] The nature of these purely organic substances and forms in the evil and in the good shall now be stated. In the good these spiral forms are turned forward but

tae antrorsum, apud malos autem retrorsum, et quae spiratae sunt antrorsum, versae sunt ad Dominum, et ab Ipso recipiunt influxum, at quae spiratae sunt retrorsum, versae sunt ad infernum, et inde recipiunt influxum Sciendum est, quod quantum retrorsum versae sunt, tantum a tergo apertae sint, et a facie clausae, ac vicissim, quod quantum antrorsum versae sunt, tantum a facie apertae sint, et a tergo clausae [4.] Ex his constare potest, qualis forma seu quale organum est homo malus, et qualis forma seu quale organum est homo bonus, quod sint in contrario versu, et quia versus semel inductus non re-torqueri potest, patet, quod qualis est cum moritur, talis permaneat in aeternum Amor voluntatis hominis est, qui facit illum versum, seu qui convertit et invertit, nam ut supra dictum est, quisque homo est suus amor Inde est, quod quisque post mortem eat viam amoris sui, ad caelum qui in amore bono est, et ad infernum qui in amore malo est, nec quiescit quam in illa societate ubi ejus amor regnans est et quod mirum est, quisque novit viam, est sicut naribus odoret illam

320. (iv) *Quod si homo crederet sicut veritas est, quod omne bonum et verum sit a Domino, ac omne malum et falsum ab inferno, non appropriaret sibi bonum, et id meritum faceret, nec appropriaret sibi malum, ac se reum ejus faceret* Sed haec quia sunt contra fidem illorum, qui apud se confirmaverunt apparentiam, quod sapientia et prudentia ab homine sint, et non influant secundum statum organizationis mentis eorum, (de qua mox supra, n 319,) ideo demonstranda sunt quod ut fiat distincte, erit in hoc ordine (1) Quod qui confirmat apud se apparentiam, quod sapientia et prudentia sint ab homine et inde in illo ut ejus, non videre possit aliter, quam quod alioqui non foret homo, sed vel bestia, vel sculptile, cum tamen contrarium est (2) Quod credere et cogitare sicut veritas est, quod omne bonum et verum sit a Domino, ac omne malum et falsum ab inferno, appareat sicut impossibile, cum tamen id est vere humanum et inde angelicum (3) Quod ita credere et cogitare sit impossibile illis, qui non agnoscunt Divinum Domini, et qui non agnoscunt mala esse peccata, at quod possibile sit illis, qui duo illa agnoscunt (4) Quod qui in duabus illis agnitionibus

in the evil backward and the spiral forms turning forward are turned towards the Lord and receive influx from Him while those turning backward are turned towards hell and receive influx therefrom. It is to be understood that so far as they are turned backward they are open behind and closed in front and on the other hand, so far as they are turned forward they are opened in front and closed behind. [4.] From all this it is evident what kind of a form or organ an evil man is and what kind of a form or organ a good man is namely that they turn in contrary directions and as the turning when once fixed cannot be reversed it is clear that such as man is when he dies such he remains to eternity. It is the love of man's will that makes the turning that is, that converts and inverts, for as has been said above, every man is his own love. It is from this that every man after death goes the way of his own love—he that is in a good love to heaven and he that is in an evil love to hell and he finds rest only in that society where his reigning love is and what is wonderful every one knows the way it is like following the scent.

320 (iv) *If man believed as is the truth that all good and truth are from the Lord and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious nor appropriate evil to himself and make himself guilty of it.*—But as this is contrary to the belief of those who have confirmed in themselves the appearance that wisdom and prudence are from man, and do not flow in according to the state of the organization of men's minds (of which just above, n. 319) it must now be made clear and for the sake of distinctness this shall be done in the following order (1.) To one who confirms in himself the appearance that wisdom and prudence are from man and are therefore in him as his, it must needs seem that otherwise he would not be a man but a beast or a statue and yet the contrary is the truth. (2.) To believe and think, as is the truth, that every good and truth is from the Lord and every evil and falsity from hell, appears like an impossibility and yet it is the truly human principle and therefore the angelic. (3.) To believe and think thus is impossible to those who do not acknowledge the Divinity of the Lord, and who do not acknowledge that evils are sins but it is possible to those who do acknowledge these two things (4.) Those that are in these two acknowledgments so far as they shun and turn away from evils as sins need only to reflect upon the evils in themselves

sunt, solum reflectant super mala apud se, et illa a se ad infernum, unde sunt, rejiciant, quantum illa ut peccata fugiunt et aversantur (5) Quod sic Divina Providentia non appropriet alicui malum, nec alicui bonum, sed quod propria prudentia utrumque appropriet

321. Sed haec in proposito ordine explicentur Primum *Quod qui confirmat apud se apparentiam, quod sapientia et prudentia sint ab homine et in homine ut ejus, non videre possit aliter, quam quod alioqui non foret homo, sed vel bestia, vel sculptile, cum tamen contrarium est* Ex lege Divinae Providentiae est, ut homo cogitet sicut a se, utque prudenter agat sicut a se, sed usque ut agnoscat, quod sit a Domino Inde sequitur quod qui cogitat et prudenter agit sicut a se, et simul agnoscit quod sit a Domino, ille sit homo; non autem ille, qui confirmat apud se, quod omne quod cogitat et quod agit, sit ex se, tum nec ille, qui quia scit quod sapientia et prudentia a Deo sunt, usque exspectat influxum Hic enim fit sicut sculptile, et ille sicut bestia Quod ille qui exspectat influxum sit sicut sculptile, patet, oportet enim ut is stet vel sedeat immotus, manibus remissis, oculis vel clausis vel apertis absque nictu, non cogitando nec animando Quid tunc vitae illi est? [2.] Quod ille qui credit quod omnia quae cogitat et agit, sint ex se, non dissimilis bestiae sit, etiam patet, nam cogitat solum ex mente naturali, quae homini communis est cum bestiis, et non ex mente rationali spiritali, quae est mens vere humana, haec enim mens agnoscit, quod solus Deus cogitet ex se, et quod homo ex Deo quare etiam talis non scit discrimen inter hominem et bestiam aliud quam quod homo loquatur et bestia sonet, et credit quod uterque moriatur similiter [3.] De illis qui expectant influxum adhuc aliquid dicetur Illi non recipiunt aliquem, nisi quam pauci qui ex corde desiderant illum, hi quandoque recipiunt aliquod responsum per vivam perceptionem in cogitatione, vel per tacitam loquelam in illo, et raro per manifestam, et tunc hoc, ut cogitent et agant sicut volunt et sicut possunt, et quod qui sapienter agit sapiens sit, et qui stulte agit stultus sit, et nusquam instruuntur quid credituri et quid facturi sint, et hoc ex causa, ne rationale et liberum humanum pereat, quod est, ut quisque ex libero secundum rationem agat,

and cast them away from themselves to the hell from whence they are. (5.) Thus the Divine providence does not appropriate evil to any one, nor good to any one, but his own prudence appropriates both

321 These things shall now be explained in the proposed order. First *To one who confirms in himself the appearance that wisdom and prudence are from man and are in man as his it must needs seem that otherwise he would not be a man but a beast or a statue and yet the contrary is the truth.* It is from a law of the Divine providence that man should think as if from himself and should act prudently as if from himself but should nevertheless acknowledge that he does it from the Lord. From this it follows that he who thinks and acts prudently as if from himself and at the same time acknowledges that he does it from the Lord is a man while he who confirms in himself that every thing he thinks and does is from himself is not a man neither is he a man who because he knows that wisdom and prudence are from God still waits for influx for the latter becomes like a statue and the former like a beast. It is evident that one who simply waits for influx will become like a statue for he will feel that he must stand or sit motionless, with hands hanging down and eyes either shut or open without winking with neither thought nor animation. What is there then of life in him? [2] It is also evident that he who believes that every thing that he thinks and does is from himself is not unlike a beast, for he thinks only from the natural mind which is common to man and beast, and not from the spiritual rational mind which is the truly human mind for this mind recognizes that God alone thinks from Himself, and that man thinks from God. Consequently such a man knows no difference between a man and a beast except that a man talks and a beast makes sounds and he believes that they both die in the same manner. [3] Of those who await influx there is something more to be said. They receive no such influx [as they expect] with the exception that a few who heartily desire it, occasionally receive a kind of response through a vivid perception in thought, or by a tacit speech therein and rarely by open speech, to the effect that they should think and act as they wish and as they can and that he who acts wisely is wise and he who acts foolishly is foolish but they are never instructed thus what to believe or to do and this in order that human rationality and liberty may not perish which are given that every one may act from freedom in accordance with reason with the appearance that he acts solely

cum omni apparentia sicut ex se Illi qui per influxum instruuntur quid credituri aut quid facturi sint, non instruuntur a Domino, nec ab aliquo angelo caeli, sed a quodam spiritu Enthusiastico, Quaqueriano, vel Moraviano, et seducuntur Omnis influxus a Domino fit per illustrationem intellectus, et per affectionem veri, et per hanc in illam [4.] Secundum *Quod credere et cogitare sicut veritas est, quod omne bonum et verum sit a Domino, ac omne malum et falsum ab inferno, appareat sicut impossibile, cum tamen id est vere humanum et inde angelicum*

Credere et cogitare quod omne bonum et verum sit a Deo, apparet possibile, modo non aliquid ultra dicatur, causa est, quia est secundum fidem theologicam, contra quam non licet cogitare At credere et cogitare quod omne malum et falsum sit ex inferno, apparet impossibile, quia sic etiam crederetur, quod homo nihil posset cogitare Sed usque cogitat homo sicut ex se, tametsi ex inferno; quia Dominus dat cuivis, quod cogitatio, undecunque sit, appareat in illo sicut sua, alioqui homo non viveret homo, nec posset educi ex inferno, ac introduci in caelum, hoc est, reformari, ut multis supra ostensum est [5.] Quare etiam Dominus dat homini scire et inde cogitare quod in inferno sit si in malo, et quod ex inferno cogitet si ex malo, et quoque dat cogitare media, quomodo possit ab inferno exire, et non cogitare ex illo, sed venire in caelum et ibi cogitare ex Domino, et quoque dat homini liberum electionis Ex quibus videri potest, quod homo possit cogitare malum et falsum sicut ex se, et quoque cogitare quod id et illud sit malum et falsum; proinde quod sit modo apparentia quod a se, sine qua homo non foret homo Ipsum humanum et inde angelicum est cogitare ex veritate, et hoc veritas est, quod homo non cogitet ex se, sed quod ei detur a Domino cogitare, in omni apparentia ut ex se [6.] Tertium

Quod ita credere et cogitare sit impossibile illis qui non agnoscunt Divinum Domini, et qui non agnoscunt mala esse peccata, et quod possibile sit illis qui duo illa agnoscunt

Quod id impossibile sit illis qui non agnoscunt Divinum Domini, est quia solus Dominus dat homini cogitare et velle, et qui non agnoscunt Divinum Domini, illi sejuncti ab Ipso credunt quod cogitent a se Quod impossibile

from himself. Those who are taught by influx what to believe or what to do are not taught by the Lord or by any angel of heaven, but by some enthusiastic spirit, Quaker or Moravian and are led astray. All influx from the Lord takes place by enlightenment of the understanding and by an affection for truth and through the affection into the understanding. [4] Secondly *To believe and think as is the truth that every good and truth is from the Lord and every evil and falsity from hell appears like an impossibility and yet it is the truly human principle and therefore the angelic.* To believe and think that every good and truth is from God seems possible provided nothing further is said for the reason that this is in accordance with theological faith contrary to which it is not allowable to think. But to believe and think that every evil and falsity is from hell appears impossible since man must then believe also that he does not think at all. Yet man does think as if from himself even though from hell because the Lord gives to every one the appearance that his thought is in him as his own from whatever source it may be. Otherwise man would not live as a man nor could he be led out of hell and led into heaven that is, reformed as has been frequently shown above. [5] So too the Lord enables man to know and from that to have the thought that he is in hell when he is in evil and that he thinks from hell when he thinks from evil. He also enables him to think about the means by which he may escape from hell and not think from it, and may come into heaven and think there from the Lord and He also gives man freedom of choice. From all this it can be seen that man is able to think evil and falsity as if from himself also to think that this or that is evil or false consequently that it is only an appearance that he does this from himself without which appearance man would not be a man. To think from the truth is the truly human principle and therefore the angelic and this truth is that man does not think from himself but that it is granted him by the Lord to think to all appearance as if from himself. [6.] Thirdly *To believe and think thus is impossible to those who do not acknowledge the Divinity of the Lord and who do not acknowledge that evils are sins but it is possible to those who do acknowledge these two things.* It is impossible to those who do not acknowledge the Lord's Divinity because it is the Lord alone that enables man to think and to will and those who do not acknowledge the Lord's Divinity being disjoined from Him believe that they think from themselves. It is also impossible

etiam sit illis qui non agnoscunt mala esse peccata, est quia hi cogitant ex inferno, et quisque ibi putat quod a se cogitet. Quod autem possibile sit illis qui duo illa agnoscunt, constare potest ex illis quae supra (n. 288-294) in copia allata sunt [7.] Quartum *Quod qui in duabus illis agnitionibus sunt, solum reflectant super mala apud se, ac illa ad infernum, unde sunt, rejiciant, quantum illa ut peccata fugiunt et aversantur*. Quis non scit, vel scire potest, quod malum sit ab inferno, et quod bonum e caelo? Et quis non inde scire potest, quod quantum homo fugit et aversatur malum, tantum fugiat et aversetur infernum? Et quis inde non scire potest, quod, quantum quis malum fugit et aversatur, tantum velit et amet bonum, proinde quod tantum a Domino ab inferno eximatur, et ad caelum ducatur? Haec omnis rationalis homo, modo scit quod infernum et caelum sint, et quod malum sit a sua origine et bonum a sua, videre potest. Nunc si homo reflectit super mala apud se, (quod idem est cum explorare se,) et fugit illa, tunc evolvit se ab inferno, et hoc rejicit ad tergum, ac immittit se in caelum, et ibi Dominum spectat a facie. Dicitur quod homo hoc faciat, sed facit id sicut a se, tunc ex Domino. Cum homo agnoscit hoc verum ex bono corde et ex pia fide, tunc latet id intus in omni quod postea sicut ex se cogitat et facit, quemadmodum prolificum in semine, quod intus comitatur usque ad novum semen, et quemadmodum volupe in appetitu cibi, quem semel agnovit sibi salutiferum esse, verbo, est sicut cor et anima in omni quod cogitat et facit [8.] Quintum *Quod sic Divina Providentia non appropriat alicui malum nec alicui bonum, sed quod propria prudentia appropriat utrumque*. Hoc consequitur ex omnibus quae nunc dicta sunt. Finis Divinae Providentiae est bonum, hoc itaque in omni operatione intendit. Quare non appropriat alicui bonum, nam sic illud fieret meritorium, nec appropriat alicui malum, nam sic illum reum mali faceret. Utrumque tamen facit homo ex proprio, quia hoc non est nisi quam malum, proprium voluntatis ejus est amor sui, ac proprium intellectus ejus est fastus propriae intelligentiae; et ex hoc est propria prudentia.

to those who do not acknowledge evils as sins, because such think from hell and in hell every one imagines that he thinks from himself. But that it is possible to those who do acknowledge these two things can be seen from what has been fully set forth above (n. 288-294) [7] Fourthly *Those that are in these two acknowledgments so far as they shun and turn away from evils as sins need only to reflect upon the evils within them and to cast them away to the hell from whence they are* Every one knows or is capable of knowing that evil is from hell and good from heaven therefore every one can know that so far as a man shuns and turns away from evil so far he shuns and turns away from hell. So too every one can know that so far as any one shuns and turns away from evil so far he wills and loves good consequently so far he is delivered from hell by the Lord and led to heaven. All this every rational man can see, provided he knows that there is a heaven and a hell and that evil is from its own origin and good from its own origin. If then a man reflects upon the evils in himself (which is the same thing as examining himself) and shuns them he then frees himself from hell and casts it behind him and introduces himself into heaven and there beholds the Lord face to face. It is said that man does this but he does it as if from himself, but in fact from the Lord. When from a good heart and from a pious faith man acknowledges this truth it lies inwardly hidden in all that he afterwards thinks and does as if from himself like the prolific principle in a seed which inwardly accompanies its growth even to new seed or like the pleasure in the appetite for food that a man has once recognized to be wholesome for him in a word it is like heart and soul in all that he thinks and does. [8.] Fifthly *Thus the Divine providence does not appropriate evil to any one nor good to any one but his own prudence appropriates both.* This follows from all that has now been said. Good is the end of the Divine providence thus it therefore purposes in all its workings. Consequently it does not appropriate good to any one for good would thus be made meritorious nor does it appropriate evil to any one for thus man would be made guilty of the evil Nevertheless, man does both of these from what is his own (*proprium*) because this is nothing but evil that of his will that is his own being the love of self and that of his understanding that is his own being the conceit in his own intelligence and from this is his own prudence.

QUOD OMNIS HOMO REFORMARI POSSIT, ET QUOD PRAE-
DESTINATIO NON DETUR

322. Sana ratio dicitur, quod omnes praedestinati sint ad caelum, et nullus ad infernum, sunt enim omnes nati homines, et inde imago Dei in illis est. Imago Dei in illis est, quod possint intelligere verum, et quod possint facere bonum. Posse intelligere verum est ex Divina Sapientia, ac posse facere bonum est ex Divino Amore, illa potentia est imago Dei, quae manet apud hominem sanum, et non eradicatur. Inde est quod possit fieri homo civilis et moralis, et qui est civilis et moralis, is etiam potest fieri spiritualis, nam civile et morale est receptaculum spiritualis. Civilis homo dicitur, qui scit leges sui regni ubi est civis, et vivit secundum illas, et moralis homo dicitur, qui leges illas facit mores suos, et virtutes suas, et ex ratione illas vivit. [2.] Nunc dicam quomodo vita civilis et moralis est receptaculum vitae spiritualis. Vive illas leges non modo ut leges civiles et morales, sed etiam ut Leges Divinas, et eris homo spiritualis. Vix datur gens tam barbara, quae non per leges sancivit, quod non occidendum sit, non cum alterius uxore scortandum, non furandum, non false testandum, non violandum quod alterius est. Has leges civilis et moralis homo servat, ut sit vel ut appareat bonus civis, sed si illas leges non simul Divinas facit, est modo civilis et moralis homo naturalis, at si illas etiam Divinas facit, fit civilis et moralis homo spiritualis. Differentia est, quod hic non sit modo bonus civis regni terrestris, sed etiam bonus civis regni caelestis, ille autem bonus civis regni terrestris non autem regni caelestis. Bona, quae faciunt, distinguunt illos, bona quae civiles et morales naturales faciunt, non sunt bona in se, est enim homo et mundus in illis, bona quae civiles et morales spirituales faciunt, sunt bona in se, quia Dominus et caelum in illis est. [3.] Ex his constare potest, quod quisque homo, quia natus est ut fieri possit civilis et moralis naturalis, etiam natus sit ut fieri possit civilis et moralis spiritualis, est modo ut agnoscat Deum, et non faciat mala quia contra Deum sunt, sed faciat bona quia cum Deo sunt; per hoc venit spiritus in civilia et moralia

EVERY MAN MAY BE REFORMED AND THERE IS NO SUCH
THING AS PREDESTINATION

322 Sound reason declares that all men were predestined to heaven and no one to hell for all are born men and in consequence the image of God is in them. The image of God in them is the ability to understand truth and to do good. The ability to understand truth is from the Divine wisdom and the ability to do good is from the Divine love. This ability is the image of God which remains in every sane man and is not eradicated. From this comes his ability to become a civil and moral man and the civil and moral man can also become spiritual for the civil and moral is a receptacle of the spiritual. He is called a civil man who knows the laws of the kingdom wherein he is a citizen and lives according to them and he is called a moral man who makes these laws his morals and his virtues, and from reason lives them. [2.] It shall now be told how a civil and moral life is a receptacle of spiritual life. Live these laws, not only as civil and moral laws, but also as Divine laws and you will be a spiritual man. Scarcely a nation exists so barbarous as not to have prohibited by laws murder adultery with the wife of another theft, false-witness and injury to another's property. The civil and moral man observes these laws that he may be or may seem to be, a good citizen but if he does not also regard these laws as Divine he is merely a civil and moral natural man while if he does also regard them as Divine he becomes a civil and moral spiritual man. The difference is that the latter is both a good citizen of the earthly kingdom and a good citizen of the heavenly kingdom while the former is a good citizen of the earthly kingdom only and not of the heavenly kingdom. The difference is seen in the goods they do the goods done by civil and moral natural men are not in themselves good for the man and the world are in them the goods done by civil and moral spiritual men are good in themselves, because the Lord and heaven are in them. [3.] From all this it can be seen that as every man was born that he might become a civil and moral natural man so too he was born that he might become a civil and moral spiritual man and this is done simply by his acknowledging God and not doing evil because it is against God but doing good because it is accordant with God whereby a spirit enters into his

ejus, et vivunt, at absque eo non est aliquis spiritus in illis, et inde non vivunt Quare naturalis homo, utcunque civiliter et moraliter agit, vocatur mortuus, at spiritualis homo vivus [4.] Ex Divina Domini Providentia est, quod cuivis genti sit aliqua religio, et primum omnis religionis est, agnoscere quod sit Deus, nam alioqui non vocatur religio, et omnis gens quae vivit suam religionem, hoc est, quae non facit malum quia est contra suum Deum, recipit aliquod spirituale in suo naturali. Quis, cum audit aliquem Gentilem dicentem, quod hoc et illud malum non velit facere, quia est contra suum Deum, non secum dicit, "Annon hic salvatur?" Apparet sicut non possit aliter" Hoc dicitur ei sana ratio Et vicissim, quis, cum audit Christianum dicentem, "Hoc et illud malum nihili facio, quid hoc quod dicatur esse contra Deum?" non secum dicit, "Num hic salvatur?" apparet sicut non possit" Hoc etiam sana ratio dicitur [5.] Si dicit, "Sum natus Christianus, sum baptizatus, novi Dominum, legi Verbum, obivi Sacramentum Cenae," num haec sunt aliquid, cum homicidia aut vindictas quae illa spirat, adulteria, furta clandestina, falsa testimonia aut mendacia, et varias violentias, non facit peccata? Num talis cogitat de Deo, aut de aliqua vita aeterna? Num cogitat quod sint? Diciturne sana ratio, quod talis salvari non possit? Haec de Christiano dicta sunt, quia Gentilis plus quam Christianus ex religione in vita sua de Deo cogitat Sed de his plura in sequentibus dicentur, in hoc ordine

- (1) *Quod finis creationis sit caelum ex humano genere*
- (ii) *Quod inde ex Divina Providentia sit, quod unusquisque homo possit salvari, et quod salventur qui Deum agnoscunt et bene vivunt*
- (iii) *Quod ipse homo in culpa sit, si non salvatur*
- (iv) *Quod sic omnes praedestinati sint ad caelum, et nullus ad infernum*

323. (i) *Quod finis creationis sit caelum ex humano genere* Quod caelum non ex aliis consistat, quam qui nati sint homines, in opere *De Caelo et Inferno*, (Londini, an 1758 edito,) et quoque supra, ostensum est, et quia caelum non ex aliis consistit, sequitur quod finis creationis sit caelum ex humano genere Quod ille creationis finis fuerit, quidem supra n 27 ad 45, demonstratum est,

civil and moral activities and they live otherwise there is no spirit in them and therefore they are not living. And this is why the natural man however civilly and morally he may act, is called dead but the spiritual man is called living [4.] It is of the Lord's Divine providence that every nation has some religion and the primary thing in every religion is to acknowledge that there is a God otherwise it is not called a religion and every nation that lives according to its religion that is, that refrains from doing evil because it is contrary to its god receives something of the spiritual in its natural. When one hears some Gentile say that he is unwilling to do this or that evil because it is contrary to his god does he not say to himself Is not this man saved? it seems as if it could not be otherwise. Sound reason declares this to him. On the other hand when he hears a Christian say I make no account of this or that evil why is it said to be contrary to God? does he not say to himself, Is this man saved? it seems impossible. Sound reason declares this also [5.] If such an one says I was born a Christian I have been baptized, I have known about the Lord I have read the Word I have attended the sacrament of the Supper—does this amount to anything if he does not regard murders, or the revenge that breathes them adulteries, secret thefts false testimony or lies, and various injuries as sins? Does such a man think about God or any eternal life? Does he believe that there is any God or any eternal life? Does not sound reason declare that such a person cannot be saved? All this has been said respecting a Christian because a Gentile thinks about God from religion in his life more than a Christian does. But on this more shall be said in what follows and in this order

- (i.) *The end of creation is a heaven from the human race*
- (ii.) *Therefore it is of the Divine providence that every man can be saved and that those are saved who acknowledge God and live well.*
- (iii.) *Man himself is to blame if he is not saved*
- (iv.) *Thus all men were predestined to heaven and no one to hell*

323 (i.) *The end of creation is a heaven from the human race*—That heaven consists solely of those that were born men is shown in the work on *Heaven and Hell* (published at London in the year 1758) and also above and as heaven consists of no others it follows that the end of creation is a heaven

sed idem adhuc manifestius videbitur ex his explicatis
 (1) Quod omnis homo creatus sit ut vivat in aeternum
 (2) Quod omnis homo creatus sit ut vivat in aeternum
 in statu beato (3) Quod sic omnis homo creatus sit ut
 in caelum veniat (4) Quod Divinus Amor non possit
 aliter quam id velle, et quod Divina Sapientia non possit
 aliter quam id providere

324. Quoniam ex his quoque videri potest, quod Divina Providentia non sit alia praedestinatio quam ad caelum, et quod nec in aliam mutari possit, demonstrandum hic est, quod finis creationis sit caelum ex humano genere, in proposito ordine Primum *Quod omnis homo creatus sit ut vivat in aeternum* In transactione *De Divino Amore et Divina Sapientia*, Parte Tertia et Quinta, ostensum est, quod apud hominem sint tres gradus vitae, qui vocantur naturalis, spiritualis, et caelestis, et quod hi gradus actualiter apud unumquemvis sint, et quod apud bestias non sit nisi quam unus gradus vitae, qui est similis ultimo gradui apud hominem, qui vocatur naturalis Ex quo sequitur, quod homo per elevationem vitae suae ad Dominum sit prae bestiis in illo statu, ut possit intelligere tale quod Divinae Sapientiae, ac velle tale quod Divini Amoris est, ita Divinum recipere, et qui Divinum recipere potest, ita ut videat et percipiat illud in se, ille non potest aliter quam conjunctus Domino esse, et per conjunctionem illam vivere in aeternum [2.] Quid Dominus cum omni creatione universi, nisi etiam creavisset imagines et similitudines Sui, quibus communicare possit suum Divinum? Alioqui quid foret aliud quam facere ut aliquid sit et non sit, seu ut aliquid existat et non existat, hoc non propter aliud, quam ut posset e longinquo contemplari meras vicissitudines, ac continuas variationes sicut super aliquo theatro? Quid Divinum in illis, nisi forent propter finem, ut inserirent subjectis quae Divinum reciperent propius, ac viderent et sentirent id? Et quia Divinum est inexhaustae gloriae, num id apud se solum retineret, et num hoc posset? Amor enim vult suum communicare alteri, immo dare ex suo quantum potest Quid non Divinus Amor, qui est infinitus? Num dare potest et rursus auferre? Foretne hoc dare quod perituum est? quod intus in se non est aliquid, quia cum perit fit nihil, non est Est in illo Sed

from the human race. That this was the end of creation has been shown previously (n. 27-45) but it can be made clearer by an explanation of these points (1) Every man was created to live to eternity (2) Every man was created to live to eternity in a state of blessedness. (3) Thus every man was created to come into heaven (4.) The Divine love must needs will this and the Divine wisdom must needs provide for it.

324. Since from all this it can be seen that the Divine providence is a predestination to heaven only and cannot be changed into any other it shall now be shown in the proposed order that the end of creation is a heaven from the human race. First *Every man was created to live forever* In the treatise on *The Divine Love and the Divine Wisdom* Parts Third and Fifth it has been shown that there are three degrees of life in man called the natural the spiritual and the celestial and that these degrees are actually in every man while in beasts there is only one degree of life which is like the lowest degree in man which is called the natural. From this it follows that by the elevation of his life to the Lord man is above the beasts, in such a state as to be able to understand what pertains to the Divine wisdom and to will what pertains to the Divine love thus to receive the Divine and a being that is capable of so receiving the Divine as to see and perceive it in himself cannot but be conjoined with the Lord and by that conjunction live forever (2) What would the Lord be in relation to the entire creation of the universe, if He had not also created images and likenesses of Himself to whom He could communicate His Divine? Otherwise what would He be but a causing something to be or not to be, or to exist or not to exist and this for no other purpose than that He might be able from afar to contemplate mere vicissitudes and continual changes as upon a stage? What of the Divine would there be in all these things, unless they had as their end to be serviceable to subjects that could receive the Divine more nearly and see and feel it? And as the Divine is of glory inexhaustible, would He keep this to Himself alone, or would it be possible for Him to do so? For love desires to communicate its own to another and even to give from its own as much as it can. Must not the Divine love, then which is infinite, do this? Can that give and take away again? Would not that be to give what must perish? and inwardly in itself this is nothing because when it perishes it comes to naught. That which *is* is not in it. But the Divine love gives what *is* or what does not cease to be and that is

dat quod Est, seu quod non desinit esse, et hoc est aeternum [3.] Ut omnis homo vivat in aeternum, aufertur id quod est mortale apud illum Mortale ejus est materiale corpus, quod aufertur per ejus mortem Sic nudatur immortale ejus, quod est mens ejus, et fit tunc spiritus in forma humana, mens ejus est ille spiritus Quod mens hominis non mori possit, viderunt sophi seu sapientes antiqui; dixerunt enim, Quomodo potest animus seu mens mori, cum potest sapere? Interiorem eorum ideam de eo pauci hodie sciunt; sed fuit illa, quae in communem illorum perceptionem e caelo illapsa est, quod Deus sit ipsa Sapientia, cujus particeps est homo, et Deus immortalis seu aeternus est [4.] Quoniam mihi datum est loqui cum angelis, etiam aliquid ab experientia dicam Locutus sum cum illis qui ante multa saecula vixerunt, cum illis qui ante diluvium, et cum quibusdam post diluvium, cumque illis qui tempore Domini vixerunt, et cum uno ex Apostolis Ipsius, et cum pluribus qui in saeculis postea, et omnes illi visi sunt sicut homines in media aetate, et dixerunt quod nesciant quid mors, solum quod sit damnatio Omnes etiam qui bene vixerunt, dum in caelum veniunt, in aetatem suam in mundo juvenilem veniunt, et illa manent in aeternum, etiam qui senes et decrepiti fuerunt in mundo, ac feminae, tametsi fuerunt vetulae et anus, in florem suae aetatis et pulchritudinis redeunt [5.] Quod homo post mortem vivat in aeternum, patet ex Verbo, ubi vita in caelo vocatur "vita aeterna"

(Ut *Matth* xix 29, xxv 46, *Marc* x 17, *Luc* x 25, xviii 30, *Joh* iii 15, 16, 36, v 24, 25, 39, vi 27, 40, 68, xii 50)

tum etiam simpliciter "vita"

(*Matth* xviii 8, 9, *Joh* v 40, xx. 31)

Dominus etiam dixit ad discipulos,

"Quia Ego vivo, etiam vos vivetis" (*Joh* xiv 19)

et de resurrectione, quod

Deus sit "Deus viventium, et non Deus mortuorum," tum Quod non mori amplius possint (*Luc* xx. 36, 38)

[6.] Secundum *Quod omnis homo creatus sit ut vivat in aeternum in statu beato*, est consequens, nam qui vult ut homo vivat in aeternum, vult etiam ut vivat in statu beato. Quid vita aeterna absque illo? Omnis amor vult alterius

eternal [3] In order that every man may live to eternity that which is mortal in him is taken away. The mortal in him is his material body and this is taken away by its death. Thus what is immortal in man, which is his mind is unveiled and he then becomes a spirit in human form his mind is that spirit. That man's mind cannot die the sages or wise men of old saw for they said How can the mind (*animus seu mens*) die, when it has the capacity to be wise? What their interior idea of this was few at this day know but it was an idea that descended from heaven into their general perception namely that God is wisdom itself and of this man is a partaker and God is immortal or eternal [4] As it has been granted me to talk with angels I will also say something from experience. I have talked with those who lived many ages ago with those who lived before the flood and with some who lived after it, with those who lived in the time of the Lord and with one of His apostles and with many who lived in later ages and they all appeared like men of middle age, and they said that they knew nothing about death except that it is damnation. All that have lived well when they enter heaven come into an age like that of early manhood in the world and continue in it to eternity even those that had been old and decrepit in the world. Women also although they had been old and wrinkled return into the flower of their age and beauty [5] That man after death lives to eternity is clear from the Word where life in heaven is called eternal life

(as in Matt xix. 29 xxv. 46 *Mat* l. x. 17 *Luke* x. 25, xviii. 30 *John* iii. 15, 16, 36 v. 24 25 39 vi. 27 40 63 xii. 50)

also simply "life

(in *Matt.* xviii. 8 9 *John* v. 40 xx. 31)

also the Lord said to the disciples

"Because I live ye shall live also (*John* xiv. 19);

and of the resurrection that

"God is not a God of the dead but of the living" and that they cannot die any more (*Luke* xx. 36, 38).

[6] Secondly *Every man was created to live to eternity in a state of blessedness*. This follows as a consequence for He who wills that man should live to eternity also wills that he should live in a state of blessedness. What would eternal life be without that? All love desires the good of another—

bonum, amor parentum vult bonum liberorum, amor sponsi et mariti vult bonum sponsae et uxoris, et amor amicitiae vult bonum amicorum Quid non Divinus Amor? Et bonum quid aliud est quam jucundum? et Divinum Bonum quid aliud quam beatum aeternum? Omne bonum ex jucundo seu beato sui dicitur bonum bonum quidem vocatur id quod datur et possidetur, sed nisi etiam sit jucundum, est bonum sterile, quod in se non est bonum Ex his patet, quod vita aeterna etiam sit beatum aeternum Hic status hominis est finis creationis, at quod solum illi qui in caelum veniunt in illo statu sint, non est Dominus in culpa, sed est homo, quod homo sit in culpa, videbitur in sequentibus [7.] Tertium *Quod sic omnis homo creatus sit, ut in caelum veniat* Hoc finis creationis est sed quod non omnes veniant in caelum, est quia imbuunt jucunda inferni opposita beato caeli, et qui non in beato caeli sunt, non possunt intrare caelum, non enim sustinent illud. Nemini, qui in mundum spirituales venit, negatur ascendere in caelum, sed qui in jucundo inferni est, dum illuc venit, palpitatur corde, laborat respiratione, vita incipit perire, angitur, cruciatur, et se volvit sicut serpens admotus igni, hoc sic, quia oppositum agit in oppositum [8.] Sed usque quia homines nati sunt, et per id in facultate cogitandi et volendi, et inde in facultate loquendi et agendi sunt, non possunt mori at quia non cum aliis possunt vivere quam cum illis qui in simili jucundo vitae sunt, ad illos remittuntur, consequenter qui in jucundis mali sunt, ad suos, et qui in jucundis boni sunt ad suos Immo datur cuivis in jucundo sui mali esse, modo non infestet illos qui in jucundo boni sunt, sed quia malum non potest aliter quam infestare bonum, inest enim malo odium contra bonum, quare ne damnum inferant, removentur, et in sua loca in inferno deiciuntur, ubi jucundum illorum vertitur in injucundum [9.] Sed hoc non tollit, quin homo ex creatione sit et inde nascatur talis, ut in caelum possit venire, in caelum enim venit omnis qui infans moritur, educatur ac instruitur ibi, sicut homo in mundo, ac per affectionem boni et veri imbuatur sapientia, et fit angelus Similiter potuisset homo, qui educatur et instruitur in mundo, nam simile inest illi quod infanti De infantibus in mundo spirituali videatur in opere *De Caelo et Inferno*

(Londini, an 1758, edito, n 329-345) [10.] Sed quod non simile fiat cum multis in mundo, est quia amant primum gradum vitae suae, qui vocatur naturalis, et non volunt ab illo recedere, et fieri spirituales, et gradus vitae naturalis in se spectatus non amat nisi quam semet et mundum, cohaeret enim cum sensibus corporis, qui etiam exstant mundo, at gradus vitae spiritualis in se spectatus amat Dominum et caelum, et quoque semet et mundum, sed Deum et caelum ut superius, principale et dominans, ac semet et mundum ut inferius, instrumentale et famulans [11.] Quartum *Quod Divinus Amor non possit aliter quam id velle, et quod Divina Sapientia non possit aliter quam id providere* Quod Divina Essentia sit Divinus Amor et Divina Sapientia, in transactione de *Divino Amore et Divina Sapientia*, plene ostensum est; ibi etiam demonstratum est (n 358-370), quod Dominus in omni embryone humano formet duo receptacula, unum Divini Amoris et alterum Divinae Sapientiae, receptaculum Divini Amoris pro futura voluntate hominis, et receptaculum Divinae Sapientiae pro futuro intellectu ejus; et quod sic cuivis homini indiderit facultatem volendi bonum, et facultatem intelligendi verum [12.] Nunc quia hae binae facultates hominis ex nativitate a Domino inditae sunt, et inde Dominus est in illis ut in suis apud hominem, patet quod Divinus Ipsius Amor non possit aliter velle, quam ut homo in caelum veniat, et ibi aeterna beatitudine fruatur, et quoque quod Divina Sapientia non possit aliter quam id providere Sed quia ex Divino Ipsius Amore est, ut homo sentiat beatum caeleste in se sicut suam, et hoc non fieri potest, nisi homo in omni apparentia teneatur, quod a se cogitet, velit, loquatur et agat, ideo non potest hominem aliter ducere quam secundum leges Divinae suae Providentiae

325. (11) *Quod inde ex Divina Providentia sit, quod unusquisque homo possit salvari, et quod salventur qui Deum agnoscunt et bene vivunt* Quod unusquisque homo possit salvari, ex supra demonstratis patet Quidam opinantur, quod ecclesia Domini sit solum in Christiano orbe, quia Dominus ibi solum notus est, et ibi solum est Verbum sed usque sunt multi qui credunt, quod ecclesia Dei sit communis, seu extensa et sparsa per universum terrarum

there is the same in him that the infant possessed. Respecting infants in the spiritual world see the work on *Heaven and Hell* (published at London in the year 1758 n 329-345) 110) But the reason why many in the world are not prepared for heaven is that they love the first degree of their life, which is called the natural and are unwilling to withdraw from it and become spiritual and the natural degree of life viewed in itself loves nothing but self and the world for it clings to the senses of the body and these are directed towards the world while the spiritual degree of life viewed in itself loves the Lord and heaven and also self and the world, but God and heaven as higher chief and dominant and self and the world as lower instrumental and subservient. (11) Fourthly *The Divine love must needs will this and the Divine wisdom must needs provide for it* That the Divine essence is Divine love and Divine wisdom has been shown in the work on *The Divine Love and the Divine Wisdom* It is also shown there (n 358-3,0) that in every human embryo the Lord forms two receptacles, one for the Divine love and the other for the Divine wisdom a receptacle of the Divine love for the future will of the man and a receptacle of the Divine wisdom for his future understanding and that thus the Lord has endowed every man with a capacity to will good and a capacity to understand truth. (12) Since, then man from his birth is endowed with these two capacities by the Lord and consequently the Lord is in these capacities as in His own with man it is clear that His Divine love must needs will that man should come into heaven and there enjoy eternal blessedness also that the Divine wisdom must needs provide for it. But since it is from the Lord's Divine love that man should feel heavenly blessedness in himself as his own and this is impossible unless man is kept fully in the appearance that he thinks wills, speaks and acts from himself therefore the Lord can lead man only in accordance with the laws of His Divine providence.

325 (ii) *Therefore it is of the Divine providence that every man can be saved and that those are saved who acknowledge God and live well*—It is clear from what has been shown above that every man can be saved. Some hold the opinion that the Lord's church is only in the Christian world, because there alone is the Lord known and there alone is the Word. Nevertheless there are many who believe that the church of God is general that is is spread and dispersed throughout the world, and

orbem, ita etiam apud illos qui Dominum ignorant, et non Verbum habent, dicentes, quod hoc non eorum culpa sit, et quod illis ignorantia invincibilis sit, et quod contra Amorem et Misericordiam Dei sit, quod aliqui ad infernum nascentur, cum tamen aequae sunt homines [2.] Nunc quia Christianis, si non omnibus usque multis, est fides, quod ecclesia communis sit, quae etiam Communio vocatur, sequitur quod dentur communissima ecclesiae, quae omnes religiones ingrediuntur, et faciunt Communionem illam Quod communissima illa sint agnitio Dei et bonum vitae, videbitur in sequente ordine (1) Quod agnitio Dei faciat conjunctionem Dei cum homine, et hominis cum Deo, et quod negatio Dei faciat disjunctionem (2) Quod quisque agnoscat Deum, et jungatur Ipsi secundum bonum vitae suae (3) Quod bonum vitae, seu bene vivere, sit fugere mala quia sunt contra religionem, ita contra Deum (4) Quod haec sint communia omnium religionum, per quae unusquisque potest salvari

326. Sed haec singillatim lustranda et demonstranda sunt Primum *Quod agnitio Dei faciat conjunctionem Dei cum homine et hominis cum Deo, et quod negatio Dei faciat sejunctionem* Aliqui possunt cogitare, quod salvari queant aequae qui non agnoscunt Deum quam qui agnoscunt, modo vitam moralem agant dicentes, "Quid operatur agnitio? Estne solum cogitatio? Possumne facile agnoscere, cum pro certo scio quod Deus sit? Audivi de Illo, sed non vidi Illum fac ut videam et credam" Talis sermo est multis qui negant Deum, quando eis libere ratiocinari cum agnitore Dei licet Sed quod agnitio Dei conjungat, et negatio Dei sejungat, illustrabitur per quaedam mihi nota in spirituali mundo Ibi cum quis cogitat de altero, et vult loqui cum illo, sistitur alter illico praesens; hoc commune ibi est, et nusquam fallit Causa est, quia in mundo spirituali non est distantia, sicut in mundo naturali, sed est modo apparentia distantiae [2.] Alterum est, quod sicut cogitatio ex aliqua cognitione alterius facit praesentiam, ita amor ex aliqua affectione alterius faciat conjunctionem, ex qua fit quod simul eant et amice colloquantur, inque una domo habitent, vel in una societate, ac saepius conveniant, et mutuas operas praestent Contrarium etiam fit, ut quod qui non amat alterum, et magis

thus exists with such as are ignorant of the Lord and do not have the Word and they claim that this is not the fault of such and that they have no means of overcoming their ignorance and that it is contrary to God's love and mercy that some should be born for hell who equally with others are men. [2] Since then many if not all Christians believe that the church which is also called a communion is general it follows that there are most general principles of the church which enter into all religions and constitute that communion. That these most general principles are the acknowledgment of God and good of life will be seen in the following order (1) The acknowledgment of God causes a conjunction of God with man and of man with God and the denial of God causes disjunction. (2) Every one acknowledges God and is conjoined with Him so far as his life is good. (3) Good of life, or living rightly is shunning evils because they are vain & religion, thus against God. (4) These are the general principles of all religions whereby every one can be saved.

326 But these must be examined and shown one by one. First *The acknowledgment of God causes a conjunction of God with man and of man with God and the denial of God causes severance*. Some may think that those who do not acknowledge God can be saved just as well as those who do acknowledge Him provided they lead a moral life. They say What does acknowledgment accomplish? Is it not mere thought? Can I not easily acknowledge God when I come to know with certainty that there is a God? I have heard of Him but I have not seen Him. Make me see and I will believe. Such is the language of many who deny God when they are allowed to reason freely with one who acknowledges God. But that the acknowledgment of God conjoins and the denial of Him severs will be made clear by certain things made known to me in the spiritual world. When any one there thinks about another and wishes to speak with him the other immediately appears present. This is a common occurrence there and never fails. And the reason is that in the spiritual world there is no distance as in the natural world but only an appearance of distance. [2] Again As thought from any knowledge of another causes presence, so love from any affection for another causes conjunction and from this it results that such come together and converse in a friendly way dwell in the same house or in the same society meet frequently and render mutual services. The opposite also

qui odit alterum, non videat nec conveniat illum, ac dissent secundum gradum quo non amat, seu quo odit, immo si praesens est, et tunc recordatur odii, fit inconspicuus [3.] Ex his paucis constare potest, unde praesentia, et unde conjunctio in spirituali mundo, quod nempe praesentia sit ex recordatione alterius cum desiderio videndi illum, et quod conjunctio sit ex affectione quae est amoris. Simile est cum omnibus quae in mente humana sunt, in illa sunt innumera, et singula ibi consociata et conjuncta sunt secundum affectiones, aut sicut una res amat alteram [4.] Haec conjunctio est conjunctio spiritualis, quae sibi similis est in communibus et particularibus. Spiritualis haec conjunctio originem ducit ex conjunctione Domini cum mundo spirituali, et cum mundo naturali, in communi et in particulari. Ex quibus patet, quod quantum quis cognoscit Dominum, et ex cognitionibus cogitat de Ipso, tantum Dominus praesens sit, et quantum quis agnoscit Ipsum ex affectione amoris, tantum Dominus illi conjunctus sit ac vicissim, quod quantum quis non cognoscit Dominum, tantum Dominus absens sit, et quod quantum quis negat Ipsum, tantum sejunctus sit [5.] Conjunctio facit, ut Dominus vertat faciem ejus ad Se, et tunc ducat illum, et sejunctio facit, ut infernum vertat faciem ejus ad se, ac ducat illum. Quare omnes angeli caeli vertunt suas facies ad Dominum ut Solem, et omnes spiritus inferni avertunt suas facies a Domino. Ex his patet, quid operatur agnitio Dei, et quid negatio Dei. Et illi, qui negant Deum in mundo, negant Ipsum post mortem, et fiunt organizati secundum descriptionem supra (n 319) et organizatio inducta in mundo permanet in aeternum [6.] Secundum *Quod quisque agnoscat Deum, et jungatur Ipsi secundum bonum vitae suae* — Cognoscere Deum possunt omnes qui aliquid ex religione sciunt, possunt quoque ex scientia seu memoria loqui de Deo, et aliqui etiam ex intellectu cogitare de Deo, sed hoc, si non bene vivit, non aliud facit quam praesentiam; potest enim nihilominus avertere se ab Ipso, et vertere se ad infernum, quod fit si male vivit. At agnoscere Deum corde, non possunt alii quam qui bene vivunt, hos Dominus secundum bonum vitae eorum avertit ab inferno, et vertit ad Se. Causa est, quia hi soli amant Deum,

occurs, as that he who does not love another or still more he who hates another does not see or meet him but they are distant in the degree of the hate or absence of love and even if he is present and recalls the hatred he becomes invisible. [3] From these few examples the ground of presence and of conjunction in the spiritual world can be seen namely that presence comes from the remembrance of another with a desire to see him and conjunction from an affection that springs from love. The same is true of all things in the human mind in it are things without number and the several particulars are there as associated and conjoined according to affections, or as one thing loves another. [4] This conjunction is spiritual conjunction, which is like itself in things general and particular. This spiritual conjunction has its origin from the conjunction of the Lord with the spiritual world and with the natural world in general and in particular. From all this it is evident that so far as any one knows the Lord and from his knowledge thinks about Him so far the Lord is present and so far as any one acknowledges the Lord from an affection of love so far the Lord is conjoined with him and on the other hand so far as one does not know the Lord the Lord is absent and so far as one denies the Lord he is severed from Him. [5] Conjunction causes the Lord to turn the man's face to Himself and then He leads him. Severance causes hell to turn the man's face to itself and he is then led by hell. Therefore all the angels of heaven turn their faces to the Lord as a sun and all the spirits of hell turn their faces away from Him. This makes clear what acknowledgement of God accomplishes, and what the denial of God accomplishes. And those who deny God in the world deny Him after death and they acquire an organization such as is described above (n. 319) and the organization taken on in the world remains to eternity. [6] Secondly *Every one acknowledges God and is conjoined with Him so far as his life is good.* All who know anything from religion can know God and from knowledge or memory they can talk about God and some from the understanding can think about Him but if they do not live well this effects nothing but presence for with all this they can turn themselves away from God and towards hell and this they do if they live wickedly. But only those who live well can acknowledge God in heart and these in the measure of their good of life the Lord turns away from hell and towards Himself. This is because these alone love God for they love the Di-

amant enim Divina, quae ab Ipso sunt, faciendo illa Divina quae sunt a Deo, sunt praecepta legis Ipsius, haec sunt Deus, quia Ipse est suum Divinum procedens, et hoc est amare Deum, quare Dominus dicit,

Qui praecepta Mea facit, ille est qui amat Me, qui autem praecepta Mea non facit, ille Me non amat (*Joh* xiv 21-24)

[7.] quae causa est, quod binae tabulae decalogi sint, una pro Deo, et altera pro homine Deus continue operatur, ut homo recipiat illa quae in sua tabula sunt, sed si homo non facit illa quae in sua tabula sunt, non recipit agnitione cordis illa quae in tabula Dei sunt, et si non recipit, non conjungitur Quare binae illae tabulae conjunctae sunt ut unum sint, et vocatae tabulae foederis, et foedus significat conjunctionem Causa quod quisque agnoscat Deum, et jungatur Ipsi secundum bonum vitae suae, est quia bonum vitae est simile bono quod in Domino est, et inde quod a Domino est, quare cum homo in bono vitae est, fit conjunctio Contrarium est cum malo vitae; hoc rejicit Dominum [8.] Tertium *Quod bonum vitae seu bene vivere, sit fugere mala quia sunt contra religionem, ita contra Deum* Quod hoc sit bonum vitae, seu bene vivere, plene ostensum est in *Doctrina Vitae pro Nova Hierosolyma*, a principio ad finem Quibus haec solum adjiciam, quod si bona facias in omni copia, ut si templas aedifices, illa ornes ac impleas donariis, si sumptus impendas hospitalibus et xenodochiis, si eleemosynas des cottidie, opituleris viduis et pupillis, si sancta cultus sedulo obeas, immo si cogites, loquaris et praedices illa sicut ex corde, et tamen non fugis mala ut peccata contra Deum, omnia illa bona non sunt bona, sunt vel hypocritica vel meritoria, nam usque malum intus in illis est vita enim cujusvis est in omnibus et singulis quae facit; at bona non aliter fiunt bona, quam per remotionem mali ab illis Ex his patet, quod fugere mala quia contra religionem, ita contra Deum sunt, sit bene vivere [9.] Quartum *Quod haec sint communia omnium religionum, per quae unusquisque potest salvari* Agnoscere Deum, et non facere malum quia est contra Deum, sunt duo quae faciunt quod religio sit religio, si deest unum, non potest dici religio, nam agnoscere Deum et facere malum, est

vine things that are from Him in that they do them. The Divine things that are from God are the commandments of His law these are God because He is Himself His own proceeding Divine and this is loving God for the Lord says

He that keepeth My commandments, he it is that loveth Me, but he that keepeth not My commandments loveth Me not (*John xiv 21-24*).

[7.] For this reason there are two tables of the decalogue, one relating to God and the other relating to man. God works unceasingly to the end that man may receive what is in man's table but if man fails to do the things that are in his table he does not accept with acknowledgment of heart the things that are in God's table and if he does not accept he is not conjoined. This is why the two tables were so conjoined as to be one, and were called the tables of the covenant, "covenant signifying conjunction. Every one acknowledges God and is conjoined with Him according to the good of his life for the reason that good of life is like the good that is in the Lord and that thus comes from the Lord consequently when man is in good of life a conjunction is effected. With evil of life the opposite is true. This rejects the Lord. [8.] Thirdly *Good of life or living rightly is shunning evils because they are against religion thus against God.* That this is good of life or living rightly is fully shown in the *Doctrine of Life for the New Jerusalem*, from beginning to end. To which I will merely add that if you do good to the fullest extent—for example, building temples, decorating them and filling them with offerings sustaining hospitals and asylums, giving alms every day succoring widows and orphans, observing diligently the holy things of worship and even thinking and talking and preaching about them as if from the heart, and yet do not shun evils as sins against God none of these goods are good they are either hypocritical or meritorious, for evil is still inwardly in them. For one's life is in all things and in each one of the things that he does and goods can become goods only by the removal of evil from them. All this makes clear that living rightly is shunning evils because they are against religion and thus against God. [9.] Fourthly *These are the general principles of all religions whereby every one can be saved.* To acknowledge God and to refrain from doing evil because it is against God are the two things that make a religion to be a religion

contradictorium, tum facere bonum et non agnoscere Deum, non enim datur unum absque altero Provisum est a Domino, ut paene ubivis aliqua religio sit, et quod in unaquavis duo illa sint, et quoque a Domino provisum est, ut unusquisque qui agnoscit Deum, et non facit malum, quia est contra Deum, locum habeat in caelo Caelum enim in complexu refert unum Hominem, cujus vita seu anima est Dominus in caelesti illo Homine sunt omnia quae in homine naturali, cum differentia qualis est inter caelestia et naturalia [10.] Notum est, quod in homine non modo sint formae organizatae ex vasis sanguineis et ex fibris nerveis, quae vocantur viscera, sed etiam quod sint cutes, membranae, tendines, cartilagine, ossa, ungues et dentes Haec sunt in minori gradu viva, quam sunt ipsae formae organizatae, quibus illa inserviunt pro ligamentis, tegumentis, et fulcris Caelestis ille Homo, qui est caelum, ut in illo omnia illa sint, non potest ex hominibus unius religionis componi, sed ex hominibus plurium religionum, inde omnes, qui duo illa universalia ecclesiae faciunt suae vitae, locum habent in caelesti illo Homine, hoc est, caelo, et fruuntur felicitate in suo gradu: sed de his videantur plura supra (n 254) [11.] Quod illa duo sint primaria in omni religione, constare potest ex eo, quod illa duo sint quae decalogus docet, et ille fuit primum Verbi, et e monte Sinai a Jehovah viva voce promulgatus, et binis tabulis lapideis digito Dei inscriptus, et dein positus in arca vocabatur Jehovah, et faciebat sanctum sanctorum in tabernaculo, et adytum in templo Hierosolymitano, et sancta erant omnia ex illo solo quae ibi, praeter plura de decalogo in arca ex Verbo, quae in *Doctrina Vitae pro Nova Hierosolyma* (n 53-61), allata sunt, quibus haec adjiciam Notum est ex Verbo, quod arca, in qua binae tabulae, quibus inscriptus erat decalogus, fuerunt, a Philistaeis capta sit, ac posita in fano Dagonis in Aschdodo, et quod Dagon coram illa in terram deciderit, et postea caput cum volis manuum a corpore divulgum super limine fani jaceret, et quod Aschdodaef et Ekronitae propter Arcam percussi sint haemorrhoidibus ad plura millia, et quod terra illorum devastata fuerit a muribus tum quod Philistaei, ex consilio primorum gentis suae, fecerint quinque haemorrhoides et quinque mures

and if one of these is lacking it cannot be called a religion, for to acknowledge God and to do evil is a contradiction also to do good and not acknowledge God for one is not possible without the other. The Lord provides that there shall be some religion nearly everywhere and that there shall be these two things in every religion. The Lord also provides that every one who acknowledges God and refrains from doing evil because it is against God should have a place in heaven. For heaven in the complex resembles a single man whose life or soul is the Lord. In that heavenly man are all things that are in a natural man with a difference like that between heavenly and natural things. (10) It is known that in man in addition to forms organized of blood vessels and nervous fibres which are called viscera, there are skins, membranes, tendons, cartilages, bones, nails and teeth these are living in a less degree than the organized forms themselves to which they are subservient as ligaments, coverings, and supports. So the heavenly Man which is heaven if all these things are to be in it, must be composed not of men of a single religion but of men of many religions therefore all who make these two universals of the church to enter into their life have a place in that heavenly Man that is in heaven and enjoy happiness in their degree. But this subject has already been treated of (n. 254) (11) That these two are the primary principles in every religion is shown by the fact that they are what the decalogue teaches and the decalogue was the first thing of the Word was promulgated by Jehovah by a living voice from Mount Sinai, was written by the finger of God on two tables of stone, and when placed in the ark was called Jehovah and constituted the Holy of Holies in the tabernacle, and the sanctuary in the temple at Jerusalem and from its presence alone all things there were holy besides other things in the Word respecting the decalogue in the ark cited in the *Doctrine of Life for the New Jerusalem* (n. 53-61) to which the following may be added. It is known from the Word that the ark containing the two tables on which the decalogue was written was taken by the Philistines and placed in the house of Dagon in Ashdod, and that Dagon fell to the earth before it, and afterward his head and the palms of the hands torn from the body lay upon the threshold of the house and that the people of Ashdod and Ekron, to the number of many thousands were smitten with emerods on account of the ark, and their land was laid waste by mice also that the Philistines by

ex auro, ac plaustrum novum, et super hoc posuerint arcam, et juxta illam haemorrhoides et mures ex auro, et per binas vaccas, quae boabant in via ante plaustrum, arcam ad filios Israelis remiserint, a quibus vaccae et plaustrum sacrificabantur (videatur I *Sam* v et vi) [12.] Nunc dicetur, quid omnia illa significabant “Philistaei” significabant illos qui in fide separata a charitate sunt, “Dagon” representabat religiosum illud; “haemorrhoides” quibus percussi sunt, significabant amores naturales, qui separati ab amore spirituali immundi sunt, ac “mures” significabant devastationem ecclesiae per falsificationes veri, “plaustrum novum,” super quo remiserunt arcam, significabat doctrinam novam, sed naturalem, nam “currus” in Verbo significat doctrinam ex veris spiritualibus, “vaccae” significabant affectiones bonas naturales, “haemorrhoides ex auro” significabant amores naturales purificatos et factos bonos, “mures ex auro” significabant vastationem ecclesiae per bonum sublatam, “aurum” enim in Verbo significat bonum, “boatio vaccarum in via” significabat difficilem conversionem concupiscentiarum mali naturalis hominis in affectiones bonas, quod “vaccae cum plastro in holocaustum oblatae sint,” significabat quod sit Dominus propitiatus sic [13.] Haec sunt quae per illa historica spiritualiter intelliguntur, conjunge illa in unum sensum, et fac applicationem Quod per Philisthaeos repraesentati sint qui in fide separata a charitate sunt, videatur in *Doctrina Novae Hierosolymae de Fide* (n 49–54). Et quod arca ex decalogo ibi incluso sanctissimum ecclesiae fuerit, in *Doctrina Vitae pro Nova Hierosolyma* (n 53–61)

327. (iii) *Quod ipse homo in culpa sit, si non salvatur* Hoc verum modo auditum ab omni rationali homine agnoscitur, quod a bono non possit profluere malum, nec a malo bonum, quia opposita sunt, consequenter, quod a bono non profluat nisi quam bonum, et a malo non nisi quam malum Cum hoc verum agnoscitur, etiam agnoscitur hoc, quod bonum verti possit in malum, non a bono sed a malo recipiente, omnis enim forma vertit influum in suum quale (videatur supra, n 292) Nunc quia Dominus est Bonum in ipsa sua essentia, seu ipsum Bonum, patet quod a Domino non profluere possit malum, nec ab

the advice of the lords of their nation made five golden emerods and five golden mice and a new cart, and placed the ark upon it, and near the ark the golden emerods and mice, and by two cows that lowed in the way before the cart they sent back the ark to the children of Israel who offered the cows and the cart in sacrifice (1 Sam. v., and vi.) [12] It shall now be told what all these things signified. The Philistines signified those who are in faith separated from charity. "Dagon" represented that religion the emerods with which they were smitten signified natural loves which are unclean when separated from spiritual love the mice signified the devastation of the church by means of falsifications of truth the "new cart upon which they sent back the ark signified new but natural doctrine (a chariot" signifying in the Word doctrine from spiritual truths) the cows" signified good natural affections the golden emerods" signified natural loves purified and made good the golden mice" signified the vastation of the church removed by good (gold in the Word signifying good) the lowing of the cows on the way signified the difficult conversion of the lusts of evil of the natural man into good affections the offering of the cows and the cart as a burnt offering" signified that the Lord was thus propitiated. [13] Such is the spiritual meaning of these historical statements. Join them together into one idea, and make the application. That the Philistines represented those who are in faith separated from charity may be seen in the *Doctrine of the New Jerusalem concerning Faith* (n. 49-54) and that the ark, because of its containing the decalogue, was the holiest thing of the church may be seen in the *Doctrine of Life for the New Jerusalem* (n. 53-61).

327 (iii.) *Man himself is to blame if he is not saved.*—Every rational man as soon as he hears it acknowledges the truth that evil cannot flow from good or good flow from evil because they are opposites consequently that from good nothing but good can flow and from evil nothing but evil. When this truth is acknowledged it is also acknowledged that good can be turned into evil but it must be done by an evil not by a good recipient for every form turns into its own quality that which flows into it (as may be seen above, n. 292). Since, then the Lord is good in its very essence or good itself it is evident that evil cannot flow from Him or be produced by Him but that the good may be turned into evil by a recipient subject

Ipso produci, sed quod possit verti in malum a subjecto recipiente, cujus forma est forma mali. Tale subjectum est homo quoad proprium suum. Hoc continue recipit bonum a Domino, et continue vertit illud in quale formae suae, quae est forma mali. Inde sequitur, quod homo sit in culpa, si non salvatur. Est quidem malum ab inferno, sed quia id inde recipit ut suum, et per id appropriat sibi illud, ideo simile est, sive dicatur quod malum sit ab homine, sive dicatur quod malum sit ab inferno. Sed unde est appropriatio mali, usque tandem ut religio pereat, dicetur in hac serie (1) Quod omnis religio successu temporis decrescat et consummetur (2) Quod omnis religio decrescat et consummetur per inversionem imaginis Dei apud hominem (3) Quod hoc existat ex continuis incrementis mali hereditarii in generationibus (4) Quod usque a Domino provideatur, ut quisque salvari possit (5) Quod etiam provideatur, ut nova ecclesia loco devastatae prioris succedat.

328. Sed haec in serie demonstranda sunt. Primum - *Quod omnis religio successu temporis decrescat et consummetur*. In hac tellure fuerunt plures ecclesiae, una post alteram, nam ubi datur genus humanum, ibi datur ecclesia, caelum enim, quod est finis creationis, est ex humano genere, ut supra demonstratum est, et non aliquis in caelum venire potest, nisi sit in duobus universalibus ecclesiis, quae sunt agnoscere Deum, et bene vivere, ut mox supra (n. 326), ostensum est. Inde sequitur, quod in hac tellure fuerint ecclesiae ab antiquissimo tempore, usque ad tempus hodiernum. Illae ecclesiae describuntur in Verbo, sed non historice, modo Ecclesia Israelitica et Judaica, ante quam tamen plures fuerunt, et hae solum ibi descriptae sunt per gentium et personarum nomina, et per quaedam de illis [2.] Antiquissima Ecclesia, quae prima fuit, descripta est per Adamum et Chavvam uxorem ejus. Ecclesia sequens, quae Ecclesia Antiqua vocanda est, descripta est per Noachum et tres ejus filios, ac per posteros ex illis, haec fuit ampla, et extensa per plura regna Asiae, quae fuerunt terra Canaan cis et trans Jordanem, Syria, Assyria et Chaldaea, Mesopotamia, Aegyptus, Arabia, Tyrus et Sidon. apud hos fuit Verbum vetustum, de quo in *Doctrina Novae Hierosolymae de*

whose form is a form of evil. Such a subject is man in respect to what is his own (*proprium*) This continually receives good from the Lord and continually turns it to the quality of its own form which is a form of evil. From this it follows that man is to blame if he is not saved. It is true that evil is from hell but as man accepts it therefrom as his own and thereby appropriates it to himself it is the same thing whether evil is said to be from man or from hell. But how evil comes to be appropriated, even to the extent that religion is destroyed shall be told in this order (1) In process of time every religion declines and is consummated. (2) Every religion declines and is consummated by the inversion of God's image in man. (3.) This comes from the continual increase of hereditary evil from generation to generation. (4.) Nevertheless the Lord provides that every one may be saved. (5.) It is provided also that a new church should take the place of a former devastated church.

328 But these points are to be made clear in their series. First *In process of time every religion declines and is consummated* On this earth there have been many churches one after another for wherever the human race exists there a church exists because heaven which is the end of creation is from the human race (as has been shown above) and no one can come into heaven unless he is in the two universals of the church, acknowledgment of God and a good life (as has been shown just above, n. 326) It follows that on this earth there have been churches from the most ancient times down to the present. These churches are described in the Word, but not historically except the church of Israel and Judah but there were others previous to that, and these are described only by the names of nations and persons and by a few things respecting them. [2] The Most Ancient Church which was the first, is depicted by Adam and his wife Eve. The church that followed which shall be called the Ancient Church, is depicted by Noah and his three sons and by their posterity This was a wide spread church extending through many kingdoms of Asia,—the land of Canaan on both sides of the Jordan Syria, Assyria, and Chaldea, Mesopotamia, Egypt, Arabia, and Tyre and Sidon. These had the ancient Word described in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 101–103) That this church existed in those kingdoms is evident from various things

Scriptura Sacra (n 101-103) Quod illa ecclesia in his regnis fuerit, constat ex variis, quae de illis in prophetis Verbi memorantur Sed illa ecclesia insigniter mutata est ab Ebero, ex quo orta est ecclesia Hebraea in hac cultus per sacrificia primum insitutus est Ex Hebraea Ecclesia nata est Ecclesia Israelitica et Judaica, sed solenniter insituta propter Verbum, quod ibi conscriberetur.

[3.] Hae quatuor ecclesiae intelliguntur per statuam visam Nebuchadnezar in somnio, cuius caput erat ex auro puro, pectus et brachia ex argento, venter et femora ex aere, ac crura et pedes ex ferro et argilla (*Dan* ii 32, 33). Nec aliud per saecula aureum, argenteum, cupreum, et ferreum, a scriptoribus antiquis memorata, intelligitur. Quod Ecclesiae Judaicae successerit Ecclesia Christiana, notum est Quod omnes illae ecclesiae successu temporis decreverint usque ad finem, qui vocatur consummatio, ex Verbo etiam videri potest [4.] Consummatio Ecclesiae Antiquissimae, quae facta est per esum ex arbore scientiae, per quem significatur fastus propriae intelligentiae, describitur per diluvium Consummatio Ecclesiae Antiquae describitur per varias devastationes gentium, de quibus in Verbo tam historico quam prophetico, cum primis per ejectionem gentium e terra Canaane a filius Israelis. Consummatio Ecclesiae Israeliticae et Judaicae intelligitur per destructionem templi Hierosolymitani, et per abductionem populi Israelitici in perpetuam captivitatem, ac gentis Judaicae in Babyloniam et demum per alteram templi et simul Hierosolymae destructionem, ac illius gentis dispersionem quae consummatio praedicitur in multis locis apud prophetas (et apud *Danelem*, ix 24-27) Ecclesiae autem Christianae successiva vastatio usque ad finem, describitur a Domino, apud *Matthaeum* (xxiv), apud *Marcum* (xiii), et apud *Lucam* (xxi), ipsa vero ejus consummatio in *Apocalypsi* Ex his constare potest, quod ecclesia successu temporis decrescat et consummetur, ita quoque religio [5.] Secundum *Quod omnis religio decrescat et consummetur per inversionem imaginis Dei apud hominem* Notum est, quod homo creatus sit in imaginem Dei, secundum similitudinem Dei (*Genes* i 26) sed dicitur, quid imago et quid similitudo Dei Deus solus est Amor et Sapientia, homo creatus est ut sit receptaculum

said of them in the prophetical parts of the Word. But this church was notably changed by Heber from whom arose the Hebraic Church in which worship by sacrifices was first instituted. From the Hebrew Church sprang the Church of Israel and Judah and this was solemnly established for the sake of the Word which was there to be compiled. [3.] These four churches are meant by

The statue seen by Nebuchadnezzar in a dream the head of which was of pure gold, the breast and arms of silver, the belly and thighs of brass and the legs and feet of iron and clay (*Dan. ii. 32, 33*).

These are meant also by the golden the silver the brazen and the iron ages mentioned by ancient writers. It is well known that the Christian Church followed the Jewish. From the Word it may also be seen that all these churches in process of time declined until they reached their end which is called their consummation [4] The consummation of the Most Ancient Church which came from their eating of the tree of knowledge (which signifies the conceit of self intelligence) is depicted by the flood. The consummation of the Ancient Church is depicted in the various devastations of the nations, treated of in the historical and in the prophetical parts of the Word especially in the expulsion of the nations from the land of Canaan by the children of Israel. The consummation of the Church of Israel and Judah is meant by the destruction of the temple at Jerusalem and by the carrying away of the people of Israel into perpetual captivity and of the Jewish nation to Babylon and again by the second destruction of the temple together with Jerusalem and the dispersion of that nation. This consummation is foretold in the prophets in many places and in *Daniel* (ix. 24-27) The gradual devastation of the Christian Church until its end is depicted by the Lord in *Matthew xxiv* in *Mark xiii* and in *Luke xxi*. but the consummation itself in the *Apocalypse* From all this it can be seen that a church in process of time—and religion also—declines and is consummated. [5] Secondly *Every religion declines and is consummated by the inversion of God's image in man*. It is acknowledged that man was created into God's image, after God's likeness (*Gen. 1. 26*) It shall now be told what the image and what the likeness of God is God alone is love and wisdom. Man was created to be a receptacle of both that his will might be a receptacle of the Di

utriusque, ut voluntas ejus sit receptaculum Divini Amoris, ac ut intellectus ejus sit receptaculum Divinae Sapientiae. Quod duo illa a creatione sint apud hominem, et quod illa faciant hominem et quod illa etiam apud unumquemvis formentur in utero, supra ostensum est. Homo itaque imago Dei est, quod sit recipiens Divinae Sapientiae, et similitudo Dei est, quod sit recipiens Divini Amoris, quare receptaculum quod vocatur intellectus, est imago Dei, et receptaculum quod vocatur voluntas, est similitudo Dei. Inde quia homo creatus et formatus est ut sit receptaculum, sequitur, quod creatus et formatus sit, ut voluntas ejus recipiat amorem a Deo, ac ut intellectus ejus recipiat sapientiam a Deo, quae homo etiam recipit, dum agnoscit Deum, et vivit secundum praecepta Ipsius, sed in minori et majori gradu, sicut ex religione scit Deum, et scit praecepta, proinde sicut scit vera, nam vera docent quid Deus et quomodo agnoscendus est, tum quid praecepta et quomodo vivendum secundum illa. [6.] Imago Dei et similitudo Dei non sunt deperditae apud hominem, sed sunt sicut deperditae, manent enim insitae in binis ejus facultatibus, quae vocantur libertas et rationalitas, de quibus supra multis actum est. factae sunt sicut deperditae, cum homo fecit receptaculum Divini Amoris, quod est voluntas ejus, receptaculum amoris sui, ac receptaculum Divinae Sapientiae, quod est intellectus ejus, receptaculum propriae intelligentiae. Per id invertit imaginem et similitudinem Dei, avertit enim illa receptacula a Deo, et convertit illa ad se. inde est, quod illa supra occlusa sint, et infra aperta, seu quod a facie occlusa et a tergo aperta; cum tamen a creatione fuerunt a facie aperta et a tergo occlusa. et cum illa ita inverse aperta et occlusa sunt, tunc receptaculum amoris seu voluntas recipit influxum ex inferno seu a suo proprio, similiter receptaculum sapientiae seu intellectus. Inde in ecclesiis ortus est cultus hominum loco cultus Dei, ac cultus ex doctrinis falsi loco cultus ex doctrinis veri, hic ex propria intelligentia, ille ex amore sui. Ex his patet, quod religio successu temporis decrescat et consummetur per inversionem imaginis Dei apud hominem. [7.] Tertium. *Quod hoc existat ex continuis incrementis mali hereditarii in generationibus.* Quod malum hereditarium non sit ex Adamo et Chava uxore ejus

vine love and his understanding a receptacle of the Divine wisdom. It has already been shown that these two receptacles are in man from creation and that they constitute man and are formed in every one in the womb. Therefore man's being an image of God means that he is a recipient of the Divine wisdom his being a "likeness" of God means that he is a recipient of the Divine love thus the receptacle called the understanding is an image of God and the receptacle called the will is a likeness of God. As man then was created and formed to be a receptacle it follows that he was so created and formed that his will might receive love from God and his understanding might receive wisdom from God and these man does receive when he acknowledges God and lives according to His commandments but in a less or greater degree as from religion he has knowledge of God and of His commandments consequently according to his knowledge of truths since it is truths that teach what God is and how He must be acknowledged, also what His commandments are and how to live according to them. [6] God's image and God's likeness are not destroyed in man but are seemingly destroyed for they remain implanted in his two capacities called liberty and rationality (which have been frequently treated of above). They became seemingly destroyed when man made the receptacle of Divine love which is his will a receptacle of love of self and the receptacle of Divine wisdom which is his understanding a receptacle of self intelligence. In this way he inverted the image and likeness of God for he turned these receptacles away from God and turned them towards self. Thus they were closed above and opened below or closed in front and opened behind although by creation they had been opened in front and closed behind. When these have been thus opened inversely and closed inversely the receptacle of love or the will receives influx from hell or from what is its own *(per se ipsum)* and the receptacle of wisdom or the understanding likewise. From this there has sprung up in the churches a worship of men in place of the worship of God and a worship from doctrines of falsity in place of a worship from doctrines of truth the latter from self intelligence the former from love of self. This makes clear how in process of time religion declines and is consummated by the inversion of God's image in man. [7] Thirdly *This comes from the continual increase of hereditary evil from generation to generation*. It was stated and explained above that hereditary evil did not come

per esum ex arbore scientiae, sed quod successive derivetur et transplantetur a parentibus in proles, et sic ex continuis incrementis ingravescat in generationibus, supra dictum et ostensum est Cum malum inde ingravescit apud multos, tunc a se dispergit malum in plures, nam in omni malo est libido seducendi, in quibusdam ardens ex ira contra bonum, inde contagium mali Hoc cum invasit praesules, moderatores et antesignanos in ecclesia, fit religio perversa, ac media sanationis, quae sunt vera, per falsificationes fiunt corrupta Ex his nunc est successiva vastatio boni et desolatio veri in ecclesia usque ad consummationem ejus. [8.] Quartum. *Quod usque a Domino provideatur, ut quisque salvari possit* Providetur a Domino, ut ubivis sit religio, et in unaquavis religione sint duo essentialia salutis, quae sunt, agnoscere Deum et non facere malum quia est contra Deum Reliqua quae sunt intellectus et inde cogitationis, quae vocantur fidei, providentur cuivis secundum vitam ejus, nam illa sunt accessoria vitae, et si praecedunt, usque non vitam prius accipiunt Providetur etiam, quod omnes qui vixerunt bene, et agnoverunt Deum, post mortem instruantur ab angelis, et tunc illi qui in binis illis essentialibus religionis in mundo fuerunt, vera ecclesiae, qualia sunt in Verbo, acceptant, et Dominum pro Deo caeli et ecclesiae agnoscunt: et hoc recipiunt facilius quam Christiani, qui ideam de Humano Domini separato a Divino Ipsius secum e mundo tulerunt Provisum etiam est a Domino, ut omnes qui moriuntur infantes, ubicunque nati sunt, salventur [9.] Datur etiam cuivis homini post mortem copia emendandi vitam, si possibile, instruuntur et ducuntur a Domino per angelos, et quia tunc sciunt quod vivant post mortem, et quod caelum et infernum sint, principio recipiunt vera, sed illi qui non agnoverunt Deum, et fugerunt mala ut peccata in mundo, brevi post fastidiunt vera, ac recedunt, et illi qui agnoverunt illa ore et non corde, sunt sicut virgines stultae, quae lampades habebant et non oleum, ac petierunt oleum ab aliis, et quoque abiverunt et emerunt et tamen non in nuptias intromissae sunt. "Lampades" significant vera fidei, et "oleum" significat bonum charitatis Ex his constare potest, quod Divina Providentia sit, ut quisque salvari possit, et quod ipse homo

from Adam and his wife Eve by their eating of the tree of knowledge but is gradually derived and is transplanted from parents into offspring and thus by continual increase grows worse from generation to generation. When evil thus grows worse among many it scatters evil from itself among others still for there is a lust of seducing in all evil and in some this burns with rage against good hence the contagiousness of evil. When in the church this has taken possession of the leaders the rulers and the champions religion becomes perverted and the means of cure which are truths become corrupted by falsification. From these there is then a gradual variation of good and desolation of truth in the church until its consummation is reached. [8.] Fourthly *Nevertheless the Lord provides that every one may be saved*. The Lord provides that there shall be everywhere a religion and that in every religion there shall be the two essentials of salvation which are to acknowledge God and to refrain from doing evil because it is against God. All other things which belong to the understanding and to thought therefrom and which are called matters of faith are provided for every one according to his life for they are accessories of the life but if they are put before [the essentials] they receive no life. It is also provided that all that have lived well and have acknowledged God shall be instructed after death by angels and then all those that had been while they lived in the world in these two essentials of religion accept the truths of the church such as they are in the Word and acknowledge the Lord as the God of heaven and of the church. And this they accept more readily than Christians who have brought with them from the world an idea of the Lord's Human as separated from His Divine. The Lord also provides that all who die in infancy shall be saved wherever born. [9.] Moreover there is granted to every man after death ample means of amending his life if that be possible. All are taught and led by the Lord by means of angels and as they then know that they are living after death and that there is a heaven and a hell they at first receive truths but those that in the world did not acknowledge God and shun evils as sins soon weary of truths and withdraw while those that acknowledged truths with the lips but not with the heart are like the foolish virgins who had lamps but no oil and who begged oil of others and who went away and bought and yet were not admitted to the wedding. Lamps signify truths of faith and oil signifies the good of charity. From

sit in culpa si non salvatur [10.] Quintum *Quod etiam provideatur, ut nova ecclesia loco devastatae prioris succedat* Hoc factum est ab antiquissimis temporibus, quod nempe devastata ecclesia priore successerit nova, post Ecclesiam Antiquissimam successit Antiqua, post Antiquam Israelitica seu Judaica, post hanc Christiana, quod etiam post hanc successura sit nova ecclesia, praedicatur in *Apocalypsi*, quae ibi intelligitur per "Novam Hierosolyman" descendentem e caelo Causa, quod nova ecclesia loco devastatae prioris successura a Domino provideatur, in *Doctrina Novae Hierosolymae de Scriptura Sacra* (n 104-113) videatur

329. (iv) *Quod sic omnes praedestinati sint ad caelum, et nullus ad infernum* - Quod Dominus nullum ad infernum deiciat, sed quod ipse spiritus semet, in opere *De Caelo et Inferno*, (Londini, an 1758 edito, n 545-550,) ostensum est Ita fit cum omni malo et impio post mortem, similiter fit cum malo et impio in mundo, cum differentia, quod in mundo reformari possit, ac amplecti et imbuiere media salvationis, non autem post exitum e mundo Media salvationis se referunt ad haec duo, quod fugienda sint mala quia sunt contra leges Divinas in Decalogo, et ut agnoscatur quod Deus sit Hoc potest unusquisque, modo non amet mala, influit enim Dominus continue cum potentia in voluntatem ut possit fugere mala, et cum potentia in intellectum ut possit cogitare quod Deus sit, sed usque nemo potest unum nisi simul alterum sunt duo illa conjuncta sicut binae tabulae decalogi conjunctae sunt, quarum una est pro Domino, et altera pro homine Dominus ex sua tabula illustrat unumquemvis, et dat potentiam, sed quantum homo facit illa quae in sua tabula sunt, tantum recipit potentiam et illustrationem, antea apparent binae illae sicut una super alteram jacentes et conclusae sigillo, at sicut homo facit illa quae in sua tabula sunt, recluduntur et aperiuntur [2.] Quid hodie decalogus nisi sicut libellus aut codicillus occlusus, solum in manibus infantum et puerorum apertus? Dic alicui profecto in aetatem, ne hoc fac quia est contra decalogum, quis attendit? At si dicis, Ne hoc fac quia est contra leges Divinas, ad hoc potest attendere, cum tamen praecepta decalogi sunt ipsae leges Divinae Facta est experi-

this it can be seen that the Divine providence makes it possible for every one to be saved, and that man himself is to blame if he is not saved. [10] Fifthly *It is provided also that a new church should take the place of a former devastated church.* This has been done from the earliest times, that when a former church has been devastated a new church has taken its place. The Ancient Church followed the Most Ancient after the Ancient Church the Israelitish or Jewish Church followed and after this the Christian. It is foretold in the *Apocalypse* that this will be followed by a new church, which is there meant by the New Jerusalem coming down out of heaven." Why the Lord is providing a new church to follow the former devastated church is explained in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 104-113)

329 (iv) *Thus all men were predestined to heaven and no one to hell.*—That the Lord does not cast any one into hell but that the spirit goes there of his own accord, is shown in the work on *Heaven and Hell* (published at London in 1758 n. 545-550). This every evil and impious person does after death and the evil and impious man in the world does the same, with the difference that so long as he is in the world he is capable of being reformed and of accepting and being instructed in the means of salvation but not after his departure from the world. The means of salvation relate to these two points that evils must be shunned because they are contrary to the Divine laws in the decalogue, and there must be an acknowledgment that there is a God. This every one can do provided he does not love evils for the Lord is continually flowing into his will with a power that enables him to shun evils, and into his understanding with a power that enables him to think that there is a God. Nevertheless no one can do the one apart from the other the two are joined together like the two tables of the decalogue one of which relates to the Lord, and the other to man. The Lord from His table enlightens every man and gives him power but man receives the power and enlightenment only so far as he does the things commanded in his table before this these two appear to be lying one upon the other and sealed together but as man does the things commanded in his table they are unsealed and opened. [2] What is the decalogue at the present day but like a little sealed book or writing opened only in the hands of children and youth? Say to any one of mature age that a thing should not be done because it is contrary to the decalogue, and who listens? But if you say that it should not be

entia in mundo spirituali cum pluribus, qui cum contemptu rejecerunt cum dicebatur decalogus seu catechesis Causa est, quia decalogus in altera tabula, quae est tabula hominis, docet, quod fugienda sint mala; et qui non fugit illa, (vel ex impietate, vel ex religione quod opera nihil faciunt sed sola fides,) cum aliquo contemptu audit nominari decalogum seu catechesin, sicut audiret nominari aliquem librum infantiae, qui non illis amplius alicujus usus est. [3.] Haec dicta sunt, ut sciatur quod nulli homini desit cognitio mediorum, per quae salvari possit, nec potentia si vult salvari: ex quo sequitur, quod omnes praedestinati sint ad caelum, et nullus ad infernum Sed quia apud aliquos invaluit fides de praedestinatione ad non salvationem, quae est damnatio, et haec fides est damnosa, et illa non discuti potest, nisi etiam ratio videat insanum et crudele in illa, quare de ea in hac serie agendum est. (1) Quod praedestinatio alia quam ad caelum, sit contra Divinum Amorem et infinitatem ejus (2) Quod praedestinatio alia quam ad caelum sit contra Divinam Sapientiam et infinitatem ejus (3) Quod salventur illi soli qui intra ecclesiam nati sunt, sit haeresis insana (4) Quod aliqui ex humano genere ex praedestinato damnati sint, sit haeresis crudelis

330. Sed ut appareat quam damnosa est fides praedestinationis communiter intellectae, quatuor illa argumenta reassumenda sunt et confirmanda Primum *Quod praedestinatio alia quam ad caelum sit contra Divinum Amorem, qui infinitus* Quod Jehovah seu Dominus sit Divinus Amor, et quod ille infinitus sit, et Esse omnis vitae, tum quod homo creatus sit in imaginem Dei secundum similitudinem Dei, in transactione *De Divino Amore et Divina Sapientia*, demonstratum est et quia omnis homo formatur in utero in illam imaginem secundum illam similitudinem a Domino, ut quoque demonstratum est, sequitur quod Dominus sit caelestis Pater omnium hominum, et quod homines sint spirituales filii Ipsius, ita etiam Jehovah seu Dominus vocatur in Verbo, et ita homines vocantur ibi, quare dicit,

“Patrem vestrum ne vocetis patrem vestrum in terra, unus namque est Pater vester, qui in caelis est” (*Matth xxiii 9*),

per quod intelligitur quod solus sit Pater quoad vitam, et

done because it is contrary to the Divine laws he might listen. And yet the commandments of the decalogue are the Divine laws themselves. An experiment was made with several in the spiritual world and when the decalogue or catechism was mentioned they rejected it with contempt. This was because the decalogue in its second table which is man's, teaches that evils must be shunned and he who fails to shun them (whether from impiety or from the religious tenet that works effect nothing but faith only) can hear the decalogue or catechism mentioned only with some degree of contempt, as he might some book for little children which is no longer of any use to him. [31 All this has been said to make clear that no one who wishes to be saved will be left without a knowledge of the means or without the power by which he may be saved. And from this it follows that all men were predestined to heaven and no one to hell. But as a belief about predestination to non-salvation which is damnation has been held by some and as this belief is harmful and can be dispelled only when the madness and cruelty in it are recognized by the reason it shall be considered in the following order (1) Any predestination except to heaven is contrary to the Divine love and its infinitude. (2) Any predestination except to heaven is contrary to the Divine wisdom and its infinitude. (3) That only those born within the church are saved is an insane heresy. (4) That any of the human race are damned by predestination is a cruel heresy.

330 To make clear how harmful the belief in predestination is as generally understood these four propositions must be taken up and established. First *Any predestination except to heaven is contrary to the Divine love which is infinite*. That Jehovah or the Lord is Divine love and that He is infinite and the Being (*Ens*) of all life, and that man was created into the image of God after the likeness of God has been shown in the work on *The Divine Love and the Divine Wisdom*. And as every man is formed by the Lord in the womb into that image after that likeness (as has also been shown) it follows that the Lord is the heavenly Father of all men and that men are His spiritual children. Thus is Jehovah or the Lord called in the Word and men likewise for he says

"Call no man your father upon the earth, for One is your Father who is in the heavens" (*Matt. xxiii. 9*)

which means that He alone is the Father in respect to the life

quod pater in terra sit solum pater quoad indumentum vitae, quod est corpus, quare in caelo non alius nominatur Pater quam Dominus. Quod homines filii dicantur et nati ab Ipso, qui non vitam illam invertunt, patet etiam a multis locis in Verbo [2.] Inde constare potest, quod Divinus Amor sit in omni homine tam malo quam bono; consequenter quod Dominus qui est Divinus Amor, non aliter possit agere cum illis, quam sicut pater in terra cum suis liberis, ac infinite magis, quia Divinus Amor est infinitus, tum quod a nullo recedere possit, quia vita cujusvis est ab Ipso. Apparet sicut recedat a malis, sed mali recedunt, at usque ex amore ducit illos. Quare dominus dicit,

“Petite et dabitur vobis, quaerite et invenietis, pulsate et aperietur vobis quis est vestrum homo, qui si filius ejus petierit panem, num lapidem dabit illi? Si igitur vos qui mali estis, nostis bona dona dare filiis vestris, quanto magis Pater vester qui in caelis, dabit bona petentibus Ipsum” (*Matth vii 7-11*)

et alibi,

Quod solem suum exoriri faciat super malos et bonos, ac pluviam mittat super justos et injustos (*Matth v 45*)

Notum etiam est in ecclesia, quod Dominus omnium salutem velit, et nullius mortem. Ex his videri potest, quod praedestinatio alia quam ad caelum sit contra Divinum Amorem [3.] Secundum *Quod praedestinatio alia quam ad caelum sit contra Divinam Sapientiam, quae infinita* Divinus Amor per Divinam suam Sapientiam providet media, per quae unusquisque homo salvari potest, quare dicere quod praedestinatio alia sit quam ad caelum, est dicere quod non providere possit media, per quae salvatio, cum tamen omnibus sunt media, ut supra ostensum est, et haec sunt ex Divina Providentia, quae infinita est. Quod autem sint qui non salvantur, est causa quia Divinus Amor vult ut homo felicitatem et beatudinem caeli sentiat in se, nam alioqui non foret ei caelum, et hoc non fieri potest, nisi ut appareat homini quod cogitet et velit ex se, absque illa enim apparentia nihil ei appropriaretur, nec foret homo, propter hoc est Divina Providentia, quae est Divinae Sapientiae ex Divino Amore. [4.] Sed hoc non tollit veritatem, quod omnes praedestinati sint ad caelum et nullus ad infernum, at si media

and that the earthly father is the father only in respect to the life's covering which is the body therefore in heaven no father is mentioned except the Lord. That men who do not pervert that life are said to be His sons and to be born of Him is also evident from many passages in the Word. [2.] Thus it can be seen that the Divine love is in every man both the evil and the good consequently that the Lord who is Divine love can not act towards them otherwise than as a father on the earth acts towards his children and infinitely more so because the Divine love is infinite and again that He cannot withdraw from any one because every one's life is from Him. He appears to withdraw from the evil but the evil withdraw from Him while He from love still leads them. So the Lord says

"Ask and it shall be given you seek and ye shall find knock and it shall be opened unto you. What man is there of you who if his son ask for a loaf will give him a stone? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in the heavens give good things to them that ask Him?" (*Matt* vii 7-11)

And elsewhere that

"He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (*Matt* v 45).

Moreover it is acknowledged in the church that the Lord wills the salvation of all and the death of no one. All this shows that any predestination except to heaven is contrary to the Divine love. [3.] Secondly *Any predestination except to heaven is contrary to the Divine wisdom which is infinite*. The Divine love through its Divine wisdom provides the means whereby every man can be saved consequently to say that there is any predestination except to heaven is to say that the Divine love is unable to provide the means by which there is salvation. Nevertheless as has been shown above, all have the means and they are from the Divine providence, which is infinite. But the reason why there are some that are not saved is that the Divine love wills that man should feel in himself the happiness and blessedness of heaven since otherwise it would not be heaven to him and this is impossible unless man's thinking and willing is made to appear to be from himself. For without this appearance nothing could be appropriated to him nor would he be a man. This is the purpose of the Divine providence, which is of the Divine wisdom from the Divine love. [4.] But this does not invalidate the truth that all are predestined to heaven and none to hell and yet it

salvationis deessent, tolleretur. quod autem media salvationis unicuique provisum sit, et quod caelum tale sit, ut omnes ex quacunque religione sint, qui bene vivunt, locum ibi habeant, supra demonstratum est. Est homo sicut terra, quae producit omnis generis fructus, ex qua facultate terra est terra, quod etiam producat malos fructus, non tollit quin etiam producere possit bonos, at tolleretur si non potuisset producere nisi quam malos. Homo etiam est sicut objectum, quod lucis radios in se variegat, si modo sistit colores inamoenos, non est lux in causa, possunt etiam lucis radii variegari in colores amoenos [5.] Tertium *Quod salventur illi soli, qui intra ecclesiam nati sunt, sit haeresis insana*. Sunt illi qui extra ecclesiam nati sunt aequae homines ut illi qui intra illam, ex simili origine caelesti, aequae animae viventes et immortales. Est illis quoque religio, ex qua agnoscunt quod Deus sit, et quod bene vivendum sit, et qui agnoscit Deum et bene vivit, fit spiritualis in suo gradu, et salvatur, ut supra ostensum est. Dicitur quod non sint baptizati, sed baptizatio non alios salvat, quam qui spiritualiter lavantur, hoc est, regenerantur, baptismus enim est in signum et memoriale ejus [6.] Quod Dominus illis non notus sit, et absque Domino nulla salus, at nulla alicui salus est propterea, quod ei Dominus notus sit, sed quod vivat secundum praecepta Ipsius, ac notus est cuius qui agnoscit Deum, nam Dominus est Deus caeli et terrae, ut Ipse docet (*Matth* xxviii 18, et alibi), et praeterea illi qui extra ecclesiam sunt, ideam de Deo ut Homine, plus quam Christiani, habent, et illi, quibus idea de Deo ut Homine est, et bene vivunt, acceptantur a Domino, agnoscunt etiam Deum unum persona et essentia, secus ac Christiani. et quoque cogitant de Deo in vita sua, mala enim faciunt peccata contra Deum, et qui hoc faciunt, illi cogitant de Deo in vita sua. Praecepta religionis sunt Christianis ex Verbo, sed pauci sunt qui aliqua praecepta vitae inde hauriunt, [7.] Pontifici non legunt illud; et Reformati qui in fide separata a charitate sunt, non attendunt ad illa ibi quae concernunt vitam, sed solum quae fidem, et usque totum Verbum non est nisi quam Doctrina vitae. Christianismus est modo in Europa, Mahumedismus et Gentilismus est in Asia, Indus, Africa et America; et

would if the means of salvation were lacking. But that means of salvation have been provided for every one and that heaven is such that all who live well, of whatever religion they may be, have a place there has been shown above. Man is like the earth, which produces fruits of every kind, and it is because of this power that the earth is the earth and that it produces bad fruits does not preclude its ability to produce good fruits also but this would be precluded if the earth had never had the ability to produce any thing except bad fruits. Again, man is like an object that variegates in itself the rays of light if the object presents nothing but disagreeable colors the light is not the cause for rays of light are capable of being variegated in pleasing colors. [5] Thirdly *That only those born within the church are saved is an insane heresy* Those born out of the church are men equally with those born within it, they are from the same heavenly origin and are equally living and immortal souls. They also have a religion from which they acknowledge that there is a God and that they must live rightly and he who acknowledges God and lives rightly becomes spiritual in his degree and is saved as has been shown above. It may be said that such have not been baptized but baptizing saves none except those that are also spiritually washed that is, regenerated for baptism is for a sign and a memorial of this [6] Such it may be said, have no knowledge of the Lord, and without the Lord there is no salvation. But no one is saved for the reason that the Lord is known to him, but because he lives in accordance with the Lord's commandments and the Lord is known to every one who acknowledges God, for He is the God of heaven and earth as he teaches (*Matt. xxviii. 18* and elsewhere) Furthermore those outside of the church have a clearer idea of God as a man than Christians have and those that have the idea of God as a man and live well are accepted by the Lord. Such acknowledge God as one in person and essence, as Christians do not. They also think of God in their life, for they make evils to be sins against God and those who do this think of God in their life. Christians have the precepts of religion from the Word but there are few who draw from it any precepts of life. [7] The Papists do not read it and the Reformed, who are in faith separated from charity pay no attention to what relates to life in it, but only to what relates to faith and yet the whole Word is nothing but a doctrine of life. Christianity exists only in Europe Mohammedanism and Gentilism exist in Asia in the

genus humanum in his partibus orbis decies excedit multitudine id genus humanum quod in parte orbis Christiani est, et in hac sunt pauci, qui religionem in vita ponunt. Quid itaque insanius est credere, quam quod hi solum salventur, et illi condemnentur, et quod caelum sit homini ex nativitate, et non ex vita? Quare dicit Dominus,

"Dico vobis, quod multi ab oriente et occidente venient et accumbent cum Abrahamo, Isaco et Jacobo in regno caelorum, filii vero regni ejicientur" (*Matth viii 11, 12*)

[8.] Quartum *Quod aliqui ex humano genere ex praedestinato damnati sint, sit haeresis crudelis* Crudele enim est credere, quod Dominus, qui est ipse Amor et ipsa Misericordia, patiatur ut tam ingens multitudo hominum nascatur ad infernum, seu quod tot myriades myriadum nascantur damnati et devoti, hoc est, quod nascantur diaboli et satanae, et quod non ex Divina sua Sapientia provideat, ne illi qui bene vivunt et agnoscunt Deum, in ignem et cruciatum aeternum conjiciantur. Est usque Dominus omnium Creator et Salvator, et Ipse solus ducit omnes, ac nullius mortem vult, quare crudele est credere et cogitare, quod tanta multitudo gentium et populorum sub auspicio et sub intuitu Ipsius ex praedestinato traderetur diabolo in praedam

QUOD DOMINUS NON POSSIT AGERE CONTRA LEGES
DIVINAE PROVIDENTIAE, QUIA AGERE CONTRA
ILLAS FORET AGERE CONTRA DIVINUM AMO-
REM SUUM ET CONTRA DIVINAM SAPIENTIAM
SUAM, ITA CONTRA SE IPSUM

331. In *Sapientia Angelica de Divino Amore et Divina Sapientia* ostensum est, quod Dominus sit Divinus Amor et Divina Sapientia, et quod haec duo sint ipsum Esse et ipsa Vita, ex quibus omne Est et Vivit, tum etiam ostensum est, quod simile procedat ab Ipso, ut et quod Divinum Procedens sit Ipse. Inter illa quae procedunt, est Divina Providentia primum, haec enim continue est in fine, propter quem creatum est universum:

Indies, in Africa and America and the human race in those parts of the globe is ten times more numerous than in the Christian portion and in the latter there are few who place religion in life. What more insane belief, then can there be than to hold that only these latter are saved and the former are damned and that man gains heaven by his birth and not by his life? Therefore the Lord says

"I say unto you that many shall come from the east and west, and shall recline with Abraham and Isaac and Jacob in the kingdom of the heavens but the children of the kingdom shall be cast out" (*Matth.* viii. 11-12).

[8.] Fourthly *That any of the human race are damned by predestination is a cruel heresy* For it is cruel to believe that the Lord, who is love itself and mercy itself suffers so great a multitude of men to be born for hell or so many myriads of myriads to be born condemned and doomed, that is, born devils and satans, and that He does not from His Divine wisdom provide that those who live well and acknowledge God shall not be cast into eternal fire and torment. But in truth He is the Lord the Creator and Saviour of all, and He alone leads all and wills not the death of any and in consequence it is cruel to believe and think that so great a multitude of nations and peoples under His auspices and oversight have been handed over by predestination as a prey to the devil.

THE LORD CANNOT ACT CONTRARY TO THE LAWS OF THE DIVINE PROVIDENCE, BECAUSE ACTING CONTRARY TO THEM WOULD BE ACTING CONTRARY TO HIS DIVINE LOVE AND CONTRARY TO HIS DIVINE WISDOM THUS CONTRARY TO HIMSELF

331. It has been shown in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom* that the Lord is Divine love and Divine wisdom, and that these two are Being (*Essence*) itself and life itself from which every thing has being and life. It is also there shown that this same goes forth from Him also that the Divine that goes forth is Himself. Of all that goes forth the Divine providence is primary for this is continually in the end for the sake of which the universe was created.

operatio et progressio finis per media est quae vocatur Divina Providentia [2.] Nunc quia Divinum Procedens est Ipse, ac Divina Providentia est primum quod procedit, sequitur quod agere contra leges Divinae suae Providentiae sit agere contra Se Ipsum. Potest etiam dici, quod Dominus sit Providentia, sicut dicitur quod Deus sit Ordo, nam Divina Providentia est Divinus Ordo primum circa salvationem hominum, et sicut non datur ordo absque legibus, leges enim faciunt illum, et unaquaevis lex ab ordine trahit ut quoque sit ordo, inde sequitur, quod sicut Deus est Ordo, etiam sit Lex sui ordinis simile dicendum est de Divina Providentia, quod sicut Dominus est sua Providentia, etiam sit Lex suae Providentiae. Inde patet, quod Dominus non possit agere contra leges Divinae suae Providentiae, quia agere contra illas, foret agere contra Se Ipsum. [3.] Porro, non datur aliqua operatio nisi in subjectum et per media in illud, operatio nisi in subjectum et per media in illud, non datur; subjectum Divinae Providentiae est homo, media sunt Divina Vera per quae illi sapientia, et Divina Bona per quae illi amor, Divina Providentia per illa media operatur finem suum, qui est salvatio hominis, nam qui vult finem etiam vult media, quare cum volens operatur finem, operatur illum per media. Sed haec evidentiora fient, dum perlustrantur in hoc ordine:

- (i) *Quod operatio Divinae Providentiae ad salvandum hominem inchoet ab ejus nativitate, ac perstet usque ad finem vitae ejus, et postea in aeternum*
- (ii) *Quod operatio Divinae Providentiae continue fiat per media ex sua misericordia*
- (iii) *Quod momentanea salvatio ex immediata misericordia non utilis sit*
- (iv) *Quod momentanea salvatio ex immediata misericordia sit praeter volens in ecclesia*

332. (i) *Quod operatio Divinae Providentiae ad salvandum hominem inchoet ab ejus nativitate, ac perstet usque ad finem vitae ejus, et postea in aeternum* Supra ostensum est, quod caelum ex humano genere sit ipse finis creationis universi, et quod finis ille in sua operatione et progressionem sit Divina Providentia ad salvandum homines, et quod omnia quae extra hominem sunt, et inserviunt illi pro usu, sunt fines creationis secundarii, quae in

The operation and progress of the end through means is what is called the Divine providence. Since then the Divine that goes forth is Himself and the Divine providence is the primary thing that goes forth it follows that to act contrary to the laws of His Divine providence is to act contrary to Himself. [2.] It may be said furthermore that the Lord is Providence as it is said that God is Order for the Divine providence is Divine order with primary regard to the salvation of men and as there is no order possible without laws for laws are what constitute order and every law derives from order that it is order it follows that as God is order so is He the law of His order. The same must be said of the Divine providence, that as the Lord is His providence He is also the law of His providence. From this it is evident that the Lord cannot act contrary to the laws of His providence, for to act contrary to them would be to act contrary to Himself. [3.] Again there can be no operation except upon a subject and upon it through means operation except upon a subject and upon it through means is impossible. The subject of the Divine providence is man the means are the Divine truths whereby man gains wisdom and the Divine goods whereby he gains love. The Divine providence through these means works out its end which is man's salvation for he that seeks an end seeks the means also consequently in seeking to accomplish an end he accomplishes it through means. But all this will become more evident when examined in the following order

- (i.) *The operation of the Divine providence for the salvation of man begins at his birth and continues until the end of his life and afterwards to eternity*
- (ii.) *The operation of the Divine providence goes on unceasingly through means out of pure mercy*
- (iii.) *Instantaneous salvation from mercy apart from means is impossible*
- (iv.) *Instantaneous salvation from mercy apart from means is "the fiery flying serpent" in the church.*

332 (i) *The operation of the Divine providence for the salvation of man begins at his birth and continues until the end of his life and afterwards to eternity*—It has been shown above that a heaven from the human race is the essential end of the creation of the universe and that this end in its operation and progress is the Divine providence for the salvation of men also that all things exterior to man and that are serviceable to him in the way of use, are secondary ends of creation

summa, se referunt ad omnia quae in tribus regnis, animali, vegetabili et minerali, sunt Cum illa quae ibi sunt, secundum leges ordinis Divini in prima creatione constabilitas constanter procedunt, quomodo tunc non potest finis primarius, qui est salvatio generis humani, secundum sui ordinis leges, quae sunt leges Divinae Providentiae, constanter procedere? [2.] Specta modo arborem fructus, annon illa ab exiguo semine primum nascitur ut tenue germen, et postea successive crescit in caulem, et expandit ramos, et hi operiuntur foliis, et dein extrudit flores, et parit fructus, et in illis ponit nova semina, per quae perpetuitati suae prospicit? Simile fit cum omni virgulto, et cum omni herba agri Annon in his omnia et singula constanter et mirabiliter secundum leges sui ordinis a fine ad finem procedunt? Quid non similiter finis primarius, qui est caelum ex humano genere? Num aliquid in ejus progressionem dari potest, quod non secundum leges Divinae Providentiae constantissime procedat? [3.] Quoniam est correspondentia vitae hominis cum vegetatione arboris, fiat parallelismus seu comparatio infantia hominis est comparative sicut tenerum germen arboris pullulans e terra ex semine, pueritia et adolescentia hominis est sicut germen illud crescens in caulum et ramusculos vera naturalia, quibus omnis homo primum imbuatur, sunt sicut folia quibus rami operiuntur ("folia" non aliud in Verbo significant), initia hominis in conjugium boni et veri, seu conjugium spirituale, sunt sicut flores quos arbor illa tempore veris producit, vera spiritualia sunt foliola istorum florum, primitiva conjugii spiritualis, sunt sicut inchoamenta fructus, bona spiritualia quae sunt bona charitatis, sunt sicut fructus; significantur etiam per "fructus" in Verbo, procreationes sapientiae ex amore, sunt sicut semina, per quas procreationes homo fit sicut hortus et paradus Homo etiam in Verbo describitur per arborem, ac ejus sapientia ex amore per hortum, per "hortum Edenis" non aliud significatur [4.] Homo quidem est arbor mala ex semine, sed usque datur insitio seu inoculatio ex ramulis desumptis ex Arbore vitae, per quos succus ex veteri radice exantlatus vertitur in succum facientem fructus bonos Haec comparatio facta est, ut sciatur, quod cum tam constans progressio Divinae

which in brief have relation to all things in the three kingdoms, the animal, the vegetable, and the mineral. When these things go forth regularly in accordance with the laws of Divine order established in their first creation how is it possible for the primary end which is the salvation of the human race, not to go forth regularly in accordance with the laws of its order which are the laws of the Divine providence? [2.] Watch a fruit tree. Does it not first have birth as a slender shoot from a small seed and does it not afterwards gradually grow to a trunk and spread forth branches, which are covered with leaves and then put forth blossoms, and bring forth fruit, depositing therein new seeds by which it provides for its perpetuity? The same thing occurs with every shrub and with every herb of the field. In these do not each thing and all things go forth regularly and wonderfully from end to end in accordance with the laws of its order? Why not likewise the primary end which is a heaven from the human race? Can there be any thing in its progress that does not go on most regularly in accordance with the laws of the Divine providence? [3.] As there is a correspondence between man's life and the growth of a tree let a parallel or comparison be drawn between them. Man's infancy is comparatively like the tender shoot of a tree sprouting up out of the ground from the seed his childhood and youth are like that shoot growing into a trunk with its little branches the natural truths that every one first imbibes are like the leaves with which the branches are covered ("leaves" in the Word signifying nothing else) the man's initiation into the marriage of good and truth that is, the spiritual marriage, is like the blossoms that the tree brings forth in the spring time spiritual truths are the petals of these flowers the primary activities of the spiritual marriage are like the beginnings of the fruit spiritual goods, which are the goods of charity are like the fruit (these are signified by "fruit" in the Word) the procreations of wisdom from love are like the seeds and by these procreations man becomes like a garden or a paradise. Moreover man is depicted in the Word by a "tree" and his wisdom originating in love by a "garden" ("the garden of Eden" signifies nothing else) [4.] In fact, man is a corrupt tree from the seed nevertheless, a grafting or budding with shoots taken from the tree of life is possible whereby the sap drawn from the old root is turned into sap forming good fruit. This comparison has been made to show that when there is so regular a

Providentiae est in vegetatione et regeneratione arborum, constans omnino erit in reformatione et regeneratione hominum, qui arboribus multum praestantiores sunt, secundum haec Domini verba.

"Nonne quinque passerres venduntur assariis duobus, unus tamen ex illis non est oblivioni datus coram Deo? jam vero etiam pili capitis vestri omnes numerati sunt, ideo ne timete, multum passeribus praestatis. Quis praeterea ex vobis sollicitus potest apponere ad staturam suam cubitum, si ergo ne minimum potestis, cur de reliquis solliciti estis? Attendite ad lilia quomodo crescunt, quod si gramen in agro quod hodie est, cras autem in clibanum injicitur, Deus ita vestit, quanto magis vos, o parvae fidei homines" (*Luc* xii 6, 7, 25-28)

333. Dicitur quod operatio Divinae Providentiae ad salvandum hominem inchoet a nativitate ejus et perstet usque ad finem vitae ejus. Quod ut intelligatur, sciendum est, quod Dominus videat, qualis homo est, ac praevideat qualis vult esse, ita qualis futurus est; et liberum voluntatis ejus non potest auferri, ut sit homo et inde immortalis, ut prius multis ostensum est; quare Dominus praevidet statum ejus post mortem, et illum providet a nativitate ejus usque ad finem vitae. Apud malos providet permittendo et continue abducendo a malis; apud bonos autem providet ducendo ad bonum. Ita Divina Providentia est continue in operatione salvandi hominem; sed non salvari possunt plures quam salvari volunt, ac illi volunt salvari, qui Deum agnoscunt, et ab Ipso ducuntur; et illi non volunt, qui Deum non agnoscunt, et semet ducunt, hi enim non cogitant de vita aeterna, et de salvatione, illi vero cogitant. Hoc videt Dominus, et usque ducit illos, et ducit secundum leges Divinae Providentiae suae, contra quas non potest agere, quoniam agere contra illas, foret agere contra Divinum suum Amorem, et contra Divinam suam Sapientiam, quod est contra Se Ipsum [2.] Nunc quia praevidet omnium status post mortem, et quoque praevidet loca illorum, qui non salvari volunt, in inferno, ac loca illorum, qui salvari volunt, in caelo, sequitur, quod, ut dictum est, praevideat malis sua loca permittendo et abducendo, ac bonis sua loca ducendo, quod nisi fieret continue a nativitate cujusvis ad finem vitae ejus, caelum non subsisteret, nec infernum. nam absque illa Praevidentia et simul Provi-

progression of the Divine providence in the growth and regeneration of trees there must needs be a regular progression in the reformation and regeneration of men who are of much more value than trees according to these words of the Lord

"Are not five sparrows sold for two farthings and not one of them is forgotten in the sight of God? But the very hairs of your head are all numbered. Fear not, therefore ye are of more value than many sparrows. And which of you by being anxious can add to his stature one cubit? If ye then, be not able to do that which is less, why are ye anxious concerning the rest? Consider the lilies how they grow. If, then, God so clothe the grass which is today in the field and tomorrow is cast into the oven, how much more will He clothe you, O ye men of little faith?" (*Luke xii. 6, 7 25 25*)

333 The operation of the Divine providence for the salvation of man is said to begin at his birth and to continue unto the end of his life. To understand this it must be known that the Lord sees what man is and foresees what he wills to be thus what he will be and that he may be a man and therefore immortal the freedom of his will must not be taken away as has been frequently shown before. Consequently the Lord foresees man's state after death and provides for it from his birth until the end of his life. With the evil the Lord provides by permitting evils and continually withdrawing them from evils while with the good he provides by leading to good. Thus the Divine providence is unceasingly in the work of saving men. But no more can be saved than are willing to be saved, and only those are willing to be saved who acknowledge God and are led by Him and those are unwilling who do not acknowledge God and who lead themselves for such do not think about eternal life or about salvation while the others do. Thus the Lord sees and still He leads them and leads them in accordance with the laws of His Divine providence contrary to which laws He cannot act since to act contrary to them would be to act contrary to His Divine love and contrary to His Divine wisdom which is to act contrary to Himself. [2] Since then the Lord foresees the states of all after death and also foresees the places in hell of those who are not willing to be saved and the places in heaven of those who are willing to be saved. It follows that for the evil as has been said the Lord provides their places by permitting and by withdrawing and for the good by leading and unless this were done unceasingly from every one's birth until the end of his life neither heaven nor hell would continue to exist for without that foresight and

dentia non foret caelum nec infernum nisi confusum quoddam Quod cuius suus locus a Domino ex praevisto provisos sit, videatur supra (n 202, 203) [3.] Hoc illustrari potest per hanc comparisonem si jaculator aut sclopetarius collimaret ad scopum, et a scopo post illum duceretur linea recta ad miliaris distantiam, si in collimatione aberraret ungue solum, telum vel globulus ad finem miliaris immensum recederet a linea post scopum ducta Ita foret, nisi Dominus omni momento, immo minutissimo spectaret aeternum in praevidendo et providendo cujusvis locum post mortem, sed hoc fit a Domino, quia omne futurum est Ipsi praesens, et omne praesens est Ipsi aeternum Quod Divina Providentia in omni quod facit, spectet infinitum ac aeternum, videatur supra (n 46-69, 214, seq.).

334. Dicitur etiam quod operatio Divinae Providentiae perstet in aeternum, quoniam omnis angelus perficitur sapientia in aeternum, at quisque secundum gradum affectionis boni et veri, in quo fuit cum abivit e mundo. Hic gradus est qui in aeternum perficitur, quod ultra illum gradum est, hoc extra angelum est, et non intra illum; et id quod extra illum est, non potest perfici intra illum. Hoc intelligitur per

“Mensuram bonam, pressam, agitatam et superfluentem,” quae dabitur in sinum illorum, qui remittunt et dant alius (*Luc* vii 37, 38),

hoc est, qui in bono charitatis sunt

335. (11) *Quod operatio Divinae Providentiae continue fiat per media ex pura misericordia* Sunt media et modi Divinae Providentiae Media sunt, ex quibus homo fit homo, ac perficitur quoad intellectum et quoad voluntatem, modi sunt, per quos illa fiunt Media ex quibus homo fit homo, ac perficitur quoad intellectum, communi voce vocantur vera, quae fiunt ideae in cogitatione, et dicuntur res in memoria, et in se sunt cognitiones, ex quibus scientiae Omnia illa media in se spectata sunt spiritualia, sed quia sunt in naturalibus, ex indusio seu vestitu suo apparent sicut naturalia, et quaedam sicut materialia. Media illa infinita sunt numero, ac infinita sunt varietate; sunt simplicia et composita minus et magis, et sunt imperfecta et perfecta minus et magis Sunt media pro for-

providence together neither heaven nor hell would be anything but confusion. That the Lord from foresight has provided for every one his place may be seen above (n. 202-203) [3.] This may be illustrated by a comparison. If a marksman should aim at a mark, and behind the mark a straight line were drawn for a mile, and if he should err by a finger's breadth in his aim his missile or ball keeping on to the end of the mile would depart very far from the line. So would it be if the Lord did not every moment, and even every fraction of a moment, regard the eternal in his foreseeing and providing every one's place after death. But thus the Lord does because the entire future is to Him the present and the entire present is to Him the eternal. That the Divine providence in every thing it does has regard to the infinite and eternal may be seen above (n. 46-69, 214 seq.)

334. It is also said that the operation of the Divine providence will continue to eternity since every angel is perfecting in wisdom to eternity but each according to the degree of that affection for good and truth in which he was when he left the world. It is this degree that is being perfected to eternity. Anything beyond this degree is outside of the angel and not within him and that which is outside of him cannot be perfected within him. This is meant by the

Good measure, pressed down and shaken together and running over
that shall be given into the bosom of those who forgive and give
to others (*Luke* vi. 37-38),

that is, who are in good of charity

335. (ii.) *The operation of the Divine providence goes on unceasingly through means out of pure mercy*—There are means and modes of the Divine providence. Its means are the things whereby man becomes a man and is perfected in respect to his understanding and his will its modes are the ways whereby these things are accomplished. The means whereby man becomes a man and is perfected in respect to his understanding in general are called truths, which in thought become ideas, and in the memory are called things. In themselves they are knowledges of which sciences consist. All these means viewed in themselves, are spiritual but as they are in natural things, from their covering or clothing they appear natural and some of them material. These means are infinite in number and infinite in variety they are more or less simple

manda et perficienda vita civili naturali, tum pro formanda et perficienda vita morali rationali, ut et pro formanda et perficienda vita spirituali caelesti [2.] Media illa succedunt, unum genus post alterum, ab infantia usque ad aetatem hominis ultimam, et post illam in aeternum et sicut succedunt crescendo, ita priora fiunt media posteriorum, ingrediuntur enim omne formatum sicut causae mediae; nam ex his omnis effectus seu omne conclusum est efficiens, et inde fit causa, ita posteriora fiunt successive media: et quia hoc fit in aeternum, non datur postremum seu ultimum, quod claudit. Nam sicut aeternum est absque fine, ita sapientia quae in aeternum crescit est absque fine. Si finis sapientiae foret apud sapientem, periret jucundum sapientiae ejus, quod consistit in perpetua multiplicatione et fructificatione ejus, et sic jucundum vitae ejus, et loco ejus succederet jucundum gloriae, in quo solo non est vita caelestis, fit homo ille sapiens tunc non amplius sicut juvenis, sed sicut senex, et tandem sicut decrepitus [3.] Tametsi sapientia sapientis in caelo crescit in aeternum, usque tamen non datur sapientiae angelicae approximatio ad sapientiam Divinam talis, ut illam possit contingere; est comparative sicut dicitur de linea recta circum hyperbolam ducta continue approximante et nusquam tangente; et sicut dicitur de quadrando circulo. Ex his constare potest, quid intelligitur per media, per quae Divina Providentia operatur, ut homo sit homo, ac ut perficiatur quoad intellectum, et quod haec media communi voce dicantur vera. Totidem etiam sunt media, per quae homo formatur et perficitur quoad voluntatem, sed haec communi voce dicuntur bona; ex his est homini amor, ex illis autem est homini sapientia. Conjunctio illorum facit hominem; nam qualis illa est, talis est homo. Haec conjunctio est quae vocatur conjugium boni et veri.

336. Modi autem, per quos Divina Providentia operatur in media, et per media ad formandum hominem, et ad perficiendum illum, sunt etiam infiniti numero et infiniti varietate, totidem quot sunt operationes Divinae Sapientiae ex Divino Amore ad salvandum hominem, ita quot sunt operationes Divinae Providentiae secundum leges suas, de quibus supra actum est. Quod modi illi arcanissimi sint,

supra illustratum est per operationes animae in corpus, de quibus homo tam parum novit, ut vix aliquid, ut quomodo oculus, auris, naris, lingua, cuticula, sentiunt, ac quomodo ventriculus digerit, mesenterium chylicat, hepar sanguinem elaborat, pancreas et lien purificant, renes ab humoribus impuris secernunt, cor illum colligit et distribuit, pulmo illum decantat, et quomodo cerebrum sanguinem sublimat, et e novo vivificat, praeter innumera alia, quae omnia sunt arcana, in quae vix aliqua scientia potest intrare. Ex his patet, quod adhuc minus possit intrari in arcanas operationes Divinae Providentiae, satis est quod sciantur leges ejus.

337. Quod Divina Providentia operetur omnia ex pura misericordia, est quia ipsa Essentia Divina est purus Amor, et hic est qui per Divinam Sapientiam operatur, et haec operatio est quae vocatur Divina Providentia. Quod purus ille Amor sit pura Misericordia, est, (1) Quia operatur apud omnes qui in universo terrarum orbe sunt, qui tales sunt, ut nihil possint ex se. (2) Quod operetur apud malos et injustos aequè ac apud bonos et justos. (3) Quod ducat illos in inferno, et inde eripiat illos. (4) Quod ibi perpetuo luctetur cum illis, et pugnet pro illis contra diabolum, hoc est, contra mala inferni. (5) Quod propterea in mundum venerit, et subiverit tentationes usque ad ultimam illarum, quae fuit passio crucis. (6) Quod continue agat cum immundis ut mundos reddat, et cum insanis ut sanos reddat. ita continue laboret ex pura misericordia.

338. (111) *Quod momentanea salvatio ex immediata misericordia non dabilis sit.* In antecedentibus ostensum est quod operatio Divinae Providentiae ad salvandum hominem, inchoet ab ejus nativitate, et perstet usque ad finem vitae ejus, et postea in aeternum, tum quod operatio illa continue fiat per media ex pura misericordia. Ex his sequitur, quod non detur momentanea salvatio, nec immediata misericordia. Sed quia multi, qui de rebus Ecclesiae seu religionis non aliquid cogitant ex intellectu, credunt quod ex immediata misericordia salventur, et inde quod salvatio sit momentanea, et tamen hoc contra veritatem est, et insuper est fides damnosa, interest ut expendatur in suo ordine. (1) Quod fides de momentanea salvatione ex

have been treated of above. How secret these modes are has been illustrated above by the operations of the soul upon the body of which man knows so little as to amount to scarcely anything as how the eye sees the ear hears the nose smells, the tongue tastes and the skin feels how the stomach digests the mesentery elaborates the chyle and the liver the blood how the pancreas and spleen purify the blood, the kidneys separate it from impure humors the heart collects and distributes it the lungs clarify it and how the brain refines the blood and vivifies it anew besides innumerable other things, all of which are secrets which scarcely any science can penetrate. Evidently then it can penetrate still less into the secret operations of the Divine providence it is enough to know its laws.

337 The Divine providence does all things out of pure mercy because the Divine essence is pure love, and it is this that works by means of the Divine wisdom and it is this operation that is called the Divine providence. This pure love is pure mercy, for these reasons (1) It is operative with all men throughout the whole world who are such that they have no ability of their own. (2) It is equally operative with the evil and unjust, and with the good and just. (3) It leads the former in hell and rescues them from it. (4) It there perpetually strives with them and fights for them against the devil that is, against the evils of hell. (5) To this end it came into the world and endured temptations even to the last of them which was the passion of the cross. (6) It unceasingly acts with the unclean to make them clean and with the insane to make them sane thus it labors unceasingly out of pure mercy

338 (iii.) *Instantaneous salvation from mercy apart from means is impossible*—It has been shown in what precedes that the operation of the Divine providence to save man begins at his birth and continues until the end of his life, and afterwards to eternity also that this operation goes on unceasingly through means, out of pure mercy From this it follows that neither instantaneous salvation nor mercy apart from means is possible. But as many who never think about matters pertaining to the church or to religion from the understanding believe that they are saved by mercy apart from means and therefore that salvation is instantaneous and as this is contrary to the truth and is a harmful belief, it is important that it should be considered in its proper order (1) The belief in instantaneous salvation out of mercy apart from means has been adopted from the nat-

immediata misericordia capta sit ex statu naturali hominis. (2) Quod haec fides sit ex ignorantia status spiritualis, qui prorsus diversus est a statu naturali (3) Quod doctrinae omnium ecclesiarum in Christiano orbe, interius spectatae, sint contra momentaneam salvationem ex immediata misericordia, sed usque quod externi ecclesiae homines illam stabiliant [2.] Primum *Quod fides de momentanea salvatione ex immediata misericordia, capta sit ex statu naturali hominis* Naturalis homo ex suo statu non aliter scit quam quod gaudium caeleste sit sicut gaudium mundanum, ac quod similiter influat et recipiatur; pro exemplo, quod sit sicut qui pauper est, dives fit, et sic qui e tristi statu egestatis in felicem statum opulentiae venit, vel sicut qui vilis est, et fit honoratus, et sic e contemptu in gloriam venit, aut sicut qui e domo luctus in gaudium nuptiarum venit Quia hi status possunt intra diem mutari, et non alia idea est de statu hominis post mortem, patet unde est, quod credatur salvatio momentanea ex immediata misericordia. [3.] In mundo etiam possunt plures in uno consortio et in una societate civili esse et simul laetari, et tamen omnes differre animis, hoc fit in statu naturali Causa est, quia externum unius hominis potest accommodari externo alterius, utcunque interna dissimilia sunt Ex hoc statu naturali etiam concluditur, quod salvatio sit modo admissio ad angelos in caelum, et quod admissio sit ex immediata misericordia quare etiam creditur, quod malis aequè possit dari caelum quam bonis, et quod tunc consociatio sit similis quae in mundo, cum differentia quod illa sit plena gaudio [4.] Secundum *Sed quod haec fides sit ex ignorantia status spiritualis, qui prorsus diversus est a statu naturali* De statu spirituali, qui est status hominis post mortem, supra multis in locis actum est, et ostensum, quod unusquisque sit suus amor, et quod nemo possit vivere cum aliis quam cum illis qui in simili amore sunt, et quod si ad alios venit, non respirare possit suam vitam Inde est, quod quisque post mortem veniat in societatem suorum, qui sunt qui in simili amore sunt, et quod hos cognoscat sicut affines et sicut amicos, et quod mirum est, cum illos convenit et videt, est sicut illos ab infantia cognovisset, est affinitas et amicitia spiri-

ural state of man. (2) This belief comes from an ignorance of the spiritual state, which is wholly different from the natural state. (3) The doctrines of all the churches in the Christian world viewed interiorly are opposed to instantaneous salvation out of mercy apart from means but it is upheld nevertheless by the external men of the church. [2.] First *The belief in instantaneous salvation out of mercy apart from means has been adopted from the natural state of man.* The natural man from his state does not know otherwise than that heavenly joy is like worldly joy and that it flows in and is received in the same way for example, that it is like the experience of a poor man becoming rich, who thus passes from the sad state of poverty into a happy state of opulence or like one of low standing who becomes honored and who thus passes from disdain to glory or like one who goes from a house of mourning to the joy of a wedding As these states may be changed in a day and man's condition after death is supposed to be the same, the source of the belief in instantaneous salvation out of mercy apart from means is evident. [3.] Moreover in the world many may be together in one company or in one civil community and may enjoy themselves together and yet all differ in feeling this occurs in man's natural state, and the reason is that the external of one man can be accommodated to the external of another however unlike their internals may be. From this natural state another conclusion is drawn, that salvation is merely admission into heaven among the angels, and that this admission is from mercy apart from means. Consequently it is believed that heaven can be granted to the evil as well as to the good and that their association is then like that in the world with the difference that it is full of joy. [4.] Secondly *This belief comes from an ignorance of the spiritual state which is wholly different from the natural state.* The spiritual state that is the state of man after death, has been treated of above in many places and it has been shown that every one is his own love, and that no one can live with any except those who are in a like love, and if he comes among others he cannot breathe his own life. It is from this that every one after death comes into the society of his own that is, of those who are in a like love and that he recognizes these as relatives and as friends and what is wonderful when he meets them and sees them it is as if he had been acquainted with them from infancy Spiritual relationship and friendship are the cause of this. And

tualis, quae hoc facit Immo plus, non potest aliquis in societate habitare in alia domo quam in sua, cuius in societate sua domus est, quam invenit sibi paratam, ut primum societatem intrat. In consortiis potest esse cum aliis extra suam domum, sed usque non alibi quam in sua morari. Et quod adhuc plus est, non potest aliquis in alterius conclavi sedere quam in suo loco, si in alio fit sicut impos mentis et mutus, et quod mirabile est, quisque dum intrat conclave, scit suum locum, similiter fit in templis, et quoque in coetibus quando congregati sunt [5.] Ex his patet, quod status spiritualis sit prorsus diversus a statu naturali, ac talis ut aliquis non possit alibi esse quam ubi regnans ejus amor est, ibi enim est jucundum vitae ejus, et quisque vult in suae vitae jucundo esse, et spiritus hominis non potest alibi, quia id facit vitam ejus, immo ipsam respirationem, ut et pulsum cordis ejus. Aliiter in mundo naturali in hoc externum hominis ab infantia edoctum est jucunda alia simulare facie, loquela et gestu, quam illa quae sunt interni ejus, quare ex statu hominis in mundo naturali non potest concludi ad statum ejus post mortem, nam status cujusvis post mortem est spiritualis, qui est, quod non possit alibi esse, quam in jucundo sui amoris, quod sibi in mundo naturali per vitam comparavit. [6.] Ex his manifeste constare potest, quod nemo possit immitti in jucundum caeli, quod communi voce vocatur gaudium caeleste, qui in jucundo inferni est, seu quod idem, in jucundum boni qui in jucundo mali est quod adhuc clarius potest concludi ex eo, quod nemini post mortem negetur ascendere in caelum, monstratur ei via, datur copia, et intromittitur, sed dum in caelum venit, et aspiratu jucundum ejus attrahit, incipit angari pectore, et torqueri corde, ac sentire deliquium, in quo se contorquet sicut anguis admotus igni, et cum aversa facie e caelo, et conversa ad infernum, praeceps aufugit, nec quiescit quam in societate amoris sui. Inde constare potest, quod in caelum venire non sit alicui ex immediata misericordia, proinde quod non solum sit admitti, ut multi in mundo autumant, tum quod nec sit momentanea salvatio, nam haec ponit immediatam misericordiam [7.] Fuerunt quidam qui in mundo momentaneam salvationem ex immediata miseri-

what is more no one in a society can occupy any house but his own each one in a society has his own house and thus he finds ready for him as soon as he enters the society Outside of his house he may be in close association with others but he cannot stay anywhere except in his own house. And still further in another's apartment no one can sit anywhere except in his own place if he sits elsewhere he loses his self possession and becomes dumb and what is wonderful whenever one enters a room he knows his own place. The same is true of places of worship and of those who come together in public assemblies. [6] All this makes clear that the spiritual state is wholly different from the natural and is such that no one can be anywhere but where his ruling love is for there the delight of his life is and every one wishes to be in the delight of his life and a man's spirit cannot be elsewhere because that delight is what constitutes his life even his very breathing and the motion of his heart. In the natural world it is different. In this world man's external is thoroughly taught from infancy to simulate in countenance word and gesture other delights than those that belong to his internal. Consequently from a man's state in the natural world no conclusion can be formed about what his state will be after death for every one's state after death is a spiritual state which is, that he can be nowhere except in the delight of his own love which delight he acquired by his life in the natural world. [6] All this makes clear that no one can be admitted into the delight of heaven which is commonly called heavenly joy who is in the delight of hell or what is the same no one who is in the delight of evil can be admitted into the delight of good and this may be still more clearly inferred from this that after death no one is forbidden to ascend into heaven the way is shown him opportunity is given him and he is admitted but as soon as he enters heaven and breathes in its delight he begins to suffer pain in his chest to be tortured in his heart to feel as if swooning under which he writhes like a serpent brought near the fire and with his face turned away from heaven and turned towards hell he flees precipitately and does not rest until he has entered the society belonging to his own love. Evidently therefore, no one enters heaven out of mercy apart from means consequently mere admittance does not, as many in the world suppose, amount to anything neither is there any such thing as instantaneous salvation for this supposes mercy apart from

cordia crediderunt, et dum spiritus facti voluerunt ut jucundum illorum infernale seu jucundum mali, ex Divina Omnipotentia et simul ex Divina Misericordia transmutaretur in jucundum caeleste seu jucundum boni, et quia ita cupiverunt, etiam permissum est ut ab angelis fieret, qui tunc removerunt jucundum illorum infernale sed illi tunc, quia id erat jucundum amoris vitae eorum, proinde vita eorum, jacuerunt sicut mortui, absque omni sensu et omni motu; nec possibile fuit insufflare aliam vitam quam suam; quia omnia mentis et corporis eorum, quae retro versa erant, non potuerunt retorqueri in contrarium: quare resuscitati sunt per immissionem jucundi amoris vitae eorum. Post id dixerunt, quod in illo statu interius senserint dirum et quoddam horrendum, quod non voluerunt propagare. Quare in Caelo dicitur, quod facilius sit convertere bubonem in turturem, et serpentem in agnum, quam aliquem spiritum infernalem in angelum caeli [8.] Tertium: *Quod doctrinae ecclesiarum in Christiano orbe, interius spectatae, sint contra momentaneam salvationem ex immediata misericordia: sed usque quod externi ecclesiae homines illam stabiliant.* Doctrinae omnium ecclesiarum interius spectatae docent vitam. Cujusnam ecclesiae doctrina est, quae non docet, quod homo se exploraturus sit, visurus et agnitus sua peccata, confessurus illa, paenitentiam acturus, et dein victurus vitam novam? Quis absque hoc monito et praecepto admittitur ad Sanctam Communionem? Inquire et confirmaberis. Cujus ecclesiae doctrina est, quae non fundatur super praeceptis decalogi? Ac praecepta decalogi sunt praecepta vitae. Quis homo ecclesiae, in quo aliquid ecclesiae est, qui non agnoscit, cum audit, quod salvetur qui bene vivit, et condemnetur qui male? Quare in Fide symbolica Athanasiana, quae etiam est Doctrina in toto Christiano orbe recepta, haec dicuntur:

“Quod Dominus venturus sit ad judicandum vivos et mortuos, et tunc illi qui bona fecerunt, intrabunt in vitam aeternam, et qui mala fecerunt, in ignem aeternum”

[9.] Ex quibus patet, quod doctrinae omnium ecclesiarum interius spectatae doceant vitam, et quia docent vitam, doceant quod salvatio sit secundum vitam; ac vita hominis

means [7] There were some who had believed in the world in instantaneous salvation out of mercy apart from means and when they became spirits they desired to have their infernal delight, or their delight in evil changed by Divine omnipotence and by Divine mercy into heavenly delight or delight in good And because they greatly desired this the angels were permitted to do it but as soon as the angels had taken away their infernal delight since it was the delight of their life's love consequently of their life they lay as if dead deprived of all sense and all motion and it was impossible to breathe into them any other life than their own because all things of their mind and body had been turned backward and could not be reversed They were therefore resuscitated by admitting again the delight of their life's love After this they said that in that state they in terrorily had felt something awful and horrible which they did not care to divulge For this reason it is said in heaven that it is easier to change an owl into a turtle-dove or a serpent into a lamb than any infernal spirit into an angel of heaven [8.] Thirdly *The doctrines of the churches in the Christian world viewed interiorly are opposed to instantaneous salvation out of mercy apart from means but it is upheld nevertheless by the external men of the church* The doctrines of all churches viewed interiorly teach life What church is there the doctrine of which does not teach that man ought to examine himself to see and acknowledge his sins confess them repent, and finally live a new life? Who is admitted to the Holy Communion without this admonition and instruction? Inquire and you will be convinced What church is there the doctrine of which is not founded on the commandments of the decalogue? and the commandments of the decalogue are the commandments of life What man of the church is there in whom there is any thing of the church who does not acknowledge as soon as he hears it that he who lives well is saved and he who lives wickedly is condemned? Therefore in the Athanasian Creed (which is also the doctrine accepted in the whole Christian world) it is stated

That the Lord will come to judge the living and the dead and then those that have done good will enter into life eternal and those that have done evil into eternal fire.

[9.] This shows clearly that the doctrines of all churches viewed interiorly teach life and because they teach life they

non momento inspiratur, sed formatur successive, et reformatur sicut homo fugit mala ut peccata, proinde sicut novit quid peccatum, ac cognoscit et agnoscit id, et sicut non vult illud, et inde desistit ab illo, et sicut novit etiam illa media, quae se referunt ad cognitionem Dei Per haec et illa formatur et reformatur vita hominis, quae non uno momento possunt infundi, removendum enim est malum hereditarium, quod in se est infernale, et loco ejus implantandum est bonum, quod in se erit caeleste Homo ex malo suo hereditario comparari potest buboni quoad intellectum, et serpenti quoad voluntatem, et homo reformatus potest comparari columbae quoad intellectum, et ovi quoad voluntatem quare momentanea reformatio et inde salvatio foret comparative sicut momentanea conversio bubonis in columbam, ac serpentis in ovem Quis non videt, qui scit aliquid de vita hominis, quod hoc non detur, nisi bubonis et serpentis natura auferatur, et columbae et ovis natura implantetur? [10.] Notum etiam est, quod omnis intelligens possit intelligentior fieri, et omnis sapiens sapientior, et quod intelligentia et sapientia apud hominem possit crescere, et apud quosdam crescat, ab infantia usque ad finem vitae ejus, et quod homo sic continue perficiatur Quid non plus intelligentia et sapientia spiritualis? Haec per duos gradus supra intelligentiam et sapientiam naturalem ascendit, et cum ascendit, fit angelica, quae est ineffabilis Quod haec apud angelos crescat in aeternum, supra dictum est Quis non comprehendere potest, si vult, quod impossibile sit, quod id, quod perficitur in aeternum, sit perfectum in instanti?

339. Ex his nunc patet, quod omnes qui cogitant ex vita de salvatione, non cogitent de aliqua salvatione momentanea ex immediata misericordia, sed de medius salutis, in quae et per quae Dominus secundum leges Divinae suae Providentiae operatur, ita per quae homo a Domino ex pura misericordia ducitur At illi, qui non cogitant ex vita de salute, ponunt momentaneum in salvatione, ac immediatum in misericordia, ut faciunt illi qui separant fidem a charitate, (charitas est vita,) et momentaneum fidei ponunt, et si non prius, circa ultimam mortis horam. Et hoc quoque faciunt illi, qui remissionem peccatorum

teach that salvation is in accordance with the life and the life of a man is not breathed into him in a moment, but is gradually formed and is reformed by his shunning evils as sins consequently by his learning what sin is recognizing and acknowledging it and not willing it and thus refraining from it, also by gaining a knowledge of those means that have reference to a knowledge of God. By all these is man's life formed and reformed and these cannot be poured into him in a moment, for hereditary evil which in itself is infernal, must be removed and in its place good which in itself is heavenly must be implanted. From his hereditary evil man may be likened in understanding to an owl and in will to a serpent but when he has been reformed he may be likened in understanding to a dove and in will to a sheep. Therefore instantaneous reformation and salvation thereby would be comparatively like the instantaneous conversion of an owl into a dove and of a serpent into a sheep. Who that has any knowledge of human life does not see that this is impossible except by the removal of the owl and serpent nature and the implantation in its place of the dove and sheep nature? [10] It is also acknowledged that every one who is intelligent can become more intelligent and every one who is a wise man can become wiser and that intelligence and wisdom may grow in man, and with some do grow from infancy until the end of life and that man is thus perfected continually. Is this not still more true of spiritual intelligence and wisdom? These ascend above natural intelligence and wisdom by two degrees and as they ascend they become angelic intelligence and wisdom which are ineffable. That these increase to eternity with the angels has been stated above. Cannot any one who is willing understand that it is impossible for that which is perfecting to eternity to be made perfect in an instant?

339 From all this it is clear that no one who thinks of salvation from life thinks of any instantaneous salvation out of mercy apart from means but he thinks about the means of salvation into which and through which the Lord operates in accordance with the laws of his Divine providence, and by which therefore man is led by the Lord out of pure mercy. But those who do not think of salvation from life ascribe instantaneousness to salvation and absence of means to mercy as those do who separate faith from charity (for charity is life) they also ascribe instantaneousness to faith at the closing hour of death if not before. Those also do this who believe remis-

absque paenitentia credunt esse absolutionem a peccatis, et sic salvationem, et obeunt Sanctam Cenam, tum qui fidunt indulgentiis monachorum; et qui precibus illorum pro defunctis, ac dispensationibus ex potestate sibi vindicata super animas hominum

340. (iv) *Quod momentanea salvatio ex immediata misericordia sit prester volans in ecclesia* Per presterem volantem intelligitur malum ex igne infernali lucens, simile quod per "presterem volantem" apud *Esaiam*

"Ne laeteris Philisthaea tota, quod fracta sit virga percutiens te, nam e radice serpentis exibat basiliscus, cujus fructus prester volans"
(xiv 29)

Tale malum volat in ecclesia, quando momentanea salvatio ex immediata misericordia creditur, nam per id, (1) aboletur religio. (2) Inducitur securitas (3) Et damnatio imputatur Domino [2.] Quod concernit Primum. *Quod per id aboleatur religio* Sunt duo essentialia et simul universalia religionis, agnitio Dei et paenitentia. Haec duo vana sunt illis, qui credunt salvari ex sola misericordia, utcunque vivunt, nam quid opus pluribus, quam dicere, "Miserere mei, Deus" De omnibus reliquis, quae religionis sunt, in caligine sunt, immo caliginem amant. De primo essentiali ecclesiae, quod est agnitio Dei, non aliud cogitant, quam "Quid Deus? quis vidit Illum?" Si dicitur quod sit et quod sit unus, dicunt quod sit unus, si dicitur quod sint tres, etiam dicunt quod sint, sed quod tres nominandi sint unus haec est agnitio Dei apud illos. [3.] De altero essentiali ecclesiae, quod est paenitentia, nihil cogitant, consequenter nec de aliquo peccato, et tandem non sciunt quod aliquod peccatum sit Et tunc audiunt et hauriunt cum voluptate, quod lex non damnet, "quia Christianus sub ejus jugo non est, si dicas modo, Miserere mei Deus propter Filium, et salvaberis" Haec est paenitentia vitae apud illos Sed remove paenitentiam, seu quod idem est, separa vitam a religione, quid superest nisi quam vox, "Miserere mei?" Inde est, quod nec aliud potuerint dicere, quam quod salvatio sit momentanea per illas voces, et si non prius, usque circa mortis horam Quid tunc Verbum illis, nisi quam vox obscura et aenigmatica ex tripode in antro emissa, aut sicut respon-

sion of sins without repentance to be an absolution from sins and thus salvation and who go to the Holy Supper also those that have faith in the indulgences of the monks and in their prayers for the dead and in the dispensations they grant because of the power they claim over the souls of men.

340 (iv) *Instantaneous salvation out of mercy apart from means is the fiery flying serpent in the church*—By the “fiery flying serpent” evil glowing from infernal fire is meant, the same as by the fiery flying serpent spoken of in *Isaiah*

“Rejoice not thou, Philistia, all of thee because the rod that smote thee is broken, for out of the serpent a root shall go forth a basilisk whose fruit shall be a fiery flying serpent: (xlv ~9).

Such evil is flying abroad in the church when there is belief in instantaneous salvation out of mercy apart from means for thereby (1) Religion is abolished (2) A security is induced, (3.) Damnation is attributed to the Lord. [2.] As to the first *Religion is abolished thereby*. There are two things that are at once the essentials and the universals of religion namely acknowledgment of God and repentance. These two are void of meaning to those who believe that men are saved out of mere mercy howsoever they live for what need is there more than to say Have mercy on me O God? About all other things belonging to religion they are in thick darkness and they even love the darkness. Of the first essential of the church which is acknowledgment of God they merely think What is God? Who has seen Him? If it is said that God exists and that He is one they admit that He is one if it is said that there are three they admit that there are but claim that the three must be called one. This is their acknowledgment of God [3.] To the other essential of the church which is repentance they give no thought consequently they give no thought to any sin and at last they do not know that there is any such thing as sin. And then they hear and drink in with pleasure, that “The law does not condemn because the Christian is not under its yoke you have merely to say God have mercy upon me for the sake of the Son and you will be saved This with them is repentance of life But take away repentance, or what is the same thing separate life from religion and what is left but the mere words, Have mercy upon me? For this reason they could not do otherwise than claim that salvation is instantaneous through the mere utterance of these words even near the hour of death if not before. What, then is the Word

sum non intellectum ex oraculo idoli? Verbo, si removes paenitentiam, hoc est, separas vitam a religione, quid homo tunc aliud quam malum ex igne infernali lucens, seu prester volans in ecclesia? nam absque paenitentia est homo in malo, et malum est infernum [4.] Secundum: *Quod per fidem momentaneae salvationis ex pura et sola misericordia inducatur securitas vitae* Securitas vitae oritur vel ex fide impij quod non sit vita post mortem, vel ex fide separantis vitam a salvatione Hic tametsi crederet vitam aeternam, usque cogitat, "Sive bene vivam sive male vivam, salvari possum, quoniam salvatio est pura misericordia, et misericordia Dei est universalis, quia non vult alicujus mortem" Et si forte incidit cogitatio quod misericordia imploranda sit per voces fidei receptae, potest cogitare, quod hoc possit fieri, si non prius, usque ante mortem Omnis homo qui in illa securitate est, nihili facit adulteria, defraudationes, injustitias, violentias, blasphemationes, vindictas, sed carnem suam et spiritum suum ad omnia illa relaxat, nec scit quid spirituale malum et ejus concupiscentia si audit aliquid de hoc ex Verbo, est comparative sicut id quod incidit in ebum et resilit, vel sicut id quod incidit in scrobem et absorbetur [5.] Tertium *Quod per illam fidem damnatio imputetur Domino.* Quis non potest concludere, quod non homo, sed Dominus in culpa sit, si non salvatur, dum unumquemvis potest salvare ex pura misericordia? Si dicitur, quod medium salvationis sit fides, sed quis homo est cui non dari potest illa fides, est enim illa solum cogitatio, quae potest infundi in omni statu spiritus abstracti a mundanis, etiam cum fiducia et ille quoque potest dicere, "Non possum illam sumere a me ipso," si itaque non datur, et homo damnatur, quid damnatus aliud cogitare potest, quam quod Dominus in culpa sit, qui potuit et non voluit? Annon id foret Ipsum vocare immisericordem? Ac insuper in excandescencia fidei suae potest dicere, "Cur tot damnatos potest videre in inferno, cum tamen momento potest salvare omnes ex pura misericordia?" et plura similia, quae non aliter vocari possunt quam nefandae insimulationes contra Divinum Ex his nunc constare potest, quod fides momentaneae salvationis ex pura misericordia, sit prester volans in ecclesia

to them hut an obscure and enigmatical voice uttered from a tripod in a cave, or an unintelligible response from the oracle of an idol? In a word when you take away repentance, that is, separate life from religion what is man but evil glowing with infernal fire, or a fiery flying serpent in the church? For without repentance man is in evil and evil is hell. [4.] Secondly *A belief in instantaneous salvation out of pure mercy alone induces a security of life* Security of life arises either from the impious man's belief that there is no life after death or from the belief of him who separates life from salvation. The latter although believing in eternal life, still thinks Whether I live well or ill I can be saved since salvation is pure mercy and God's mercy is universal because He desires not the death of any one. And if perchance the thought occurs that mercy ought to be implored in the words of the accepted faith he may think that this if not done previously can be done just before death. Any man in such a state of security makes nothing of adulteries, frauds, injustice, violence, defamation, and revenge, but lets his flesh and his spirit run riot in them all nor does he know what spiritual evil and its lust are. If he listens to anything about this from the Word it is comparatively like something striking against ebony and rebounding or like what falls into a ditch and is swallowed up. [5.] Thirdly *By that belief damnation is attributed to the Lord* Who can help concluding that not man but the Lord is to blame if man is not saved when the Lord is able to save every one out of pure mercy? It may be said that faith is the means of salvation but what man is there to whom that faith cannot be given? For it is nothing but a thought that may be imparted, even with confidence, in any state of the spirit withdrawn from worldly things. It may also be claimed that man cannot of himself acquire that faith if, therefore it is not given and the man is damned, must not he that is damned think that the Lord, who had the power to save and would not, is to blame? And would not this be to call Him unmerciful? Moreover in the glow of his faith he would say "How can He see so many damned in hell when He is able out of pure mercy to save them all in a moment? Other like things he may say that must be called abominable accusations against the Divine. From all this it can now be seen that a belief in instantaneous salvation out of pure mercy is the "fiery flying serpent in the church.

* * *

[6.] Ignoscatis quod haec adjiciantur, ut superfluum chartae impleatur.

Ascenderunt quidam spiritus ex permissione ab inferno, et mihi dixerunt, "Scripsisti multa ex Domino, scribe etiam aliquid e nobis"

Respondi, "Quid scribam?"

Dicebant "Scribe, quod unusquisque spiritus, sive bonus sive malus sit, in suo jucundo sit, bonus in sui boni jucundo, et malus in sui mali jucundo"

Quaesivi, "Quid vestrum jucundum?"

Dixerunt quod esset jucundum adulterandi, furandi, defraudandi, mentiendi

Et iterum quaesivi, "Qualia sunt jucunda illa?"

Dixerunt quod sentiantur ab aliis sicut fetores ex stercorebus, et sicut putores ex cadaveribus, et sicut nidores ex urinis stagnatis"

Dixi, "Sunt illa vobis jucunda?"

Dixerunt quod sint jucundissima

Dixi, "Tunc estis sicut immundae bestiae, quae in talibus degunt"

Responderunt, "Si simus, sumus, sed talia sunt deliciae narium nostrarum"

[7.] Quaesivi, "Quid plura e vobis scribam?"

Dixerunt, "Hoc, quod unicuique liceat in suo jucundo esse, etiam immundissimo, ut illud vocant, modo non infestet bonos spiritus et angelos, sed quia non aliter potuimus quam illos infestare, abacti sumus, et dejecti in infernum, ubi patimur dira"

Dixi, "Cur infestavistis bonos?"

Responderunt quod non potuerint aliter, est sicut furor invadat, cum vident aliquem angelum, et sentiunt sphaeram Divinam circum illum

Tunc dixi, "Sic estis etiam sicut ferae"

Quo audito supervenit furor, qui apparuit sicut ignis odii, et ne damnum inferrent, in infernum retracti sunt.

De jucundis sensis ut odores ac ut nidores in mundo spiritali, videatur supra (n 303-305, 324).



INDEX OF PRINCIPAL WORDS AND SUBJECTS,

BASED ON THE INDEX OF M LE BOYS DES GUAYS

The small figures in brackets indicate the divisions adopted by Mr Potts

- Aaron**, although he made the golden calf and commanded the worship of it, could represent the Lord and His salvation (n 132)
- Abel** means love and charity (n 242) (*See Cain*)
- Abode** —The Lord can have an abode in man or angel and dwell with them only in His own, and not in what is their own (*proprium*), for that is evil (n 53)
- Abominate** (*to*) —So far as one shuns evils as diabolical and as obstacles to the Lord's entrance he is more and more nearly conjoined with the Lord, and he the most nearly who abominates them as so many dusky and fiery devils (n 33[3])
- Abstract** —The finite can comprehend (the infinite) because there are abstract ideas by means of which the existence of things can be seen, if not the nature of them (n 46)
- Abuse** —It is by the abuse of these powers (liberty and rationality) that man can seem in externals to be different from what he is in internals (n 15)
Man has the ability to misuse these faculties, and from freedom in accordance with reason to confirm whatever he pleases (n 286)
- Accidental** and **casual** are idle words (n 70[1])
- Acknowledge** —Nothing can be acknowledged except by consent of the will (n 231[2])
Every one acknowledges God and is conjoined with Him so far as his life is good (n 325[2], 326[6])
All who lead an evil life interiorly acknowledge nature and human prudence alone (n 205)
Those who acknowledge God and His Divine providence are like the angels of heaven But those who acknowledge nature and their own prudence are like spirits of hell (n 208)
He who does not acknowledge God cannot be saved (n 91[3])
- Acknowledgment of God** —There can be an acknowledgment of the Lord from wisdom, and there can be an acknowledgment of the Lord from love
Acknowledgment of the Lord from wisdom is effected by doctrine, while acknowledgment of the Lord from love is effected by a life in accordance with doctrine This produces conjunction, the other presence (n 91[2])
The acknowledgment of God causes a conjunction of God with man and of man with God, and the denial of God causes severance (n 326[1])
- Acting** from an enjoyment of love is acting from freedom, and since reason favors the love this is also acting in accordance with reason (n 85)
- Actors** —Of some who do not believe in the Divine at all, but play with Divine things outwardly like actors (n 222[2])

- in the air of the natural world, so affection and thought spreads itself into societies in the spiritual world (n 296[6])
- Affections associated with perceptions constitute man's internal, and the enjoyments of affections associated with thoughts constitute his external (n 106)
- By means of His Divine providence the Lord leads the affections of a man's life's love, and at the same time leads his thoughts, from which human prudence is derived (n 200)
- Affections and thoughts exist in substantive subjects (n 279[6])
- Affections, which belong to the will, are nothing but changes and variations of state of the purely organic substances of the mind, and thoughts, which belong to the understanding, are nothing but changes and variations in the form of these substances (n 279[1])
- The organic forms of the mind are the subjects of man's affections and thoughts (n 319[2])
- Affection and the thought from it are not in space and time (n 50[2])
- Africans (the)* believe more than others that their dead are human beings in the other life (n 274[8])
- Age* —All that have lived well, when they enter heaven come into an age like that of early manhood in the world, and continue in it to eternity, even those that had been old and decrepit in the world. Women also, although they had been old and wrinkled, return into the flower of their age and beauty (n 324[4])
- Ages* —The four churches—the Most Ancient, the Ancient, the Hebraic, and that of Israel and Judah—are meant by the golden, the silver, the brazen, and the iron ages mentioned by ancient writers (n 328[3])
- Agreement* is equivalent to doing the thing (n 111[2])
- Allowable* —Whatever is made allowable in the thought comes from the will, for there is then consent (n 81)
- When a man believes any evil to be allowable he continually does it in his spirit (n 81, 278a[1])
- Man must examine himself, not his deeds alone but his thoughts, especially what evils he regards in his spirit as allowable (n 278a[1])
- Such evils as a man believes to be allowable, even though he does not do them are appropriated to him (n 81)
- Alphabet* —In the spiritual world each letter in its alphabet signifies a single thing, and the several letters joined into a single word or making a person's name involve the entire state of the thing (n 230[1])
- Ambassador* disputing with two priests about human prudence, whether it is from God or from man (n 197[2])
- America* —Gentilism exists in Asia, in the Indies, in Africa and America (n 330[7])
- Ammonites (the)* —Each nation with which the children of Israel waged war signified some particular kind of evil (n 251[3])
- Amorites (the)* (as above, n 251[3])
- Anabaptists* named amongst heresies (n 259, 238)
- Analytically* —Whence man's power to think analytically (n 317)
- Anatomical details* (n. 164, 165, 174, 180, 181, 199, 279, 296, 319, 336)
- Ancient Church (the)*, is depicted (in the Word) by Noah and his three sons and by their posterity (n 328[2])
- Angels* —Love and wisdom constitute the life of angels (n 28[1])
- Angels confess that they live from the Lord (n 28[1], 158)
- Angels and spirits are affections that belong to love, and thoughts from affection (n 50[1], 300, 301)
- All angels turn their faces to the Lord (n 29[2])
- Angels do not from themselves turn their faces to the Lord, but the Lord turns them to Himself (n 29[2])
- To their sight the Lord is above them in the sun there (n 31)

The angels of the third heaven perceive the influx of Divine love and Divine wisdom from the Lord (n. 158).

Sometimes the Lord so fills an angel with His Divine that the angel does not know that he is not the Lord (n. 96(6)).

No one becomes an angel, that is, comes into heaven, unless he is with him from the world what is angelic (n. 60).

Answers by influx what results from it (n. 321(1)).

Antipathy—Aversion and separation between heaven and hell (n. 303).

Antipodes.—Heaven and hell are diametrically opposite, as antipodes (n. 300).

Aorta (n. 296(1)).

Appear (to).—Whatever one does from freedom, whether it be of reason or not, provided it is in accordance with his reason, appears to him to be his (n. 76(1), 73(6)).

Sometimes when in deep meditation, a man appears in his society in the spiritual world (n. 96(6)).

The Lord appears to angels at a distance like a sun; the reason (n. 162).

Appearances.—Every appearance confirmed as a truth is converted into a fallacy (n. 220(6), 310).

When a man confirms appearances it is the same as asserting that the wolves are the man (n. 220(6)).

They who confirm themselves in appearances become natural (n. 187(1)).

Every man is permitted to speak from appearance, nor can he do otherwise (n. 162(1)).

Angels of the higher heavens, while they speak from appearance think from the truth (n. 162(1)).

To the angels there is an appearance of space and time in accord with their states of affections and thoughts therefrom (n. 50(1)).

In the spiritual world the spaces are merely appearances (n. 29(1)).

Why man is kept fully in the appearance that he thinks, wills, speaks, and acts from himself (n. 324(3)).

Appearances and *affections* (n. 213).

Appropriate (to).—The Divine providence appropriates neither evil nor good to any one; but man's own prudence appropriates both (n. 308).

Whatever a man thinks, says and does from his will, whether good or evil, is appropriated to him and remains (n. 226).

Whatever a man does from freedom in accordance with his thought is appropriated to him as his, and remains (n. 78).

Nothing that a man merely thinks, nor even that which he thinks to will, is appropriated to him unless at the same time he so far wills it as to do it if opportunity offers (n. 80).

Such evils as a man believes to be allowable, even though he does not do them are appropriated to him (n. 81).

Nothing that a man has appropriated to himself can be eradicated; for it has come to be of his love and at the same time of his reason, and consequently of his life (n. 79(1)).

If man believed, as is the truth, that all good and truth are from the Lord and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious, nor appropriate evil to himself and make himself guilty of it (n. 320(1)).

Goods are appropriated to man only in the sense that they are always the Lord's in man (n. 79(1)).

Appropriation of good and evil (n. 78–81, 320, 321).

All things that a man thinks, says and does from the will are appropriated to him and remain (n. 227(1)).

Arabia was one of the countries where the Ancient Church existed and in which the Ancient Word was known (n. 328(1)).

Arcana.—The arcana of heaven are innumerable, with scarcely one of which man is acquainted (n. 254(1)).

- Man possesses the ability to understand the secrets of wisdom like the angels themselves (n 223)
- Devils and satans understand the arcana of wisdom as well as angels, but only while they heard them from others (n 99)
- Arcana of angelic wisdom cannot be comprehended by man unless his spiritual mind has been opened (n 164)
- Angelic arcana (n 4, 124, 125, 163, 164, 254)
- The arcanum of arcana of angelic wisdom (n 172[6])
- Arguments** — Ordinary arguments against the Divine providence (n 236–239), refuted (n 241–274)
- Arianism**, its origin (n 262)
- It reigns in the hearts of more people than is imagined (n 262)
- Arians**, their final condition in the other life (n 231[6], *see also* n 257[4])
- Ark (the)**, because of its containing the decalogue, was the holiest thing of the (Israelitish) church (n 326[12])
- Arrangement (the)**, of affections in heaven and of lusts in hell is wonderful, and is known to the Lord alone (n 302)
- Arrogate** — To declare that one can open and close heaven, remit and retain sins, and therefore save and condemn men, is to arrogate to one's self Divine power (n 257[1])
- Arteries** (n 296[14])
- As if by himself** (n 164[5])
- As if from himself** (n 76, 88[2], 90, 92[2], 95, 96[2], 210, 321)
- As if in himself** (n 54)
- As if of himself** (n 102)
- Assyria** signifies the profanation of what is holy (n 251[3])
- Assyria was one of the countries where the Ancient Church existed, and in which the Ancient Word was known (n 328)
- Athanasian Creed** (n 127, 202[2], 258[4], 262, 338[8])
- Athanasius** himself could not think otherwise than that three persons are three Gods when each person by Himself is God (n 262[1])
- The Faith that takes its name from Athanasius (n 127) *
- Atheists** — Those who attribute all things to nature and nothing to the Divine, and who have made this to be their belief by reasonings from things visible, are atheists (n 98[4])
- Those who confirm in themselves the appearance apart from the truth become worshippers of nature and thus atheists (n 154[2])
- Atheists who have become devils and satans can understand the arcana of wisdom as well as angels, but only while they hear them from others (n 99)
- Atmosphere** — The delight of the affections of their life's love encompasses every one as his atmosphere (n 196)
- Avarice** is the root of evils (n 220[11])
- Eabel**, } mentioned in many places in the Word, means the profanation of
Babylon, } good in such as attribute to themselves what is Divine (n 231[5])
- Those who claim for themselves Divine power and wish to be worshiped as gods, declare that they can open and close heaven, remit and retain sins, and therefore save and condemn men, are described in the *Apocalypse* and the prophets by Babylon (n 257)
- Not long after the establishment of the church it was turned into a Babylon, and afterwards into a Philistia, and while Babylon acknowledges the Word it nevertheless despises it, claiming that they are inspired by the Holy Spirit in their supreme judgment just as much as the prophets were (n 264[2])
- Back** — To see the Divine providence in the back and not in the face is to see it after it occurs and not before (n 187[1])

- Baptism.**—Baptizing saves none except those that are also spiritually washed, that is, regenerated; for baptism is for a sign and a memorial of this (n. 330[3]). (*See To Regenerate.*)
- Basement.**—Those who are in their own prudence are like those who live in the basement of a house, and through their windows see only what is below the level of the ground (n. 311[3]).
- Basilisk** (n. 296[1]).
- Bats** see light as darkness and darkness as light (n. 318[3]).
- Beasts.**—Difference between their faculties and those of men (n. 74, 96).
 Natural affection, which in itself is desire, with its mate knowledge, is alone what leads and moves beasts to do what they do (n. 96[4]).
 How man is differentiated from the beasts (n. 16).
 From the abuse of rationality and liberty men become worse than beasts (n. 75[1]).
 He who believes that everything that he thinks and does is from himself is not unlike a beast (n. 321[1]).
 Such a man knows no difference between a man and a beast except that a man talks and a beast makes sounds, and he believes that both die in the same manner (n. 321[1]).
 Difference between a beast and a man who has become a beast (n. 276).
 In beasts there is only one degree of life which is like the lowest degree in man (n. 324[1]).
- Beatitudes.**—The happenings of heaven cannot be described in words, though in heaven they are perceptible to the feeling (n. 39).
- Beautiful.**—The true in the sight of the eye is that which is called beautiful (n. 312[1]).
- Belief.**—In the spiritual world it is not asked what your belief or what your doctrine has been, but what your life has been (n. 101[3]).
- Bird** its instincts (n. 317).
 Birds of night see light as darkness and darkness as light (n. 318[3]).
- Blame.**—If man knows an evil and does not shun it the blame is imputed to him and he becomes guilty of that evil (n. 294[4]).
 If anything that a man thinks flows into him from others the blame would seem to rest on those from whom it comes; and yet the blame itself rests on him who accepts it, for he accepts it as his (n. 294[1]).
 Man himself is to blame if he is not saved (n. 337).
- Blessings.**—When honors and possessions are bestowed and when curses (n. 217[1-6]).
- Blindness.**—Why those who are in a state of blindness of the understanding cannot be reformed (n. 144).
 Blindness from a misunderstanding of *Revelation* III. 28 (n. 115).
- Blood** signifies Divine truth (n. 231[9]).
 "Bloods," in the Word, signify the violence called the falsification of truth, and that called the adulteration of good (n. 231[3]).
- Body (the).**—At first man puts on the things of nature these constitute his body but by death he puts these off and retains the purer things of nature which are nearest to spiritual things (n. 220[1]).
 When the body is sick the mind is also sick (n. 142[1]).
 In the whole body and in every part there are both externals and internals; the externals are called skins, membranes and hatches the internals are forms variously compounded and interwoven of nerve fibers and blood vessels (n. 180[1]).
 The body is obedience (n. 124[1]).
- Bones (the).**—The Divine Man (that is, Jesus) is a man in every form, not only in respect to external members and organs, but also in respect to internal members and organs, which are many and even with respect to the skins, membranes, cartilages and bones (n. 254[3]).
 It has been provided by the Lord that those who could not be reformed

by the Gospel, but only by a religion, should also be able to have a place in that Divine Man, that is, heaven, constituting those parts that are called skins, membranes, cartilages and bones (n 254[3])

Born (to be) —Why man is born into the outmost of life which is called the corporeal-sensual, and consequently into the thick darkness of ignorance (n 276[1])

Into the external of life every infant is born and consequently is loveable, but as the child grows to boyhood or to youth he passes from that external to what is interior, and finally to the ruling love of his father (n 277a[4])

Man, by inheritance from his parents, is born into the love of self and love of the world, and from these as fountains, into evils of every kind (n 83[1])

If man were born into the love into which he was created he would not be in any evil, nor would he even know what evil is (n 275)

No one can come into the kingdom of God unless he has been born again (n 83)

From being natural to become spiritual is to be born again (n 83, 126)

Boundary —Man can pass from the natural to the spiritual only through a boundary, such a boundary as may be likened to a door that must be first unfastened and opened (n 71)

Brain (the), composed of innumerable substances and fibres (n 279[6])

The brain refines the blood and vivifies it anew (n 336)

Branches —The life's love is the tree, the branches with its leaves are affections for good and truth with their perceptions, and the fruits are the enjoyments of affections with their thoughts (n 107)

Bride —Why heaven and the church are called "the Bride" in the Word (n 8).

Bridegroom —Why the Lord is called in the Word "the Bridegroom" (n 8)

Business is a good when that is the final love, and money is a mediate and subservient love, provided the business man shuns and turns away from frauds and evil devices as sins (n 220[11])

There are business transactions and consequent possessions in heaven, since there are societies and communities there (n 217[3])

Cain signifies wisdom and faith; strictly, wisdom separated from love, or faith separated from charity "Cain who slew Abel" is thus separated faith which rejects love and charity and even annihilates them (n 242[1])

What is meant by the cursing and the marking of Cain (n 242[2], see also 236) (See Abel)

Calf of gold, why its worship was permitted in the wilderness (n 243)

Calvin (n 50[4])

Canaan —By "the Land of Canaan" is meant the Lord's church (n 132, 260)

Cancer —If evils were prevented they would remain shut in and, like cancers, would spread and consume all that is vital in man (n 251[1])

Capacities —The origin of evil is from the abuse of the capacities peculiar to man that are called rationality and liberty These two capacities are in the evil as well as in the good (n 15) (See Faculty)

Captivity (the) of the people of Judah in Babylonia represents the devastation of the church (n 246)

Carotid Arteries (n 296[14])

Cart (the new), upon which the ark was returned by the Philistines signified new but natural doctrines (n 326[12])

Cartilages (the) —All the members and organs of the Grand Man are spiritual, not material, and it has been provided by the Lord that those who could not be reached by the Gospel but only by a religion should also be able to have a place in the Divine Man, that is, heaven, constituting

those parts that are called skins, membranes, cartilages and bones (n. 254(3), 326).

Catechism } is at the present day but like a little sealed book or writing opened
Decalogue } only in the hands of children and youth (n. 329(1))

Catholicism (Roman) Its dominion (n. 215(3))

Why such things have been permitted (n. 257(1))

To prevent the profaning the Most Holy Supper they were permitted under the Divine providence to divide it, and to give the bread only to the people also, to make it corporal and material and to adopt this as the primary principle of religion (n. 257(6))

Catholics (Roman)—Many suffer themselves to be compelled in respect to religion; but this takes place with those in whose worship there is nothing internal but all is external (n. 136(4))

Cause.—Whatever is done from any cause is done from the Divine providence according to some law of it (n. 246)

A thing cannot exist and operate without a cause (n. 211(1))

The laws of providence are the laws of Divine providence (n. 249(1))

If you withdraw the cause from the effect the effect would perish (n. 31(1))

The cause is called the motive end (n. 208(1))

The Lord is not the cause of a man's thinking evil and falsity (n. 292(1))

Centre.—Evils transferred from the centre to the circumference (n. 79(1))

That which is at the centre flows out even to the circumferences (n. 86)

In the wicked, evil with falsities are, as it were, in the centre, while goods with truths are in the circumferences; but in the good, goods with truths are in the centre and evils with falsities are in the circumferences (n. 86).

Thus in the evil the goods in the circumferences are defiled by the evils at the centre; while in the good, the evils in the circumferences are moderated by the goods at the centre (n. 86)

Whatever is at the centre is directly under view and is seen and perceived (n. 283)

Chaldaea signifies the profanation of truth in those who attribute to themselves what is Divine (n. 331(1))

Also the profanation of what is holy (n. 254(1))

Chaldaea was one of the countries in which the Ancient Church existed and where the Ancient Word was known (n. 328).

Changes.—Goods and truths are changes and variations of state in the forms of the mind (n. 195(3))

Affections are changes and variations of state of the purely organic substances of the mind, and thoughts are changes and variations in the form of these substances. Memory is the state of those changes that remain permanent (n. 279(1,9)).

All changes and variations of state in organic substances are such that having once become habitual they are permanent (n. 279(9))

Changes and variations are infinitely more perfect in the organic structures of the mind than in those of the body (n. 279(9))

Of the nature and quality of these changes (n. 319(1))

Chariot in the Word signifies doctrine from spiritual truths (n. 326(7))

Children—In the spiritual world all children are led by the Lord into angelic wisdom, and through that into heavenly love by means of things enjoyable and pleasing (n. 136(6)). (See *Infancy*)

Christ—No one can even mention the Lord or His name "Jesus" and "Christ," except from Him (n. 53(1))

Christians do not comprehend that God, the Creator of the soul, came into the world and assumed the Human and in their thought they separate His Divine from His Human (n. 235(4))

Those who deny the holiness of the Word are not regarded as Christians (n. 256(1))

- Christian Religion (the)**, why it is accepted only in the smaller division of the habitable globe called Europe, and is there divided (n 256)
- Why in many kingdoms where the Christian religion is accepted there are some who claim for themselves Divine power, and wish to be worshipped as gods, and invoke the dead (n 257)
- Why among those who profess the Christian religion there are some who place salvation in certain phrases which they must think and talk about, making no account of the good works they must do (n 258)
- Why hitherto men have not known that to shun evils as sins is the Christian religion itself (n 265)
- Christian World**—Why the whole Christian world worships one God under three persons, which is to worship three Gods, not knowing hitherto that God is one in person and essence, in whom is a trinity, and that the Lord is that God (n 262)
- Why there have been and still are so many heresies in the Christian world (n 259) (*See Heresies*)
- Church**—There are most general principles of the church which enter into all religions and constitute that communion, these are the acknowledgment of God and good of life (n 325[2])
- The Lord's church is not in the Christian world only, but is spread and dispersed throughout the world, and thus exists with such as are ignorant of the Lord and do not have the Word (n 325[1])
- On this earth there have been churches from the most ancient times These are described in the Word, first, the Most Ancient Church, second, the Ancient Church, third, the Hebraic Church, from which sprang the Church of Israel and Judah (n 328)
- The churches previous to that of Israel and Judah are described only by the names of nations and persons and by a few things respecting them (n 328[1])
- The Christian Church followed the Jewish (n 328)
- The churches before the coming of the Lord were all representative churches (n 255)
- The Christian Church after its rise degenerated into a Babylon which transferred to itself the Lord's Divine power, but lest it be called Divine power, and not human power, they made the Lord's Human like the human of another man (n 262[8])
- From the earliest times when a former church has been devastated a new church has taken its place (n 328[10])
- It is foretold in the *Apocalypse* that the Christian Church will be followed by a new church which is there meant by "the New Jerusalem coming down out of heaven" (n 328[10])
- Chyle**—Man borne through infinite turnings much as the chyle is carried to its destination (n 164[6])
- Circle**—A circle of love to thoughts and from thoughts to love from love, is in all things of the human mind This circle may be called the circle of life (n 29[3])
- Civil**—The civil and moral man can also become spiritual, for the civil and moral is a receptacle of the spiritual He is called a civil man who knows the laws of the kingdom wherein he is a citizen and lives according to them (n 322[1]) (*See Moral*)
- Cleansing**—All cleansing from evils is from the Lord (n 151[2])
- So long as man from himself holds the outmosts closed there can be no cleansing, but only such operation by the Lord in man's interior as the Lord carries on in hell (n 119)
- Among the Jews washing represented cleansing from evils Washing the head and hands means to cleanse the internal man, and washing the feet the cleansing of the natural or external man (n 151[2])
- How a man is cleansed from evil (n 121) (*See Purification*)

- Coats of skins (the)* In which Adam and Eve were clothed, signify the appearances of truth, which were all they had (n. 313[1]).
- Cognitions (see Knowledge).*
- Colors*—There could be no variety in color unless the light were constant (n. 190[1]).
- Various colors according to the forms into which light flows (n. 160).
- Colors appear the same in the light of winter or of summer (n. 298[1]).
- Combat*—A combat of the internal man with the external arises when one refrains from sins (n. 146).
- Combat arises when a man thinks that evils are sins and therefore resolves to refrain from them (n. 145[1], 146).
- From contrariety a combat arises, and when this becomes so as it is called *combats* (n. 145[1]).
- In those who have indulged much in the enjoyments of evil, combats appear as temptations (n. 147, 284).
- These combats are against the things that are in the man himself, and that he feels to be his own (n. 147).
- The hardest struggle of all is with the love of rule from the love of self (n. 146).
- Commandments (see Precepts).*
- Commerce (see Business).*
- Communication*—In the spiritual world there is a direction of affections and of consequent thoughts (n. 224[1]).
- Comparisons regarding Evil* that is not seen (n. 278[1]).
- Heavenly love, with its affections, joys, and thoughts (n. 107, 207).
- Infernal love, with its affections, lusts, and thoughts (n. 107).
- Joy in the highest and the lowest heaven (n. 254[1]).
- Lusts with their enjoyments (n. 112).
- One who denies the Divine providence compared to one who sees a magnificent temple and hears an enlightened preacher but afterwards declares that he has only seen a house of stone and heard nothing but articulate sound (n. 189[1]).
- Pleaty without repentance (n. 121).
- Measures of affections for good (n. 40).
- Measures of lusts for evil (n. 40).
- The combat when good and evil meet during man's life (n. 284).
- The conjunction of the will with the understanding (n. 165).
- The life of the evil; its origin (n. 160).
- The natural rational and the spiritual rational (n. 154[1]).
- Those who attribute to themselves the good that belongs to charity and the truth that belongs to faith (n. 309[1]).
- Wisdom conjoined with love (n. 35).
- Wisdom in its progression (n. 335[1]).
- Wisdom not conjoined with love (n. 35).
- Comparisons and Illustrations*—Acid (n. 316, 298[6]). Affections (n. 40).
- Actor (n. 121[1], 217[6]). Apes (n. 121[1], 298). Arrow (n. 202[1]).
- Ashes (n. 278[1]). Atmosphere (n. 195).
- Assentment (n. 311[1]). Ravisher (n. 206). Beast (176, 321[1]). Bealeged city (n. 113). Birds of night (n. 117[1]). Blood (n. 195[1]). Bow (n. 202[1]).
- Cards (n. 212). Carved image (n. 176[1]). Camp (n. 233[1]). Chyle (n. 164[6]). Clouds (n. 137[4]). Cold (n. 86). Consorts (n. 298).
- Cords (n. 296[1]). Current (n. 186, 200, 296).
- Dead body (n. 282). Dice (n. 212). Diseases (n. 281[1]). Disease of the heart (n. 184). Door (n. 71). Dove (n. 292[1], 338[6]). Dragon (296).
- Dross (n. 14[1], 215[1]). Dung (n. 14[1], 316).
- Eagles (n. 20). Eggs (n. 292[1]). Enemy (n. 233[1]). Excrement (n. 164[7]).

Faces (n 168[5]) Falling star (n 35) Fire (n 112, 136[5], 278[5])
 Fishes (n 56[3]) Fixed star (n 35) Floods (n 112) Flower bed
 (n 40) Flowers (perishable) (n 205) Food in the stomach
 (n 296) Fortifications (n 233[2]) Fruit (n 215[13])
 Gardens (n 40) Garments (borrowed) (n 205) Gold (n 14[2], 215[13])
 Grafting (n 296)
 Harlot (n 121[2], 199[1]) Heaps (scattered) (n 204[2]) Heat (n 86).
 Hen (n 292) Hinge (n 235) Human body (n 4[5])
 Lamb (n 296[2]) Leaven (n 25, 284) Light (n 168[4], 297)
 Marksman (n 333[3]) Meteor (n 35) Mimics (n 121[2]) Mirror (n.
 52, 130[2], 298)
 Near sighted person (n 189[2]) Noses (n 310[5])
 Owl (n 338[9]), Horned owl (n 292[2])
 Palace (n 203[2]) Pearls (n 316) Pigeon (n 296[2]) Pirate (n 199[1])
 Player (n 298[4]) Poison (n 184, 281)
 Red lead (n 153) River (n 73[2]) Robber (n 199[1])
 Sail (n 235) Screech owl (n 292[2], 296) Screws (n 211[2]) Seeds
 (n 3[2], 56[3], 98[6]) Serpents (n 40, 324[7], 338[6]) Sheep (n 296,
 338[9]) Ship (n 198, 200) Sores (n 113) Spider (n 107, 286[1])
 Sponge (n 17) Statue (n 176, 321) Sun (n 35, 160, 162) Surface
 (n 217[6]) Swan (n 292[2])
 Talent (n 210[2]) Tide (favoring) (n 186) Tree (n 3[2], 107, 160).
 Tools (n 96[3]) Turtle dove (n 296[2], 338[7])
 Ulcers (n 113, 281) Urine (n 165[7])
 Viper (n 292[2], 296) Virgin (n 130[2])
 Wall (cracked) (n 318) Water (n 195[2]) Water from an impure
 fountain (n 84[6]) Water (stagnant) (n 117[1]) Wave (n 195,
 200) Wheel (n 279[1]) Windows (n 207) Wine (n 284)
 Wound (n 278[5])
 Youth (n 130[2])

Compel — The external cannot compel the internal, but the internal can compel the external. The internal is so averse to compulsion by the external that it turns itself away (n 136[1], 129[1])

Being compelled is not from freedom in accordance with reason, and not from oneself, but is from what is not freedom, and from another (n 129[1])

The Lord in no wise compels any one (n 43)

It is impossible to compel any one to think what he is not willing to think and to will what his thought forbids him to will, or to love what he does not love (n 129[1])

One can no more be compelled to believe than to think that a thing is so when he thinks it is not so, and one can no more be compelled to love than to will what he does not will (n 136[2])

There is an internal that man has in common with beasts, and this can be compelled (n 136[2])

To be compelled by love and a fear of losing it is to compel oneself (n 136[9])

It is not contrary to rationality and liberty to compel oneself (n 129[3], 136[9], 147, 148, 145[3])

Man's spirit has full liberty by influx from the spiritual world, which does not compel (n 129[1])

A compelled internal and a free internal are possible (n 136[9])

What compelled worship is and what worship not compelled is (n 137)

To compel men to Divine worship by threats and punishments is pernicious (n 136[4])

Compelled worship shuts in evils (n 136[4])

Concubine in the Word signifies a religion. The three hundred concubines of Solomon represent various religions in the world (n 245)

Concupiscences (*see Lusts*)

Confession is a primary thing on man's part of the Christian religion (n. 2784(1))

Of those who confess themselves guilty of all sins and do not search out any sin in themselves (n. 2784(1)).

Confession of all sin is unconscience of all, and at length blindness.

It is like a wall apart from any particular which is nothing (n. 2784(1))

Confirm.—Every thing that a man has adopted by persuasion and confirmation remains in him as his own (n. 317)

There is nothing that cannot be confirmed, and falsity is confirmed more readily than the truth (n. 318(1)).

Every falsity and every evil can be so confirmed as to make the falsity appear like truth and every evil like good (n. 318(3)) 286(1)

When falsity has been confirmed truth is not seen; but from unconfirmed truth falsity is seen (n. 318(4))

Ability to confirm whatever one pleases is not intelligence, but only ingenuity which may exist in the worst of men (n. 318)

Every thing confirmed by both the will and the understanding remains to eternity; but not what has been confirmed by the understanding only (n. 319(3))

He that upholds evil loves does violence to Divine goods, and he that upholds false principles does violence to Divine truths (n. 231(3))

The confirmation of falsity is a denial of truth, and the confirmation of evil is a rejection of good (n. 231(4))

There is a confirmation that is intellectual and not at the same time voluntary but all voluntary confirmation is also intellectual (n. 318(9)).

The confirmation of evil that is both voluntary and intellectual on one man to believe that his own prudence is everything and the Divine providence nothing; but this is not true of intellectual confirmation alone (n. 318(10)).

There are some who are very skilful in confirming, and although ignorant of any truth are able to confirm both truth and falsity (n. 318(7))

Conflict. } —During man's reformation good and evil meet, and then conflict
Combat. } and combat arise this if severe is called temptation (n. 284)

Conjoins (*to*) —How a man can be more nearly conjoined with the Lord (n. 33(1))

Everyone acknowledges God and is conjoined with Him according to the good of his life (n. 32(1))

The conjunction of the Lord with a man or a spirit or an angel is such that every thing that has relation to the Divine is not from them but from the Lord (n. 55(1))

Love is conjunction itself (n. 31(1))

The more nearly a man is conjoined with the Lord the wiser he becomes (n. 34(1)); and the happier (n. 41) and the more distinctly does he appear to himself to be his own, and the more clearly does he recognise that he is the Lord's (n. 42)

The Lord conjoins man with Himself by means of appearances (n. 219(5)); and by means of correspondences (n. 219(6))

Through His Divine providence the Lord conjoins Himself with natural things by means of spiritual things, and with temporal things by means of eternal things according to uses (n. 220(4))

The Lord conjoins Himself with uses by means of correspondences, and thus by means of appearances in accordance with the confirmations of these by man (n. 220(6))

The understanding does not conjoin itself with the will, or the thought of the understanding with the affection of the will, but the will with its affection conjoins itself with the understanding and its thought (n. 80)
(*See Conjunction.*)

- Conjugal Love* is the spiritual heavenly love itself, an image of love of the Lord and of the church, and derived from that love (n 144[2])
- Love truly conjugal communicates with the inmost heaven (n 144[3])
- Conjunction* with the Lord is according to the reception of love and wisdom from Him (n 162[1])
- Conjunction with the Lord and regeneration are the same (n 92[1])
- The conjunction is more and more near or more and more remote (n 28[1], 32[3])
- So far as one shuns evils as diabolical and as obstacles to the Lord's entrance he is more and more nearly conjoined with the Lord (n 33[3])
- The end of the Lord's Divine providence is the conjunction of the human race with Himself (n 45)
- The more nearly any one is conjoined with the Lord, the more distinctly does he appear to himself to be his own, and the more clearly does he recognize that he is the Lord's (n 158)
- Conjunction of the Lord with man and the reciprocal conjunction of man with the Lord are effected by means of the two faculties, rationality and liberty (n 92[1]), and by loving the neighbor as oneself and loving the Lord above all things (n 94, 326)
- The reciprocal conjunction of angels with the Lord is not from the angels but is as if it were from them (n 28[4])
- By means of the two faculties, rationality and liberty, there is a conjunction of the Lord with every man, both the evil and the good, so every man has immortality But eternal life, that is, the life of heaven, is given to him in whom there is a reciprocal conjunction from inmosts to outmosts (n 96[7])
- Upon the conjunction of the Creator with man both the connection of all things and the conservation of all things depend (n 3[3])
- Love does nothing except in conjunction with wisdom (n 4[1])
- All conjunction in the spiritual world is effected by means of looking to another (n 29[1])
- Examples of presence and conjunction in the spiritual world (n 326)
- The acknowledgment of God causes a conjunction of God with man and of man with God (n 326[1])
- In the spiritual world conjunction is from an affection that springs from love (n 326[3])
- The several particulars in the human mind are associated and conjoined according to affections, or as one thing loves another This conjunction is spiritual conjunction, which is like itself in things general and particular Its origin is from the conjunction of the Lord with the spiritual world and with the natural world, in general and in particular (n 326[4])
- The conjunction of the will with the understanding is like the inflow of the blood from the heart into the lungs (n 165)
- The conjunction of all things of the will and understanding, that is, of the mind of man with his life's love (n 108[1])
- There is no conjunction of minds unless it is reciprocal, and the reciprocation is what conjoins (n 92[2])
- If one loves another and is not loved in return, then as the one approaches the other withdraws, but if he is loved in return then as one approaches the other approaches and conjunction takes place (n 92[2])
- Conservation (the)* — Upon the conjunction of the Creator with man both the connection of all things and conservation of all things depend (n 3[3])
- Constant* — There are many constant things created in order that things not constant may have existence, some named and described (n 190[1])
- Consummation* — The end of a church is called its consummation (n 328[3])
- The consummation of the Most Ancient Church, the Ancient Church, the Hebraic Church and the Church of Israel and Judah are described

- In the Word The decline and consummation of the Christian Church is described in the *Apostrophe* (n. 328(1))
- Contagiousness of Evil*, whence it arises (n. 328(1))
- Continuants*.—Extremes and outposts are continuants, and these are in the natural world (n. 220(1))
- By death the grosser things of nature are put off, while the purer things of nature which are nearest to spiritual things are retained and these then become his continuants (n. 220(1))
- Contiguity*.—Whatever is living in man or angel is from the Divine going forth conjoined with him by continuity and appearing to him as if it were his (n. 57)
- Continuity*.—The natural does not communicate with the spiritual by continuity but by correspondences how felt (n. 41)
- Conversation with spirits* is possible, though rarely with the angels of heaven, and this has been granted to many for ages (n. 135)
- Conversation with the dead would have the same effect as miracles, namely man would be persuaded and forced (n. 134)
- Cords*.—The evil man, so long as he lives in the world, does not feel the cords that bind him they are as if of soft wool or smooth threads of silk, which he loves because they dullate. But after death they become hard and galling (n. 296(1))
- Correspondences*.—All things of the mind correspond to all things of the body (n. 181(1))
- The Lord conjoins Himself with axes by means of correspondences and thus by means of appearances (n. 220)
- All things of the Word are pure correspondences of spiritual and celestial things, and because they are correspondences they are also appearances (n. 220(6))
- Correspondences are in great part appearances of truth, within which, however, genuine truths are hidden (n. 256(1))
- The Word is written throughout wholly in correspondences (n. 256(1))
- Among the ancients there was a knowledge of correspondences (which includes a knowledge of representatives), the spiritual knowledge of the wise. This was especially cultivated in Egypt (n. 255(1))
- Council of Trent*.—Of a papal bull confirming the decree of the (n. 257(1))
- Countenance*.—The internal is hidden interiorly in the tone, in the speech, in the countenance and in the gestures of the external (n. 224(1))
- Covenant*.—Why the two tables of the law are called the covenant (n. 326(1))
- Coverings*.—Man after death is just as much a man as he was in the world, with this difference only that he has cast off the coverings that formed his body in the world (n. 124(1))
- Cows* (that carried back the Ark) signified good natural affections (n. 326(1))
- Create*.—The universe, with each thing and all things therein, was created from Divine love by means of Divine wisdom (n. 3)
- The Divine love and the Divine wisdom, which are a one in the Lord, are to every created thing in a certain semblance (n. 5)
- In every thing created there is something that is referable to the marriage of good and truth (n. 74(1))
- No angel or spirit was created such immediately but they were all born first as men (n. 220(1))
- Every man was created to live to eternally in a state of blessedness (n. 324(6))
- Man was created to be a receptacle of the Divine love and of the Divine wisdom (n. 328(1))
- The difference between creating and proceeding from (n. 219(1))
- Creation*.—The end of creation is a heaven from the human race (n. 323)
- All things exterior to man and that are serviceable to him in the way of use are secondary ends of creation (n. 334(1))

The Lord created the universe that an infinite and eternal creation from Himself might exist in it (n 202[1], 203[2])

The new creation, that is, the regeneration of the men of the Most Ancient Church, is described in the first chapter of *Genesis* by the creation of heaven and earth (n 241[1])

The laws of Divine order established in the first creation (n 332[1])

All things of the universe are creations from Divine love and Divine wisdom (n 1, 3)

Crowns—"The seven crowns upon the heads of the dragon" (*Apoc* xii 3) signify the holy things of the Word and the church profaned (n 310[5])

Crucify—Why the Jewish nation was permitted to crucify the Lord (n. 247).

Cruelty originates in love of self (n 276[2])

Cunning (*the*), their fate in the other life (n 310)

Cup of cold water (*Matt* x 42) means something of truth (n 230[3])

Cure (*to*)—The evils of a man's life's love can be cured by spiritual means as diseases are by natural means (n 281[2]) (*See Heal*)

Curse—The cursing of Cain involves the spiritual state into which those come after death who separate faith from charity or wisdom from love (n 242[2])

What are real curses (n 217, 250)

Dagon represented the religion of the Philistines (n 326[12])

Damnation—Predestination to non-salvation is damnation (n 329[3])

Man's first state is a state of damnation (n 83[1])

By a belief in instantaneous salvation out of pure mercy damnation is attributed to the Lord (n 340[5])

That any of the human race have been damned from predestination is a cruel heresy (n 330[8])

Danes, what they teach in their exhortation to the holy communion (n 114[1])

Darkness (*tenebrae*)—In the Word falsities are called "darkness," and thus those in falsities are said to "walk in darkness and in the shadow of death" (n 318[5])

Hypocrites sent into outer darkness (n 231[4])

Thick darkness (*caligo*)—When an angel of heaven looks into hell he sees nothing but mere thick darkness, or when a spirit of hell looks into heaven he sees nothing there but thick darkness, the reason (n 167)

Those who are sent into outer darkness (n 231[4])

David represents the Lord who was to come into the world (n 244, 245)

Dead—The natural man, however civilly and morally he may act, is called dead (n 322[3], *see also* n 236)

Death is a continuation of life, with the difference that man cannot then be reformed (n 277b)

By death man puts off the grosser things of nature, and retains the purer things of nature which are nearest to spiritual things, and these then become his containants (n 220[3])

By death man puts off what is natural and temporal, and puts on the spiritual and eternal things that correspond to them (n 220[4,2])

In the spiritual world, into which every man comes after death, it is not asked what your belief or what your doctrine has been, but what your life has been (n 101[3])

The natural man, however civilly and morally he may act, is called dead, but the spiritual man is called living (n 322[3])

After death a man is no longer borne from one society to another in the spiritual world, because he is no longer in any state to be reformed (n. 307[2])

Decalogue (*the*), was the first thing of the Word, and, when placed in the ark,

was called "Jehovah," and consulted the Holy of Holies in the tabernacle and in the sanctuary in the temple of Jerusalem (n. 326(n)).
 There are two tables of the decalogue, one relating to God and the other to man (n. 326(s)).
 The decalogue taught to children (n. 258(4), 265(1)).
 The decalogue at the present day is like a little sealed book or writing opened only in the hands of children and youth (n. 329(s)).

Deeds (see Works).

Degrees.—There are two kinds of degrees, discrete degrees, that is, degrees of height and continuous degrees, that is, degrees of breadth (n. 321 ()).
 There are three discrete degrees or degrees of height in man from creation (n. 32).
 Every man by his creation and consequently by birth has three discrete degrees or degrees of height—the first degree is called the natural, the second the spiritual, the third the celestial (n. 321 ()), 324(1)).
 These degrees the Lord opens in man according to his life actually in this world, but not perceptibly and sensibly till after he leaves this world (n. 323(s)).
 There are three degrees of wisdom in man; these are opened in the measure of his conjunction with the Lord. Since love is conjunction itself they are opened in the measure of love (n. 341 ()).
 These degrees are not connected continuously but are conjoined by correspondences (n. 341 ()).
 Wisdom can be elevated in a triplicate ratio and in each degree in a simple ratio to its highest point (n. 341 ()).
 There are three degrees of life in man. In beasts there is only one, which is like the lowest degree in man called the natural (n. 324(1)).
 The reason why many in the world are not prepared for heaven is that they love the first degree of their life which is called the natural and are unwilling to withdraw from it and become spiritual (n. 324(ro)).
 The natural degree of life viewed in itself loves nothing but self and the world—the spiritual degree loves the Lord and heaven, and also self and the world, but God and heaven as higher chief, and dominant, and self and the world as lower instrumental, and subservient (n. 324(ro)).
 The Lord alone opens the spiritual degree and the celestial degree, and opens them in those only who are wise from Him (n. 341(s)).
 Every angel is perfecting in wisdom to eternity but each according to the degree of that affection in good and truth in which he was when he left the world (n. 334).

Delights.—There is no affection or lust without delight, since these make the life of every one (n. 303).

The delight of his affection fills and surrounds every angel of heaven, and a general delight of all together or a most general delight, fills and surrounds the universal heaven. In like manner the delight of his lust fills and surrounds every spirit of hell, and a general delight every society of hell, and the delight of all, or a most general delight, fills and surrounds the entire hell (n. 303).

What delight and pleasure are (n. 312).

The delights belonging to the lusts are evils, and the thoughts belonging to the delights are falsities (n. 206(1)).

The delight of evil grows with the evil man as he wills and does evil (n. 206(1)).

The delight of the affection of their life's love surrounds every one as his atmosphere (n. 196).

What and how great the delight of the love of ruling from the love of self (n. 215(s)). (See Enjoyments.)

Deluge.—The consummation of the Most Ancient Church which came from their eating of the tree of knowledge is depicted by the flood (n. 328(1)).

Deny (to) —Those who deny God in the world deny Him after death (n 326[5]). Those who deny the Divinity of the Lord cannot be admitted into heaven and be in the Lord (n 231[6])

So far as one denies the Lord he is severed from Him (n 326[4])

Derivatives of the love of evil (n 33[1])

The derivations of infernal love are affections for evil and falsity, which, strictly speaking, are lusts, and the derivations of heavenly love are affections for good and truth, which, strictly speaking, are dilections (n 106[2])

The lusts of evil, which are derivatives of that love, have their life from it (n 206[2])

Description (a short), of heaven and hell (n 299–306)

Desolation —The causes leading to a gradual vastation of good and desolation of truth in the church, until its consummation is reached (n 328[7])

Determination —Every power must have a supply that must be imparted to it, and thus a determination from what is more internal or higher than it itself (n 88[1])

The mind has not from itself the power to think and to will one thing or another apart from something more internal or higher that determines the mind to it (n 88[1])

Devastation —The essential devastation of the church was represented by the destruction of the temple itself, and by the carrying away of the people of Israel, and by the captivity of the people of Judah in Babylonia (n. 246)

Devices —The perceptions belonging to lusts of evil are devices (n 206[2])

Devil —By the “devil” is meant hell in the whole complex (n 204)

There is no devil who is sole lord in hell, but the love of self is called the “devil” (n 302)

Hell in its form is like a monstrous man, whose soul is the love of self and self-intelligence, thus the devil (n 302)

Whether you say evil or the devil it is the same, the devil is within all evil (n 233[3])

Evil is the devil (n 215[13])

Evil and the devil are one, and the falsity of evil and Satan are one (n. 33[3])

Those who confirm in themselves the lusts of evil are called satans, and those who live those lusts are called devils (n 310[3])

I have seen fiery devils who, while they were hearing the secrets of wisdom, not only understood them but from their rationality talked about them; but as soon as they returned to their diabolical love they ceased to understand them (n 223) (*See Hell and Satan*)

Diastole, what it is (n 319[1])

Difference between those who believe all good to be from the Lord and those who believe good to be from themselves (n 93),

between man and beasts (n 74, 96[4], 276[1]),

between enlightenment from the Lord and enlightenment from man (n. 168, 169),

between the love of dignities and riches for their own sake, and the love of them for the sake of uses (n 215[1])

Digestion, the process of (n 296[14])

Dignities —What dignities and riches are and whence they are (n 215[2])

Natural and temporal in external form, but spiritual and eternal in internal form (n 220[8])

Dignities and wealth to the wicked are but stumbling blocks (n 250[1])

What spiritual dignities and possessions are (n 217[4])

Dignities in the earliest times were such only as were accorded by children to parents. They were dignities of love, full of respect and veneration (n 215[2]) (*See Honors*)

Disciple—By a "disciple" (*Mat* x. 4.) is meant the state of those who are in some of the spiritual things of the church (n. 230(3)).

Dissensions. } —There must needs spring up in the church disputes, con-
Heresies. } tending and dissensions, especially in regard to the understanding of
the Word (n. 256(3) 259(1)).

Permissions of these are in accord with the laws of the Divine providence (n. 259(1)).

If the church had held to the three essentials it would not have been divided, but only varied by intellectual dissensions, as light varies its color in beautiful objects (n. 259(3)).

Distance is an appearance according to conjunction with the Lord (n. 162(1)).

The Lord appears to angels at a distance like a sun (n. 162(1)).

Distances appear in the spiritual world in accord with the dissimilarity of affections and of thoughts therefrom (n. 162(3)).

The spiritual is not in distance as the natural is (n. 312(1)).

It is the appearance of distance that causes one kind of belief about what man thinks and perceives, and another about what he sees and hears (n. 312(1)).

Distinct.—What is not distinct is mixed up, giving rise to every imperfection of form (n. 41(1)).

Divided.—The Lord does not suffer any thing to be divided (n. 16). (*See Division*.)

Divine.—The Divine looks to what is eternal in every man, both in the evil and in the good (n. 59).

The Divine is in every created thing because the sum of the spiritual world which is from the Lord, and from which all things are, is in every created thing, but with infinite variety according to uses (n. 51(1)).

The Divine in itself is in the Lord, and the Divine from itself is the Divine from the Lord in created things (n. 52).

What is Divine cannot be appropriated to man as his, but can be adjoined to him and thereby appear as his (n. 285(1)).

Divine Essence (the) is love and wisdom (n. 46). (*See Essence*.)

Divine going forth (the) is called the Holy Spirit (n. 262(5)).

Divine Human (the) is that which is called the Son (n. 262(5)).

It has come to pass that a Christian can scarcely be led to think of a Divine Human (n. 262(5)).

Divine Itself (the).—The essential Divine, from which are all things, is that which is called the Father (n. 262(5)).

By the Infinite and Eternal in itself the Divine itself is meant (n. 52).

Divine Love and Wisdom (the) go forth from the Lord as a one (n. 41(2)).

The Divine love and Divine wisdom are substance and are form (n. 41(2) 46(3)).

Divine love is of Divine wisdom, and Divine wisdom is of Divine love (n. 41(2)).

Divine love created all things, but nothing apart from Divine wisdom (n. 71(1)).

Divine love has as its end a heaven consisting of men who have become or are becoming angels (n. 27(1)).

Division.—A man can be, while he is living in the world, in good and in falsity at the same time, and thus be as it were a double man, and inasmuch as this division destroys the man, the Lord's Divine providence, in each and every particular of it, has as its end that this division shall not be (n. 16). (*See Divided*.)

Dogma.—Where there is communion with the dead, dogmas of religion are sometimes imposed upon the mind by spirits. This is never done by any good spirit, still less by any angel of heaven (n. 134(6)).

Doing.—When love is taken away there is no longer any willing and thus no doing (n. 31(1)).

Dominion (love of) —When the love of rule from the mere delight of that love gradually came in (n 215[3]) (*See Rule*)

Dominion (the Lord's), which is not only over heaven, but also over hell, is a dominion of uses (n 26) (*See Kingdom*)

Door —The "door" (*John* x 2, 3) means the Lord (n 230[4])

When the door stands open and when shut (n 71)

The love of self guards the door lest man should open it, and the Lord should thereby cast it out (n 210[2])

Evils obstruct and close the door (n 119)

This door cannot be opened by the Lord but by means of the man (n 116, 119)

When man refrains from evils as sins a door is opened and the Lord casts out the lusts of evil that have occupied the internal of thought (n 145[2])

Man opens this door by shunning evils as sins as if from himself with the acknowledgment that he does it from the Lord (n 210[2])

The door is opened by man's removing evil by shunning and turning away from it as infernal and diabolical (n 233[3])

When man as if of himself opens the door, the Lord roots out the lusts and the evils together (n 119)

The Lord continually solicits and urges man to open the door to Him (n 119)

Dragon (the) —By the "dragon" in the Word are meant those who separate faith from charity (n 258[1])

Dwelling place (see Abode)

Eagles signify rapacious men who are endowed with intellectual sight (n 20)

Ear (the) —There cannot be hearing apart from its form which is the ear (n 279[6])

Very little is known as to how the ear hears (n 336, 174, 180)

The understanding from the will flows into the eye and the ear, and not only makes those senses but also uses them as its instruments in the natural world, this is not in accordance with the appearance (n 314[1])

It is the understanding that sees in the eye and hears in the ear, and not the reverse (n 150[2])

Eat —"Eating from the tree of knowledge" signifies the appropriation of good and truth as being from man and consequently man's, and not from the Lord and consequently the Lord's (n 313[2], 241)

"Eating of the tree of knowledge" signifies the concept of self-intelligence (n 328[4])

A knowledge of evil after the fall is meant by "eating from the tree of the knowledge of good and evil" (n 275)

The end of the Most Ancient Church is signified by the "eating from the tree of knowledge" (n 241[1])

Eber —The Ancient Church was notably changed by Eber (or Heber) from whom arose the Hebraic Church (n 328[2])

Eden (the garden of) —The wisdom and intelligence of the Most Ancient Church are described by "the garden of Eden" (n 241[1], 313)

Man's wisdom originating in love is depicted by a garden (n 332[3])

Effect —Withdraw the cause from the effect and the effect would perish (n 3[2]).

Effect is called the outmost end (n 108[2]) (*See End*)

Effort —Withdraw effort from movement, movement would stop (n 3[2])

Egypt was one of the kingdoms in which the Ancient Church existed and in which the Ancient Word was known (n 328[2])

(Here and in other places where the same statement is made Egypt is named as in Asia in which it had extensive dominion)

Why the sons of Israel were led out of Egypt (n 243)

- Egyptians (the)* represent a particular kind of evil (n. 251(1))
 They converted correspondences into magic (n. 264(6))
- Elevation* } —The ascent of love according to degrees is perceived by man only
Ascent. } in an obscure way while the ascent of wisdom is clearly perceived
 by such as know and see what wisdom is (n. 34(1))
- Exaltation in respect to affection would not be possible unless man had
 from rationality an ability to raise the understanding, and from liberty
 an ability to will this (n. 75(1))
- Embryo* —In every human embryo the Lord forms two spectacles, one for the
 Divine love and the other for the Divine wisdom; a spectacle of the
 Divine love for the future will of the man and a receptacle of the Di-
 vine wisdom for his future understanding (n. 324(1))
- Emerods.* —The "emerods" with which the Philistines were smitten signified
 natural loves, which are unclean when separated from spiritual love
 and the "golden emerods" signified spiritual loves purified and made
 good (n. 326(1))
- End.* —There are everywhere three things together that make one: these are
 called end, cause and effect (n. 108(1))
 As end conjoins itself with the cause, and through the cause with the ef-
 fect, so does the life a love conjoin itself with the internal of thought,
 and through this with its external (n. 108(1))
 The end imparts itself wholly to the cause, and through the cause to the
 effect (n. 108(1))
 There is nothing essential in the effect except what is in the cause and
 through the cause is the end (n. 108(1))
 As the end is the very essential which enters into the cause and the effect,
 cause and effect are called mediate and ultimate ends (n. 108(1))
 He that seeks an end seeks the means also (n. 331(1))
 The operation and operation of the end for the sake of which the universe
 was created through means, is what is called the Divine providence (n.
 331(1))
 The Lord is willing that a man should think and talk about Divine things
 provided the end is to see the truth (n. 219(1))
 The end of the Divine providence (n. 16, 27, 45)
 The end in creation (n. 27(1), 45, 323, 331(1))
 Several ends of creation (n. 331(1)) (See Cause, Effect.)
- England* —The teaching in the churches to those who are coming to the Lord's
 Supper (n. 258(1))
- English.* —Of those who do not suffer themselves to be compelled (in respect to
 religion) there are many of the English nation (n. 136(1))
 The English hold the doctrine of faith alone, and yet in their exhortation
 to the holy communion they plainly teach self-examination, acknow-
 ledgment, confession of sins, repentance and renewal of life (n. 114(1)).
- Enjoyment (Jocundum).* —Man is in the enjoyment of self-love, and that enjoy-
 ment constitutes his very life (n. 186)
 Every enjoyment that man has is from his love; no enjoyment is possible
 from any other source (n. 73(1))
 Every enjoyment and pleasure, and therefore every thing of the will, is
 from affection, which belongs to love (n. 76(1))
 The enjoyments of good are what are called goods of charity (n. 145(1))
 Acting from love a enjoyment is acting from freedom (n. 73(1))
 Acting from an enjoyment of love is acting from freedom and since rea-
 son favors the love this is also acting in accordance with reason (n. 85)
 There are two kinds of enjoyments, enjoyments of the understanding and
 enjoyments of the will: those of the understanding are also enjoy-
 ments of wisdom, and those of the will are also enjoyments of love (n.
 136(1))
 The varieties of delight and enjoyment constitute man's life (n. 195(1))

The life's love has its delight, and the wisdom thereof has its enjoyment (n. 195[1])

Vital heat is from the delights of the affections and from the enjoyment of the perceptions and thoughts (n. 195[2])

External enjoyments allure the internal to consent and love (n. 136[1])

Enjoyments direct the thoughts and banish reflection (n. 113)

After death, when they have become spirits, the evil are incapable of any other enjoyment than that which they had in spirit while in the world, and that enjoyment is the enjoyment of internal love, which is then turned into what is undelightful, painful, and terrible, and this is what is meant in the Word by "torment" and "hell" (n. 83[3])

Enjoyments of infernal spirits (n. 340[5])

Lusts with their enjoyment block the way and close the doors before the Lord (n. 33[2]) (*See Delights*)

Enlighten } —Man is taught by the Lord by means of enlightenment, be-
Enlightenment } cause teaching and enlightenment are predicated only of wisdom and the understanding (n. 165)

There is an interior and an exterior enlightenment from the Lord, and there is an interior and an exterior enlightenment from man (n. 168[1])

By interior enlightenment from the Lord a man perceives at the first hearing whether what is said is true or not true Exterior enlightenment is from this in the thought (n. 168[1])

Interior enlightenment from man is from mere confirmation, and exterior enlightenment from man is from mere knowledge (n. 168[1])

There is another kind of enlightenment, by which it is revealed to man in what faith and what intelligence and wisdom he is (n. 170)

The enlightenment of Swedenborg (n. 135)

Since the last judgment, that is, now, every man who wishes to be enlightened and to be wise can be (n. 263[3])

Enmity —"The enmity put between the serpent and the woman and between the seed of the serpent and the seed of the woman" (*Gen* iii 15) is between the love belonging to man's own and the Lord, and thus between man's own prudence and the Lord's Divine providence (n. 211[1])

Man's own has an inborn enmity against the Divine providence (n. 211[1]).

Enthusiastic spirits —Diabolical visions have sometimes appeared, induced by enthusiastic and visionary spirits, who from the delirium that possessed them called themselves the Holy Spirit (n. 134a[3])

Those who are taught by influx what to believe or what to do are not taught by the Lord or by any angel of heaven, but by some enthusiastic spirit, Quaker or Moravian, and are led astray (n. 321[3])

Equilibrium between heaven and hell (n. 23)

In this equilibrium every man is held as long as he lives in the world, and by means of it he is held in freedom to think, to will, to speak, and to do, and in this it is possible for him to be reformed (n. 23)

Those who have joined evil and falsity in themselves made of service for the conjunction of good and truth in others (n. 22)

Error of the age, to believe that evils have been separated from man, and even cast out, when they have been remitted (n. 279[1]),

that the state of a man's life can be changed instantly, and thus from being evil man can become good (n. 279[4]),

that when sins have been remitted they are removed (n. 280[1])

Esse is nothing apart from *existere* (n. 11[1])

Love is the being (*esse*) of a thing (n. 11[1]) (*See Existere*)

Essence —There is an only essence from which has come all the essences that have been created That only essence is the Divine love and the Divine wisdom (n. 157[1])

The Divine essence is pure love, and it is this that works by means of the Divine wisdom (n. 337)

Essentials.—There are three *essentials* of the church: an acknowledgment of the Divine of the Lord, an acknowledgment of the holiness of the Word, and the life that is called charity (n. 259(1)).

There are two things that are at once the *essentials* and the *universals* of religion, namely acknowledgment of God and repentance (n. 340(1)).

Eternal.—The image of the Infinite and Eternal is in man exclusively in the marriage of good and truth (n. 58).

The Infinite and Eternal that is, the Divine, is not in time (n. 59).

An image of the Infinite and Eternal is presented in the angelic heaven (n. 62).

The angels understand by the I *finis* nothing else than the Divine being (*esse*), and by the Eternal the Divine manifestation (*existere*) (n. 48(1)).

Eternal things relate to spiritual honors and possessions, which pertain to love and wisdom in heaven (n. 216). (See *Infinite Image*.)

Eternal life.—Difference between immortality and eternal life (n. 96(1)).

Ether.—Varieties in sight would be impossible unless the ether in its laws and the eye in its form were constant (n. 190(1)).

Europe.—The Christian religion is accepted only in the smaller division of the habitable globe, Europe and is there divided (n. 256).

Eve.—The condemnation of Eve signifies the condemnation of the voluntary self (*proptium*) (n. 313(1)). (See *Adam*.)

Evil and falsity.—Every evil and falsity is from hell (n. 321(1)).

Evil cannot exist without its falsity (n. 233(1)).

Evil from its delight and falsity from its enjoyment may be called and may be believed to be, good and truth (n. 195(1)).

Evil is confused by means of fallacies and appearances which form falsities when they are unobserved (n. 87).

That is evil to a man that destroys the delight of his affection, and that is falsity that destroys the enjoyment of his thought thus lived (n. 195(1)).

Evil and falsity that are together are made servicable in the way of equilibrium, of relation, and of punishment, and thus in the conjunction of good and truth in others (n. 21).

Evil (hereditary) (see *Hereditary*).

Evil is the delight of the lust of acting and thinking contrary to Divine order (n. 279(1)).

There are myriads of lusts that enter into and compose every single evil (n. 279(1)).

In every evil there are things innumerable (n. 296(1)).

Because they do not do them outwardly many are not aware that they are in evils (n. 117).

All cleansing from evils is from the Lord (n. 151(1)).

Evil can be well used as easily as good (n. 87).

Evils that have been appraised cannot be eliminated, but may be removed from the centre to the circumference (n. 79).

An evil man is hell in the least form (n. 296(1)).

The love of self and love of the world are as *serpents* from which are evils of every kind (n. 83(1)).

Evil and the devil are one (n. 33(1)).

Its own punishment follows every evil (n. 249(1)).

It is better for a man to be in evil and in falsity at the same time than to be in good and in evil at the same time (n. 16).

Evils cannot be prevented by any providence the reason (n. 251(1)).

Evils are permitted for the end, which is salvation (n. 249(1), 281).

All who lead an evil life interlockly acknowledge nature and human primacy only (n. 205).

There is inherent in all evil a hatred of good (n. 233(1)).

Evil cannot be taken away from any one until it becomes evident and is seen and acknowledged (n. 183 L, 277(1)).

Unless evils were permitted to break out man would not see them (n 251[1]).
 Except evils in the external man are put away no exit is open for the lusts,
 for they are shut in like a besieged city or like a closed ulcer (n 113)
 So long as evils continue in the lusts of their love and the consequent en-
 joyments, there is no faith, charity, piety, or worship, except in mere ex-
 ternals (n 84[5])

The evils pertaining to the lusts of a man's life's love are not felt as evils
 but as delight (n 296[9])

Evils that are not removed are like fire in wood covered with ashes, or
 like matter in a wound that is not opened (n 278[5])

With an evil man no separation, purification, and withdrawal is possible,
 except of the more noxious evils from the less noxious (n 296[12])

So far as evils are removed they are remitted (n 279[1])

The evil are continually leading themselves into evils, but the Lord is con-
 tinually leading them away from evils (n 295)

No evil can be removed except by successive steps (n 279[1])

The evil who are in the world the Lord governs in hell in respect to their
 interiors, but not in respect to their exteriors (n 307[2])

The Divine providence with the evil is a continual permission of evil, to
 the end that there may be a continual withdrawal from it (n 296[7])

The withdrawal from evil is effected by the Lord in a thousand ways, and
 even in most secret ways (n 296[10])

Those who give no thought to the evils in themselves, that is, do not ex-
 amine themselves and afterwards refrain from evils, must needs be ignor-
 ant of what evil is (n 101[2]) (*See Evil and falsity, Hereditary*)

Exaltation in respect to affection would not be possible unless man had from
 rationality an ability to raise the understanding, and from liberty an
 ability to will this (n 75[1])

Examination (self), what it is (n 278)

No one can be reformed unless he examines himself, sees and acknow-
 ledges his evils, and afterwards refrains from them (n 152)

Not only the external but also the internal must be examined (n 152)

If the external only is examined a man sees only what he has actually
 done (n 152)

One cannot be reformed unless the evils of the spirit are examined (n 152)

By the examination of the internal man the external man is essentially
 examined (n 152)

Those who do not examine themselves and afterwards refrain from evils
 must needs be ignorant of what evil is (n 101[2])

Existere is nothing apart from *esse* (n 11[1]) (*See Esse*)

Expulsion —“The expulsion from the garden of Eden” signifies the deprivation
 of wisdom (n 313[3])

External (the), springs from the internal, and consequently has its essence from
 the internal (n 224[1])

The external can present an appearance not in accordance with its essence
 from the internal, as in the case of hypocrites, flatterers, and pre-
 tenders (n 224[1])

The external man must be reformed by means of the internal, and not
 the reverse (n 150[1])

The appearance is that the external flows into the internal, when the
 contrary is true (n 150[2])

The external of man's thought is in itself of the same character as its
 internal (n 106[1])

Externals are so connected with internals as to make one in every
 operation (n 180[2])

If man does not shun and turn away from evils as sins, not only does the
 external of the thought and will become vitiated and destroyed, but
 the internals of them at the same time (n 180[5])

Eye (the) in the spiritual sense of the Word means the understanding (n. 264[3])

Sight cannot exist apart from its form, which is the eye (n. 279[6])

In the spiritual world, where all are spiritual even in respect to their bodies, each one's eyes are formed to see from their light, not being able to see in any other (n. 167)

The eye does not see from itself, but it is man's mind or spirit that there perceives things by the sense, and is affected by the sense in accordance with its nature (n. 314[1])

Man knows very little as to how the eye sees (n. 336, 174, 180)

The understanding from the will flows into the eye, and not only makes that sense but also uses it as its instrument in the natural world (n. 314[1])

The eyes are opened to wisdom and its perceptions (n. 29[1])

It is the understanding that sees in the eye and hears in the ear and not the ear (n. 150[1])

Face (the) is a type of the mind (n. 56[1], 277[1])

In the spiritual world every one's face is changed and becomes like his affections, so that what he is is apparent from his face (n. 224[1])

To see the Divine providence in the back, and not in the face, is to see it after it occurs and not before (n. 187[1])

Angels constantly turn their faces to the Lord as a sun (n. 29[3])

When a man turns his face to the Lord love and wisdom are given him

These enter man by the face, and not by the back of the neck (n. 95)

Faculty—Every man possesses the faculty to will that is called liberty and the faculty to understand that is called rationality; these faculties are as it were innate in man, for his human itself is in them (n. 98[1])

Man possesses reason and freedom, or rationality and liberty and these two faculties are in man from the Lord (n. 73[1])

Unless man possessed a will from the faculty that is called liberty and an understanding from the faculty that is called rationality he would not be a man (n. 96[4])

Without these two faculties man could not be conjoined with the Lord, and thus could not be reformed and regenerated (n. 96[3])

Without these two faculties man could not have immortality and eternal life (n. 96[1])

These two faculties are in the evil as well as in the good (n. 15, 96[3], 99, 285[2])

The Lord protects as these two faculties in man unharmed and as sacred in the whole course of His Divine providence (n. 96[1])

The Lord has his residence in every man in these faculties (n. 96[3])

(See *Capacity Freedom Reason Liberty Rationality*)

Faith separate from charity (n. 264[3]); is the only obstacle to the reception of the Christian religion (n. 205[1])

Those who have confirmed themselves in this from Paul's saying, (*Rom. fil. 28*) (n. 115)

How great the blindness that has been induced by a wrong understanding of this single passage (n. 115)

Faith induced by miracles is not faith, but persuasion—it is only an external without an internal (n. 131)

Fallacies from appearances blind the understanding (n. 175[1])

Every appearance could be used as a truth is a fallacy (n. 310[1])

They who confirm themselves by miracles become naturalists (n. 310[1])

Evil is confirmed by means of miracles and appearances which become miracles when confirmed (n. 87)

Appearances and fallacies (n. 213)

Falsification —He that upholds false principles does violence to Divine truths, and this violence is called falsification of truth (n 231[3])

In the Word falsifications of truth are depicted by whoredoms (n 233[10]).

These are effected by reasonings from the natural man, also by proofs drawn from the appearances of the sense of the letter of the Word (n 233[10]) (*See Whoredoms*)

Falsity —Falsity not of evil can be conjoined with good, but falsity of evil cannot. Falsity not of evil is falsity in the understanding and not in the will, while falsity of evil is falsity in the understanding from evil in the will (n 318[9])

The falsity of evil and "Satan" are one (n 33[3])

Falsity is confirmed more readily than the truth (n 318[2])

When falsity has been confirmed the truth is not seen, but from confirmed truth falsity is seen (n 318[5])

Evil is confirmed by means of fallacies, and by appearances which become falsities when they are confirmed (n 87)

That is called falsity to a man that destroys the enjoyment of his thought from his affection (n 195[3])

The thoughts belonging to the delights belonging to the lusts of evil are falsities (n 206[2])

Families and even nations are distinguished from each other merely by the face (n 277a[2])

Fancy —Nature itself, which in itself is dead, inspires the fancy with insanities in those under the dominion of self-love (n 233[12])

Fat signifies Divine good (n 231[10])

Father —The Lord is the heavenly Father of all men, and men are His spiritual children (n 330[1])

The Lord alone is the Father in respect to the life, the earthly father is the father only in respect to the life's covering, which is the body (n 330[1])

Fault (*see Blame*)

Favor —The natural by itself favors falsities and evils. Favoring evils and falsities is not in accord with doing good (n 14[2])

Fear (to) —By "fearing God" is meant fearing to offend Him, "offending God" meaning to sin. This fear is not so much a matter of fear as of love (n 140)

Fear —In its true sense the "fear of God" is nothing else than fear of losing His love (n 136[9])

Who they are who have the fear of God (n 253)

No one is reformed in a state of fear (n 139[1])

Fear can in no wise take possession of the internal of thought, but it can of the external of thought (n 139[2])

Various kinds of fear, a fear of the loss of honor or gain, a fear of civil punishments (n 139[3]), a fear of infernal punishments (n 139[4])

Fear closes the internal from above against influx from heaven (n 139[6])

Such fear takes away rationality and liberty, and is a hindrance to man's ability to be reformed (n 139[6])

Feel —Everything that a man feels flows in (n 308)

Man knows so little as to amount to scarcely anything as to how the eye sees, the ear hears, the nose smells, the tongue tastes, and the skin feels (n 336)

Why the operation of the Divine providence is not made evident to man's perceptions and senses (n 175, 176)

Felicities (*see Happinesses*)

Fermentation —Ferment (leaven) signifies in the Word the falsity of evil (n 284)

Spiritual fermentations are affected in many ways, both in the heavens and on the earth (n 25)

- There are evils and falsities together that do a work, when introduced into societies, like that of leaven put into meal, or ferment into new wine, by which heterogeneous things are separated and homogeneous things are united, and purity and clearness are the result (n. 25).
- Fibres*.—Every man in hell is in form like a man, though monstrous, in which all the fibres and vessels are included (n. 296[1]).
- The workings of both brains into fibres and of fibres into muscles and of muscles into *Arms* (n. 180[5]).
- Fiery flying serpent*.—The belief in instantaneous salvation all is out of pure mercy is the "fiery flying serpent" in the church (n. 340[1]).
- The "fiery flying serpent" means evil glowing from infernal fire (n. 340).
- Fig tree (see Leaves)*.
- Finite*.—What the Infinite and Eternal is the finite cannot comprehend, and yet it can (n. 46, 53).
- The conjunction between the Infinite and the finite (n. 54).
- How the finite being becomes capable of containing what is infinite (n. 54).
- By things finite all things created by the Divine, especially men, spirits, and angels, are meant (n. 53).
- A man or an angel is finite, and purely a receptacle, in itself dead and whatever is living in him is from the Divine going forth conjoined with him by congenity and agreeing to him as if it were his (n. 57).
- Fire*.—Why there is more of the fire and ardor of doing uses in love of self and the world than those have who are not in the love of self and the world (n. 215[1], 250[1], 251[1]).
- First*.—The Lord from eternity or Jehovah, came into the world and assumed Humanity in order that He might thus from firsts the evil overcome rule the whole world. Why the Lord is called "The First and the Last" (n. 124[4]). (See *Ultimates*, *Inmosts*.)
- Flame*.—Some in the spiritual world who ascribed all things to their own pride, when instructed, so blew up that flame appeared from their nostrils (n. 309[1]).
- Flatterers* (n. 74, 84, 104, 224).
- Flesh*.—Man has a will of self (n. 46), which is evil, and is meant by "the will of the flesh" in *John* I. 13 (n. 298[1]).
- Flood*.—The corruption of the Most Ancient Church is described in the Word by the flood (n. 328[1]).
- Flow in (to)*.—No part whatever of the plan or preparation (of successful war) is from (man) himself; it all flows in either from heaven or from hell—
—from hell by persecution, from heaven by providence (n. 251[5]).
- Every thing of thought and affection, even with the spirits of hell, flows in out of heaven but that this flowing good is there turned into evil and this truth into falsity thus every thing into its opposite (n. 288, 294[5], 307[1]).
- The natural does not flow into the spiritual, but the spiritual flows into the natural (n. 314[1]).
- Every thing that a man thinks, and wills, and speaks, and does therefrom flows in from one formal of life (n. 392).
- All evil with its falsity flows in from hell, and all good with its truth flows in from the Lord (n. 312[4]).
- Flowers*.—Man's initiation into the marriage of good and truth, that is, the spiritual marriage, is like the blossom that the tree brings forth in the spring time; spiritual truths are the petals of these flowers (n. 332[3]).
- Forced (see Compel)*.
- Forehead*.—The Lord's look is upon the forehead, because the forehead corresponds to love and the *Reveries* (n. 29[1]).
- Foreknowledge*.—Knowledge of future evils is not granted to man; the reason (n. 178[1]).
- As a knowledge of future events takes away the harm itself, which is to

act from freedom in accordance with reason, a knowledge of the future is granted to no one (n 179[1])

Foresight (*the*) of the Lord is like His Divine providence, continual, one does not exist without the other (n 67, 333)

Without the Lord's foresight and providence together neither heaven nor hell would be anything but confusion (n 333[2])

The Lord's foresight has provided for every one his place (n 333[2]).
(*See Future*)

Form —There is an only form from which has come all the forms that have been created (n 157[2])

Every form turns into its own quality that which flows into it (n 327, 160)

Every form, the general and the particular, or the universal and the special, by wonderful conjunction act as one (n 180[4])

Whatever has existence derives from form that which is called quality, and that which is called predicate, also that which is called change of state, also that which is called relativity, and the like (n 4[2])

The form makes a one the more perfectly as the things entering into the form are distinctly different and yet united (n 4[4])

The form of a heavenly society is more perfect in proportion as each angel is more distinctly his own, and therefore free (n 4[4])

The form of heaven (n 61)

The form of heaven is perfected to eternity according to the increase of numbers, for the greater the number of those that enter into the form of the Divine love, which is the form of forms, the more perfect the unity becomes (n 62)

Changes and variations of state and form in the organic substances of the mind, which are affections and thoughts, cannot be shown to the eye (n 279[8])

Form of the rule of the life's love (n. 107) (*See Substance*)

To form —Every thing of the understanding and will must be formed by means of what is external before it is formed by the means of what is internal, since every thing of the understanding and will is first formed by means of what enters through the senses of the body, especially through the sight and hearing (n 136[7])

Fortune —Can the cause have any other possible source than the Divine providence in outmosts, when by constancy and by change it deals wonderfully with human prudence and yet conceals itself? (n 212[1])

As the Divine providence is in the least particulars of things insignificant and trifling, still more is it in the least particulars of things not insignificant and trifling, as the affairs of peace and war in the world, or of salvation and life in heaven (n 212[2], 251[6])

The successes and favorable occurrences of war are called in common language the fortune of war, and this is Divine providence, especially in the plans and preparations of the general, even although he then and afterwards may ascribe it all to his own prudence (n 251[6])

The heathen formerly acknowledged Fortune and built her a temple, so also the Italians at Rome (n 212[2]) (*See Accidental*)

Fountain —The Lord is the one fountain of life (n 292)

All the worship of the ancients was representative, therefore they consecrated fountains (n 255[2])

Foxes —They who are in their own prudence are like wolves and foxes (n. 311[3])

Fragrant —Good is in itself fragrant (n 305)

Frauds, their source, and why permitted (n 276[2])

Freedom —Freedom is a property of love, insomuch that love and freedom are one And as love is the life of man, freedom also belongs to his life (n 73[2])

Freedom, like love, is inseparable from willing (n 89)

There is infernal freedom and there is heavenly freedom (n. 43)
 What one thinks, speaks and does from each (n. 43).

Whatever a man thinks, wills, speaks, and does from freedom seems to him to be his own (n. 43, 176)

There cannot be two kinds of freedom, in themselves opposite, and each freedom in itself (n. 43)

The freedom of sin is infernal freedom, and in itself bondage; and from this to see heavenly freedom, which is freedom itself, is like seeing day when immersed in thick darkness, or like seeing what is from the sun above when covered by a dark cloud (n. 149)

The difference between heavenly freedom and infernal freedom is like that between what is alive and what is dead (n. 149)

There are many kinds of freedom, but in general three, natural rational and spiritual (n. 731)

- *Natural freedom* every one has by inheritance. From it a man loves nothing but self and the world; his first life is nothing else. Thinking and willing evils is man's natural freedom, and when he has confirmed evils in himself by reasonings he does evils from freedom in accordance with his reason, thus from his faculty that is called liberty. It is from the Lord's Divine providence that man is permitted to do this. Man is in this kind of freedom by nature because by inheritance; and all those are in it who by means of reasonings have turned it in themselves from the enjoyment of the love of self and the world (n. 731, 11)

- *Rational freedom* is from the love of emulation with a view to honor or gain. The enjoyment of this love lies in appearing externally as a moral man; and because man loves such a reputation he does not defraud, commit adultery take wages, or blaspheme; and because he makes this a matter of reason he acts from freedom in accordance with his reason in sincere, just, chaste, and friendly ways; and from his reason he can avoid such conduct; still the good deeds that he does are not in themselves good. His freedom derives nothing from a love for the public welfare, neither does his ~~conscience~~, since this serves to his love. Consequently this rational freedom is a more internal natural freedom. This freedom, too, by the Lord's Divine providence remains with every one (n. 731, 11)

- *Spiritual freedom* is from a love for eternal life. Into that love and its enjoyments no one comes except he that thinks evils to be sins and in consequence does not will them, and at the same time looks to the Lord. At first such a freedom does not seem to be freedom, and yet it is. This freedom increases as natural freedom decreases and becomes subservient; and it conjoins itself with rational freedom and perfects it (n. 731, 6)

- Any one may come into this freedom if he is but willing, because he has rationality and liberty and the Lord continually gives the ability (n. 731, 1)

Those who are in a love of evil have no other perception than that infernal freedom is freedom itself; while those who are in a love of good perceive that heavenly freedom is freedom itself, and consequently its opposite is slavery both to the good and to the evil (n. 43)

To be led by good is freedom, and to be led by evil is slavery because to be led by good is to be led by the Lord, and to be led by evil is to be led by the devil (n. 43)

Every man wishes to be free. All who willingly serve for the sake of liberty compel themselves and when they compel themselves they act from freedom in accordance with reason, but from an interior freedom from which exterior freedom is looked upon as a servant (n. 148)

It is a law of the Divine providence that man should act from freedom in

accordance with reason, the freedom that is here meant is spiritual freedom and not natural freedom, except when the two are one (n 71, 176)

Man cannot be conjoined with the Lord, and thus reformed, regenerated, and saved unless it is permitted him to act from freedom in accordance with reason (n 123[4], 97)

To act from freedom in accordance with reason, to act from liberty and rationality, and to act from the will and the understanding, are the same thing, but it is one thing to act from freedom in accordance with reason, or to act from liberty and rationality, and it is another thing to act from freedom itself in accordance with reason itself, or to act from liberty itself and from rationality itself (n 97)

A man who does evil from the love of evil and confirms that evil in himself acts from freedom in accordance with reason, but his freedom is not in itself freedom, but is an infernal freedom, and his reason is not in itself reason, but is a spurious or false reason (n 97)

Man has freedom of reason by his being midway between heaven and the world, and by his ability to think from heaven or from the world (n 142)

Only such as have suffered themselves to be regenerated by the Lord act from freedom itself in accordance with reason itself, all others act from freedom in accordance with thought, to which they give the semblance of reason. And yet every man, unless born foolish or excessively stupid, is able to attain to reason itself, and through it to freedom itself (n 98[1])

Man is led by the Lord continually in freedom, and is also reformed and regenerated in freedom (n 43) (*See Liberty*)

Freely —To will freely as if from himself is from a faculty continually given him by the Lord that is called liberty (n 96[2])

So long as enjoyment from the love of evil rules, man is not able to will *freely* what is good and true, and to make these to be of his reason (n 85)

Every man can freely, yea, most freely, think as he wishes as well against God as for God, and he that thinks against God is rarely punished in the natural world, because there he is always in a state to be reformed, but he is punished after death in the spiritual world, for he can there no longer be reformed (n 249[1])

French (the) called a noble nation (n 257[4])

Friendship (spiritual) and relationship, how shown in the spiritual world (n 338[4])

Fructifications —Fructifications and multiplications have not failed from the beginning of creation, nor will ever fail to eternity (n 56[3])

Affections may be fructified and perceptions multiplied without end (n 57)

This ability to fructify and multiply without end, that is, infinitely and eternally, men have in natural things, the spiritual angels in spiritual things, and the celestial angels in celestial things (n 57)

Fruits —Spiritual goods, which are the goods of charity, are like fruit, and these are signified by "fruit" in the Word (n 332[3])

The primary activities of the spiritual marriage are like the beginnings of the fruit (n 332[3])

Future —The entire future is to the Lord the present, and the entire present is to Him the eternal (n 333[3])

A knowledge of the future is granted to no one, nevertheless every one is permitted to form conclusions about the future from reason (n 179[1])

A longing to know things future is innate with most people, but this longing has its origin in a love of evil, and is therefore taken away from those who believe in the Divine providence (n 179[1]) (*See Foresight*)

- Gangrene*—Evils if permitted by any providence would remain shut in and like the diseases called cancer and gangrene, would spread and consume all that is vital in man (n. 251[1]).
- Garden*—The garden of Eden signifies the wisdom of the men of the most Ancient Church (n. 241, 313[1]).
- Garments (white)* signify a state cleansed from evil (n. 279[3]).
- General*—A general thing exists from its particulars (n. 201[1]).
- Generation (the organs of)* in either sex correspond to societies of the Immortals in heaven (n. 144[3]).
- Genesis*—The learned try to explain the contents of the first chapter and at length confess that they do not understand it. The new creation itself, that is, the regeneration of the man of the Most Ancient Church is described therein (n. 241[1]).
- Genii*—The most cunning women are called Genii. Their hell described (n. 310[1]).
Those that have done good and have believed it to be from themselves, if after death they do not receive the truth, mingle with infernal genii and at length come to be one with them (n. 93).
- Gentiles*—The human race is ten times more numerous in Mohammedan and Gentile lands than in the Christian portion and in the latter there are few who place religion in life. What more insane belief, then, can there be than to hold that only those latter are saved and the former are damned, and that man gains heaven by his birth and not by his life? (n. 330[1]).
All that have lived well and have acknowledged God are instructed after death by angels; and then all those that had been, while they lived in the world, in the two essentials of religion accept the truths of the church such as they are in the Word, and acknowledge the Lord as the God of heaven and of the church (n. 328[1]).
A Gentile thinks about God from religion in his life more than a Christian does (n. 322[1]).
- Germans (the)*—What the *Germans* teach in their exhortation to the holy communion (n. 114[1]).
- Glottis*, its functions (n. 279[1]).
- Goats*—By goats in the Word are meant those who separate faith from charity (n. 258[1]).
By the "goats" spoken of by the Lord in *Matt. xxv. 32-46* are meant such as neglect to think about evil, and because of this are continually in evil (n. 101[1]).
- God* is one in person and essence in whom is a trinity and the Lord is that God (n. 262[1]).
If man clearly saw the Divine providence, either he would deny God or he would make himself to be God (n. 182[1]).
There are some who have arrogated to themselves Divine power and wish to be worshipped as gods (n. 257[1]). (See the *Lord Babylon*.)
- Good* is the delight of the affection of acting and thinking in accordance with Divine order (n. 279[1]).
Myriads of affections enter into and compose every single good, and these myriads are in such order and connection in man's interiors that no one can be changed unless at the same time all are changed (n. 279[1]).
There is inherent in all good a love of protecting itself against evil and of separating it from itself (n. 233[1]).
By good is meant that which usually embraces and involves all things of love (n. 11[1]).
What is good apart from any thing? Can it be called good, since no affection or passion can be predicated of it? (n. 11[1]).
Every good is called good from its delight or its blessedness (n. 324[1]).
Good of life, or living rightly is abating evils because they are against religion, thus against God (n. 326[1]).

Terms good and truth of good, also evil and falsity of evil explained (n. 233[1])

Good and use are one (n. 233[5])

Good and truth—All things in the universe have relation to good and truth and to their conjunction. Good belongs to love and truth to wisdom, for love calls all that pertains to it good, and wisdom calls all that pertains to it truth (n. 5[2])

Every one calls that good which from the love of his will he feels to be delightful, and he calls that truth which from the wisdom of his understanding he perceives to be enjoyable therefrom (n. 195[2])

Good is nothing apart from truth, and truth is nothing apart from good (n. 11[1], 13)

After death every one must be both in good and in truth or must be both in evil and in falsity (n. 18)

In angels of heaven and in men on earth good is good in itself only so far as it has become one with truth, and truth is truth in itself only so far as it has become one with good (n. 10)

Good is not in the least good except so far as it has become one with its truth, and that truth is not in the least truth except so far as it has become one with its good (n. 13)

Every good and truth is from the Lord (n. 321[4])

Good cannot exist apart from its truth, nor evil apart from its falsity, for they are bedfellows or consorts (n. 233[1])

Every one's good is that which is delightful to his affection, and truth is that which is enjoyable therefrom to his thoughts (n. 195[2])

Goods and truths are changes and variations of state in the forms of mind; but these are perceived and have their life solely by means of their delights and enjoyments (n. 195[3])

What natural truth and good are, and what spiritual truth and good are (n. 312[1])

All good with its truth flows in from the Lord (n. 312[4])

Gospel—It has been provided by the Lord that those who could not be reached by the Gospel, but only by a religion, should also be able to have a place in the Divine man, that is, in heaven (n. 254[1,3])

Govern—The Lord governs hell by means of opposites, and the evil who are in the world. He governs in hell, in respect to their interiors, but not in respect to their exteriors (n. 307) (*See Rule*)

Government—What is called Divine providence is the government of the Lord's Divine love and Divine wisdom (n. 2)

The Lord governs every least particular, in an evil man as well as in a good man, for the Lord's government is what is called the Divine providence (n. 285[2])

Governments in heaven—There are governments in heaven, and consequently administrations and functions (n. 217[3]) (*See Heaven*)

Grafting—Man is a corrupt tree from the seed, nevertheless a grafting or budding with shoots taken from the tree of life is possible, whereby the sap drawn from the old root is turned into sap forming good fruit (n. 332[4]) (*See Ingrafted*)

Grain—Not a grain of will or of prudence that is his own is possible in any man (n. 293)

Grandfather—Sometimes the features of a grandfather reappear in those of a grandson or a great-grandson (n. 277a[2])

Graven images (*see Idols*)

Great and rich—The fate of most of those who have become great and rich in the natural world, and in this regarded themselves only (n. 185)

Both the evil and the good are exalted to honors and advanced to wealth (n. 217a[2])

Guarding—The guarding of the way to the tree of life (in *Gen* iii. 24) signi-

See the Lord's care lest the holy things of the Word and the church be violated (n. 313(1)).

Guilty.—If a man knows an evil and does not shun it the blame is imputed to him, and he becomes guilty of that evil (n. 294(1)).

Hair.—A "hair" signifies in the Word the least of all things (n. 159).

Happinesses.—The happinesses of heaven cannot be described in words, although in heaven they are perceptible to the feeling (n. 39(1)).

These happinesses enter as man puts away the fumes of the love of evil and falsity as if of him self (n. 39(1)).

Happinesses in infinite variety are in every affection for good and truth, especially in an affection for wisdom (n. 39(1)).

Happinesses that beatitudes and pleasures, are exalted as the higher degrees of the mind are opened (n. 37).

Happy.—The more nearly a man is conjoined with the Lord the happier he becomes (n. 37).

Harmony.—Harmonies of sound are of infinite variety but they would be impossible unless the atmospheres were constant in their laws and the ears in their form (n. 190(1)).

Hatred.—The love of self regard every one as its servant, or as its enemy if he does not serve it; it is the source of hatred (n. 276(1)).

Heads.—The seven heads of the dragon (*Apoc.* xii. 3-9) signify craftiness (n. 310(1)).

"The serpent's head" (*Gen.* iii. 15) signifies the love of self (n. 210(1), 241(1)).

Heal.—How the Lord heals man (n. 251(1)).

To heal the understanding alone is to heal man only from without; this would be like palliative healing. It is the will itself that must be healed by means of instruction and exhortation in the understanding (n. 251).

The Lord heals the love of man's will, first by means of fears, and afterwards by means of loves (n. 251).

Hear.—Every thing that a man hears flows in (n. 308(1)).

Hearing cannot exist apart from its form which is the ear (n. 279(6)).

Heart (the). means, in the spiritual sense affection which belongs to the love or will (n. 60).

What is not in the heart perishes in the understanding; the "heart" meaning man's love (n. 172(1)).

The heart and lungs in the body correspond to the will and understanding (n. 193(1)).

As the motion of the heart together with the respiration of the lungs governs the whole man in respect to his body so the will together with the understanding governs the whole man in respect to his mind (n. 193(1)).

The natural principle of life is the heart's pulsation, and the spiritual principle of life is the mind's volition (n. 193(1)).

The heart joins with itself the lungs, and the will joins with itself the understanding (n. 193(1)).

The heart collects and distributes the blood (n. 336).

Functions of the heart (n. 174, 279(7), 296(14)).

Heat.—Spiritual heat and spiritual light in their going forth from the Lord as a sun make one (n. 4).

The heat in the spiritual world is the Divine love going forth (n. 292(1)).

Analogy between the effects produced by spiritual heat and those produced by natural heat (n. 292, 160).

Vital heat is from the delights of the affections, and from the enjoyment of the perceptions and thoughts (n. 195(1)).

Heaven is from the human race (n 27)

Heaven is not the same thing to one as to another (n 28[1])

Heaven is from those who are in the love of good and consequent understanding of truth (n 27[1])

Heaven is an abiding with the Lord to eternity (n 27[2])

Heaven from the human race was the end in creation and the end of His Divine providence (n 27[2], 323)

Heaven is conjunction with the Lord (n 28[1])

It is not from the angels but from the Lord that heaven is heaven, for the love and wisdom in which angels are, and which make heaven, are not from the angels but from the Lord, and in fact are the Lord in them (n 28[1])

Heaven is in the human form (n 204)

Heaven in the complex resembles a single man, whose life or soul is the Lord. In that heavenly man are all things that are in a natural man, with a difference like that between heavenly and natural things (n 326[9]).

The entire heaven is as one man before the Lord, and likewise each society of heaven, and it is from this that each angel is a man in complete form (n 64, 124[2], 254[3])

The entire heaven is divided into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom, and each into societies without number (n 217[3])

Heaven is divided into as many general societies as there are organs, viscera, and membranes in a man, and each general society is divided into as many less general or particular societies as there are larger divisions in each of the viscera and organs (n 65, 68)

The entire heaven is arranged into societies according to affections of good (n 278[6])

No one becomes an angel, that is, comes into heaven, unless he carries with him from the world what is angelic (n 60)

Heaven is granted only to those who know the way to it and walk in that way (n 60)

A brief description of heaven (n 60-62)

The angelic heaven is an image of the Infinite and Eternal (n 62)

It is most important to know what heaven is in general or in many, and what it is in particular or in the individual, and what it is in the spiritual world and what it is in the natural world (n 27[3])

The Lord's heaven in the natural world is called the church, and an angel of that heaven is a man of the church who is conjoined with the Lord, and who becomes an angel of the spiritual heaven after he leaves this world (n 30)

Heaven is made up of myriads of myriads of angels (n 62)

In heaven there are both rich and poor and both great and small, and in hell also (n 217)

Each angel is a heaven in the least form, and heaven in general consists of as many heavens as there are angels (n 31)

Man by creation is a heaven in the least form (n 67)

Every one who permits himself to be led to heaven is prepared for his own place in heaven (n 67)

Those that have acknowledged God and His Divine providence constitute heaven (n 205)

The entire heaven acknowledges the Lord alone, and whoever does not acknowledge Him is not admitted into heaven, for heaven is heaven from the Lord (n 263[3])

The Mohammedan heaven is divided into three heavens, a highest, a middle, and a lowest (n 255[5]) (*See Mohammedans*)

Heber —The Ancient Church was notably changed by Heber (or Eber), from whom rose the Hebraic Church (n 328[2])

Horns —“The ten horns of the dragon” (*Apoc* xii 3) signify the power of persuading by fallacies (n 310[5])

House —No one (in the spiritual world) can occupy any house but his own, each one in a society has his own house, and this he finds ready for him as soon as he enters the society Outside of his house he may be in close association with others, but he cannot stay anywhere except in his own house (n 338[4])

Human —Every one has what is truly human from rationality (n 227[6])

To think from the truth is the truly human principle, and therefore the angelic (n 321[5])

The essential human is to think and to will from God (n 293)

Christians in their thought separate His Divine from His Human, and place the Divine near the Father in heaven, and His Human they know not where (n 255[4], 262[4])

They make His Human like the human of another man, and do not know that they thus separate soul and body (n 262[4])

The essential humanity consists in the two faculties called liberty and rationality (n 281[3])

Humble —The Lord constantly humbles the proud and exalts the humble (n 183[4])

Husband —Why the Lord is called in the Word “the Husband” (n 8)

Hyperbola —There is no such approximation of angelic wisdom to the Divine wisdom as to come near it It may be compared to a straight line drawn near a hyperbola, which is said to approach it continually but never to touch it (n 335[2])

Hypocrisy is lighter or more grievous in the measure of the confirmations against God and the outward reasonings in favor of God (n 231[4])

Hypocrites (n 14[2], 89, 104[2], 109[1], 222[2], 224[1], 231[4])

Hypocrites are sometimes permitted to speak otherwise than as they think, but the tone of their speech discloses them (n 224[3])

Idealists are visionaries (n 46[2])

Ideas —In every one who has any religion there is implanted a knowledge that after death he will live as a man, this, however, is not in the natural ideas belonging to their external thought, but in the spiritual ideas belonging to their internal thought (n 274[10])

There are abstract ideas by means of which the existence of things can be seen, if not the nature of them (n 46[1])

The two properties of nature, space and time, must needs limit ideas, and cause abstract ideas to be as nothing, but if these can be withdrawn in man, as they are in an angel, the infinite may be comprehended (n 46[2])

Idolaters —Those who confirm in themselves the appearance apart from the truth are all interior idolaters, since they are worshippers of self and the world If they have no religion they become worshippers of nature, and thus atheists, while if they have a religion they become worshippers of man and even of images (n 154[2])

Idolatry —The origin of idolatry (n 255[2])

Among the ancients there was a knowledge of correspondences, .. from that knowledge they knew the signification of animals of every kind, and made graven images of them, to call to remembrance the holy things which they signified (n 255[2])

After a time their posterity began to worship the graven images themselves, and from this the idolatries arose which filled the whole world (n 255[3], 264[6])

Idols —There are many, even in the Christian world, who worship idols and graven images, to whom these are serviceable as a means of awakening thought about God (n 254[5])

The Lord provides that all who die in infancy shall be saved, wherever born (n 328[8]) (*See Children*)

Infinite (n 46-49) The angels understood by the Infinite nothing else than the Divine being (*esse*) An infinity of space is impossible, also an infinity of time, because infinity is without end, either first or last, that is, without limits (n 48[2])

The Infinite and Eternal, thus the Lord, must be thought of apart from space and time (n 51)

The Divine providence in every thing that it does looks to what is infinite and eternal from itself (n 55, 69)

The infinite and eternal that the Lord looks to in forming His heaven out of men is that it shall be enlarged to infinity and to eternity (n 202[1])

The Lord's Divine love is infinite and His Divine wisdom is infinite, and infinite things of love and of wisdom go forth from the Lord, and these flow into all in heaven and therefrom into all in hell, and from both of these into all in the world (n 294[6]) (*See Finite, Image*)

Influx—Everything that a man thinks and wills, and says and does therefrom, is from influx—if good from influx out of heaven, and if evil from influx from hell, or what is the same, that good is from influx from the Lord, and evil from what is man's own (*proprium*) (n 287, 288, 291, 294, 307, 308)

The Lord's influx is into the love of good and into its affections, and through these affections into the perceptions and thoughts, so the influx of the devil, that is, of hell, is into the love of evil and into its affections, which are lusts, and through these into the perceptions and thoughts (n. 33[3])

Those who are taught by influx what to believe or what to do are not taught by the Lord or by any angel of heaven, but by some enthusiastic spirit (n 321[3])

All influx from the Lord takes place by enlightenment of the understanding, and by an affection for truth and through affection into the understanding (n 321[3])

By influx from the spiritual world, which does not compel, man's spirit has full liberty in thinking, willing, believing, and loving (n 129[1])

Man must act from freedom, as if from himself, and not let his hands hang down and wait for influx (n 200, 210[1], 321[3])

Influx is received by the angels in the perception of truth and in thought, for in these the influx becomes apparent to them, but not in the affections (n 28[3])

It is from an influx from heaven that those who acknowledge God have a desire to see Him (n 254[5])

Ingrafted—The ingrafted branch turns the sap drawn up through the old root into a sap that makes good fruit The branch to be ingrafted can be taken from no other source than the Lord, who is the Tree of Life (n. 296[2]) (*See Grafting*)

Inmost—The operation of the Lord's Divine providence in conjoining man with the Lord and the Lord with man is from his inmost and from his outmost simultaneously (n 125, 220[3])

The inmost of man is his life's love (n 125)

The Lord acts from man's inmosts and upon the unbroken series to outmosts (n 125)

The things that are in man's inmosts and in the series from inmosts to outmosts are wholly unknown to man, and therefore he knows nothing whatever of the way in which the Lord works these or what He does (n 125)

Intermediates are connected in unbroken series from inmosts even to outmosts, and in outmosts they are together (n 124[4])

There is a constant connection between the outermosts and the innermost (n. 180[3])

Looking to what is infinite and eternal in the formation of the angelic heaven, that it may be before the Lord as one man, is the inmost of the Divine providence (n. 64, 67, 68)

The inmost of the Divine providence respecting hell (n. 69)

Innocence—The state of innocence in which Adam and Eve his wife were portrayed by their "nakedness" (n. 275)

Insanity—The evil man when after death he becomes a spirit is usually let into alternate states of wisdom and insanity that he may see the latter from the former; but although from wisdom such see that they are insane, when the choice is given them they admit themselves into the state of insanity and love it (n. 223)

The devils call insanity wisdom (n. 223)

Instantaneous—The impossibility of instantaneous change and salvation illustrated by the change of an owl to a dove, or of a serpent to a sheep (n. 335[1])

Instincts a result of influx (n. 317)

Instruct—All that have lived well and have acknowledged God are, after death instructed by the angels (n. 328[3])

Intelligence—The angelic view of will and intelligence in man is that not a grain of will or of prudence that is his own is possible in any man (n. 293)

A good man is bound to act from intelligence as if it were his own just as much as an evil man (n. 298[6])

The difference between these two kinds of intelligence is like the difference between that which is believed to be in itself, and that which is believed not to be in itself and yet as if in itself (n. 298[6])

One's own intelligence can exist in the human form in externals only; but the Divine providence can direct things that form in the internals and through these in the externals (n. 298[4])

An ability to confirm whatever one pleases is not intelligence, but only ingenuity which may exist in the worst of men (n. 318[3])

Intelligent—Only those who perceive the truth are intelligent, and they confirm truth by virtues which they perceive (n. 318[3])

Intention—Man knows his thoughts and consequent intentions (n. 197)

The will's love flows into the understanding and makes its delight to be felt therein, and from that it comes into the thoughts and also into the intentions (n. 284[1]) (See *Purposes*)

Interiors—The interiors of man mean the internal of his thought, of which he knows nothing until he comes into the spiritual world and its light, which he does after death (n. 233[3])

Evil with its falsity and good with its truth cannot be in man's interiors together (n. 233[1])

Of the interior state of his mind, or of his internal man, man knows nothing whatever (n. 120)

Good and the truth of good can be brought into a man's interiors by the Lord only so far as evil and the falsity of evil there have been removed (n. 233[1])

[That in the interiors of man's mind there are things too limited to be numbered (n. 199[3], 120)

The few externals that come within the view of man's thought are produced from the interiors, and the interiors are governed by the Lord alone by His Divine providence (n. 199[1])

Intermediates—Man's intermediates are the things that are in the internal of his thought (n. 125)

Intermediates are connected in unbroken series from inmosts even to outermosts, and in externals they are together (n. 124[4])

Internal —By the internal man nothing else is meant than the internal of the will and understanding (n 103)

A compelled internal is possible in such as are in external worship only, also in such as are in the internal of worship, it may be an internal compelled by fear or an internal compelled by love (n 136[9])

Such an internal is the external of thought, and is called internal because it belongs to thought (n 136[9])

This internal is not the strictly human internal, it is an internal that man has in common with beasts. The human internal has its seat above this animal internal (n 136[2])

The appearance is that the external flows into the internal, when nevertheless the contrary is true (n 150[2])

The external cannot compel the internal, but the internal can compel the external (n 136[2])

The internal is so averse to compulsion by the external that it turns itself away (n 136[1])

Externals are so connected with internals as to make one in every operation (n 180)

Only in certain externals is man associated with the Lord, and if he were at the same time in the internals he would pervert and destroy the whole order and tenor of the course of the Divine providence (n 180[1])

As man orders the externals so the Lord orders the internals (n 181[2])

He that does not acknowledge the Lord is unable to receive any internal of worship (n 132[3]) (*See Body, Externals*)

Intestines (n 180[4], 279[7], 296[14])

Invoke —Some invoke the dead (n 257[1], 257[5])

Israel —The men of Judah and of Israel were wholly external men, and were led into the land of Canaan merely that they might represent the church and its internals by means of the externals of worship (n 132[1]) (*See Church*)

Jehovah —The Divine itself, which is called Jehovah the Father, is the Lord from eternity (n 157[9])

The Lord from eternity, or Jehovah, is Life itself, since He is Love itself and Wisdom itself (n 157[5,9])

Angels that were seen by Abraham, Hagar, and Gideon were so filled with the Divine that they called themselves Jehovah (n 96[6])

Jests —Profanation is committed by those who make jests from the Word and about the Word, or from the Divine things of the church and about them (n 231[1])

Jesuits (n 222)

Jesus —In the spiritual world, where all are obliged to speak as they think, no one can even mention the name "Jesus" unless he has lived in the world as a Christian (n 262[8])

No one can even mention the Lord, or His names "Jesus" and "Christ" except from Him (n 53)

Jews —By "Jews" in the Word all who are of the church and who acknowledge the Lord are meant (n 260[1])

The Jewish nation has been preserved and has been scattered over a great part of the world for the sake of the Word in its original language, which they, more than Christians, hold sacred (n 260[3])

The Jews persist in denying the Lord, because they are such that they would profane the Divinity of the Lord and the holy things of His church if they were to accept and acknowledge them (n 260[2])

Why the Jewish nation was permitted to crucify the Lord (n 247)

What is represented by the carrying away of the people of Israel, and by the captivity of the people of Judah in Babylonia (n 246)

Whether a man is a Jew or not known from the features alone (n 277a[2])

Joy—Every one who comes into heaven enters into the highest joy of his heart; he can bear no higher joy for he would be suffocated thereby (n. 254[3]).

Heavenly happiness for each in his degree illustrated by the *sun* and *stars* of a peasant and of a king (n. 254[4]).

Judaism—Why Judaism still continues (n. 260).

Judae (n. 114) 1. 258[3]).

Judge—Unjust judges (n. 109, 168, 296[1]).

Who does not see that the judge is for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom and not the reverse? (n. 217[1]).

Judgment (the last)—The power of hell was wholly broken up by the last judgment which has now been accomplished. Since that judgment, that is, now every man who wishes to be enlightened and to be wise can be (n. 263[1]).

Judgments—The church instituted with the nation of Israel and Judah was a representative church, therefore all the judgments and statutes of that church represented the spiritual things of the church which are its *internals* (n. 245).

Kidneys (the) (n. 174, 180, 279).

In the kidneys a separation of the blood, a purification and a withdrawal of *heavenly* and *terrestrial* substances is effected (n. 296[4]).

The kidneys separate impure humors from the blood (n. 336, 174).

King—In the church with the nation of Israel and Judah the "King" represented the Lord "David" representing the Lord who was to come into the world and "Solomon" the Lord after His coming (n. 245).

Why many kings after Solomon were permitted to profane the temple and the holy things of the church (n. 246).

Who does not see that the judge is for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom, and not the reverse? (n. 217[1]).

Kingdom—The Lord's kingdom is a kingdom of *uses* (n. 250[3]).

Search and see how many there are in the kingdoms of the present day who aspire to dignities and who are not loves of self and the world (n. 250[4]).

It is not known in this world what kingdoms in Christendom answer to the "Moabites" and "Ammonites," what to the "Syrians" and "Philistines," or what to the "Chaldeans" and "Assyrians," and the others with whom the children of Israel waged war; and yet there are those that do answer to them (n. 251[1]).

The entire heaven is divided into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom (n. 217[2]).

Knowing—All knowing, perceiving, or thinking is of the understanding, and has relation to truth (n. 11[1]).

Knowledges are like tools to the workman (n. 96[3]).

Knowledge is inexhaustible (n. 57).

Lamps signify truths of faith; oil the good of charity (n. 328[3]).

Larynx (the) (n. 180[3], 279[3]).

Laws of Divine providence (n. 70-190).

The Lord cannot act contrary to the laws of the Divine providence, because acting contrary to them would be acting contrary to His Divine love and to His Divine wisdom, thus contrary to Himself (n. 331).

There are no laws of permission by themselves or apart from the laws of the Divine providence, but the two are the same (n. 234).

Whatever is done for the sake of the end, which is salvation, is according to the laws of the Divine providence (n 234)

One who does not acknowledge the Divine providence at all does not in his heart acknowledge God (n 235)

Things by which a natural man confirms himself against the Divine providence (n 236-239)

Leaven signifies in the Word the falsity of evil (n 284, 25) (*See Fermentation*)

Leaves signify the natural truths that every one first imbibes (n 332[3])

The fig leaves with which Adam and Eve covered their nakedness signify moral truths by which the things of their love and pride were veiled (n 313[3]) (*See Tree*)

Led (to be) —The appearance is that man is led and taught by himself, but the truth is that he is led and taught by the Lord alone (n 154-157, 174)

The angels of heaven refuse to be led by themselves and love to be led by the Lord (n 208)

It is an evidence that they are led by the Lord that they love the neighbor (n 208)

Spirits of hell refuse to be led by the Lord and love to be led by themselves (n 208)

They who in their life look to God, and do not do evil to the neighbor are led by the Lord (n 253)

All who are led by the Lord's Divine providence are raised above the self, and they then see that all good and truth are from the Lord (n 316)

Man is led and taught by the Lord alone through the angelic heaven and from it (n 162)

Unless man were led every moment and fraction of a moment by the Lord he would depart from the way of regeneration and would perish (n 202[2])

Each one, from infancy even to the end of his life, is led by the Lord in the least particulars (n 203)

Leibnitz was convinced that no one thinks from himself (n 289[2])

Liberty —Man has the faculty of thinking, willing, speaking, and doing what he understands, which is liberty (n 73[1], 15)

Unless man possessed a will from the faculty that is called liberty he would not be a man (n 96[3], 98[1], 227[5], 286)

Liberty and rationality are from the Lord (n 73)

Man has full liberty to think and will, but not full liberty to say and to do whatever he thinks and wills (n 281[1])

Unless man had full liberty he not only could not be saved but would even perish utterly (n 281[1])

Who those are to whom freedom itself or liberty itself, together with reason itself or rationality itself, cannot be given, and to whom they can scarcely be given (n 98[1])

Liberty and rationality —These faculties are, as it were, innate in man, for his human self is in them (n 98[1])

By means of rationality and liberty man is reformed and regenerated, and without them he could not be reformed and regenerated (n 85[1])

Liberty itself and rationality itself can scarcely be given to those who have strongly confirmed themselves in falsities of religion (n 98[5])

Every one can come into liberty itself and rationality itself, provided he shuns evils as sins (n 99)

A mature man who does not come into liberty itself and rationality itself in the world can in no wise come into them after death (n 99)

Infants and children cannot come into liberty itself and rationality itself until they are grown up (n 98[6])

To whom these faculties cannot be given (n 98[2,4])

Liberty with its rationality has been destroyed in those who have mixed good and evil together (n 227[5])

- Life*.—The Lord is the one fountain of life (n. 292, 159)
 There is only one life, and men are recipients of life (n. 308)
 It is from creation, and therefore from an *incommencing* Divine providence, that in man this life should manifest itself in an appearance of belonging to him (n. 308j 1).
 The Divine love and the Divine wisdom are the life, which is the source of the life of all things and of all things of life (n. 157j 1)
 Man's life is his love, and the love is manifold (n. 33f 1).
 The Lord flows into the life of every one, and through its affections into the perceptions and thoughts, and not the reverse (n. 33f 1)
 Each one must have his own life; no one lives in another's life, still less in an opposite life (n. 227j 1)
 The life makes doctrine for itself and belief for itself (n. 201j 1)
 That man after death lives to eternity is clear from the Word, where life in heaven is called "eternal life" (n. 324j 1)
 Eternal life is also eternal blessedness (n. 324j 1).
 Without liberty and rationality man could not have immortality and eternal life (n. 96j 1)
 Through conjunction with the Lord man has immortality and through reformation and regeneration he has eternal life (n. 96j 1)
 The source of life in the evil man illustrated (n. 160).
 The life of animal is a life of merely natural affection, with the knowledge that is its mate. It is a mortal life corresponding to the life of those who are in the spiritual world (n. 161, 96j 1, 74)
 The internal memory is the book of man's life which is opened after death and in accordance with which he is judged (n. 227j 1)
Light.—There is spiritual light and natural light; these are alike in outward appearance, but inwardly unlike. For natural light is from the sun of the natural world, and is therefore in itself dead, while spiritual light is from the sun of the spiritual world and is in itself living (n. 166f 1)
 Spiritual light in its essence is the Divine truth of the Lord's Divine wisdom. It enlightens the interiors of his understanding, and as it were diffuses (n. 317, 166)
 In the spiritual world there are three degrees of light: celestial light, spiritual light, and natural light. Celestial light is a flaming ruddy light. This is the light of those that are in the third heaven. Spiritual light is a shining white light. This is the light of those that are in the intermediate heaven. Spiritual natural light is like the light of day in our world. This is the light of those that are in the lowest heaven, also of those that are in the world of spirits (n. 166f 1)
 None of the light of the spiritual world has any thing in common with the light of the natural world: they differ as what is living and what is dead (n. 166j 1)
 In hell also there are three degrees of light. In the lowest hell the light is like that from burning charcoal; in the middle hell it is like the light from the flame of a hearth fire; while in the *uppermost* hell it is like the light from candles, and to some like the nocturnal light of the moon (n. 167).
 There is little discernable difference between the light of *illumination* and the light of the *perception* of truth; and those who are in the light of *confirmation* seem to be also in the light of the *perception* of truth; and yet the difference between them is like that between *illusive* light and *genuine* light; and *illusive* light is such that in the spiritual world it is turned into darkness when genuine light flows in (n. 318j 1)
 In the Word those that are in truths are said "to walk in the light," and are called "children of light" (n. 318j 1)
 Who are meant by devils who make themselves angels of light (n. 223)
 It is spiritual light and not natural light that illumines the *interiors* under

standing Natural and rational lumen is from the former, not from the latter This is called natural and rational lumen because it is spiritual-natural (n 166[1])

Light is turned into various colors according to the forms into which it flows The same is true of spiritual light which in itself is wisdom from the sun of the spiritual world, the forms into which it flows (human minds) cause the diversity (n 160)

Likeness —There is a likeness between the spiritual things of the mind and the natural things of the body (n 181) (*See Image*)

Lips, their function in speech (n 279[8])

Live —Man lives from the Lord, and not from himself (n 156, 157)

The appearance that a man lives from himself is never taken away from him, for without it a man is not a man (n 156)

Man lives a man after death (n 274)

Good of life, or living rightly, is shunning evils because they are against religion, thus against God (n 325[2], 326[8])

Liver (the) its organization (n 180, 279[1]) The liver assort (174)

Living —The spiritual man is called living, but the natural man, however civilly and morally he may act, is called dead (322[3])

Lobes of the Lungs (n 319[1])

Look (to) —The Lord's look is upon the forehead of the angels (n 29[2])

The more deeply any object is examined the more wonderful, perfect, and beautiful are the things seen in it (n 6[1])

All conjunction in the spiritual world is effected by means of looking (n. 29[1], 326)

Lord —The Lord is the God of heaven and earth (n 330[6])

The Lord is the very Man (n 65)

How the Lord is the Divine truth of the Divine good (n 172[4])

The Lord is the Word because the Word is from Him and treats of Him (n 172[2])

The Lord alone is heaven (n 29[3])

Let no one cherish the mistaken idea that the Lord dwells among the angels in heaven, or is with them like a king in his kingdom In respect to their sight He is above them in the sun there, but in respect to the life of their love and wisdom He is in them (n 31)

It is the Lord's will, for the sake of reception and conjunction, that whatever a man does freely in accordance with reason should appear to him to be his (n 77[3])

The Lord alone causes every one to think and to will in accordance with his quality and in accordance with the laws of Divine providence (n 294[6])

Man is led by the Lord by means of influx, and is taught by the Lord by means of enlightenment (n 165)

The man who is taught from the Word is taught by the Lord Himself (n 172[5])

The Lord, who is good itself and truth itself, cannot enter into man unless the evils and falsities in him are put away (n 100)

The Lord is within all good, and the devil is within all evil (n 233[3])

Lot —Most persons when they enter the spiritual world wish to know their lot (n 179[2])

Every one's life is continued and from this is his lot, for the lot is according to the life (n 179[2])

A longing to know things future is taken away from those who believe in the Divine providence, and there is given them a trust that the Lord is directing their lot They have no wish to know beforehand what it will be, lest they should in some way interfere with the Divine providence (n 179[1])

Love —Love makes the life of man (n 13)

- The love that makes man's inmost life is love and wisdom together (n. 13)
- The life's love of no one can exist without derivations, which are called affections (n. 106[1])
- Love dwells in its affection like a lord in his realm, or like a king in his kingdom. The dominion of these loves is over the things of the mind, that is, the things of man's will and understanding (n. 106[1])
- The life's love of every one, which is the ruling love, continues after death and cannot be taken away (n. 231[5])
- Each one's life's love makes an understanding for itself, and thus a light; for love is like the fire of life from which is the light of life (n. 167)
- Love belongs to the will (n. 136[1])
- The will's love flows into the understanding and makes its delight to be felt therein, and from that it comes into the thoughts and also into the intentions (n. 251[1])
- The will's love inspires the understanding with whatever it desires, and not the reverse (n. 309)
- The will's love makes a faith for itself (n. 136[1])
- Love desires to communicate its own to another and even to give from its own as much as it can (n. 324[1])
- Love wills to be loved; this is implanted; it and so far as love is loved in return it is in itself and in its enjoyment (n. 92[1])
- The Divine essence is pure love, and it is this that works by means of the Divine wisdom (n. 337)
- Love is manifold; but two of them, heavenly love and infernal love, are like lords and kings. Hea only love is love to the Lord and love towards the neighbor; and infernal love is love of self and of the world. These two kinds of love are parallel to each other as hell and heaven are (n. 106[1], 107)
- The quality of the love of one's will is the quality of the whole man (n. 199[1])
- If man attributes all things to himself and to nature the love of self becomes the soul; but if he attributes all things to the Lord love to the Lord becomes the soul. This love is heavenly while the other is infernal (n. 199[3])
- It is the nature of the love of self to regard self only and to regard others as of little or of no account (n. 206[1])
- The man who is in the love of self looks only to himself and thus immerses his thoughts and affections in what is his own. There is in the love of self the love of doing evil, for the reason that the man loves not the neighbor but himself alone (n. 215[1])
- The love of evil defined (n. 33[1])
- What the love of riches and dignities for their own sake is, and what the love of dignities and riches for the sake of uses is (n. 215[4,7])
- The love of self which is the head of all evils, surpasses all other loves in its ability to adulterate goods and falsify truths (n. 233[1])
- The hardest struggle of all is with the love of rule from the love of self. He who subdues this, easily subdues the other evil loves, for this is their head (n. 146)
- Love of ruling from love of self is the fountain head of the pleasures of the lusts of evil (n. 38[1])
- Spiritual love is such that it wishes to give its own to another and so far as it can do this it is in its being (now) in its peace, and in its blessedness. Spiritual love derives this from the Lord's Divine love, which is such infinitely (n. 271[1])
- The love into which man was created is love of the neighbor to the end that he may wish as well to the neighbor as to himself, and even better and may be in the delight of that love when he is doing good to the neighbor (n. 275)

This love is truly human, for there is in it a spiritual (element) that distinguishes it from the natural love that belongs to brute animals (n 275)

When love to the neighbor was turned into love of self, and this love increased, human love was turned into animal love (n 276[1])

The life's love has a vicar called the love of means, and enjoins upon it to take heed and watch that nothing from its lusts appear (n 109, 110)

Conjugal love is the spiritual heavenly love itself, an image of love of the Lord and of the church, and derived from that love (n 141[2])

Love truly conjugal communicates with the highest heaven (n 144[3])

To act from one's love is to act from one's freedom (n 43)

Love and freedom are one (n 73[2]) (*See Freedom, Liberty*)

Love (to) —Only those who are in the good of life love God, for they love the Divine things that are from Him in that they do them (n 326[6])

What it is to love the Lord above all things, and the neighbor as one's self (n 94)

Those who shun evils as monstrous sins love the Lord above all things
This none can do except those who love the neighbor as themselves (n 94)

Love and Wisdom —Love can be understood only from its quality, and its quality is wisdom, and its quality or wisdom can exist only from its being (*esse*), which is love (n 13)

Love in its form is wisdom, and good in its form is truth (n 13)

Love can do nothing apart from wisdom, and wisdom can do nothing apart from love (n 3[1], 4[1])

Love calls all that pertains to it good, and wisdom calls all that pertains to it truth (n 5[2])

Wisdom belongs to the understanding, and love to the will (n 136[5])

When man turns his face to the Lord love and wisdom are given him
These enter man by the face, and not by the back of the neck (n 95)

Love and wisdom are not in space and time (n 49)

How love conjoins itself with wisdom (n 28[3])

Loving —The loving of the cows on the way (1 *Sam* v and vi), signified the difficult conversion of the lusts of the evil of the natural man into good affections (n 326[12])

Lucifer, in the fourteenth chapter of *Isaiah*, means Babylon "Babylon," mentioned in many places in the Word, meaning the profanation of good in such as attribute to themselves what is Divine (n 231[5])

Why called "the Son of the morning" in *Isaiah* xiv 12 (n 257[3])

Lukewarm —The profane who first acknowledge Divine truths and live according to them, but afterwards recede and deny them are meant by the "lukewarm," described in the *Apoc* iii 15, 16 (n 231[8], 226)

Luminous —In the spiritual world those who were in enlightenment from the Lord have sometimes been seen with a luminous appearance round the head glowing with the color of the human face. But in the case of those that were in enlightenment from themselves this luminous appearance was not about the head, but about the mouth and chin (n 169)

Lungs (the), correspond to the understanding (n 193[2])

In the lungs a separation of the blood, a purification and a withdrawal of heterogeneous substances is effected (n 296[14])

The tone of the voice in speaking and singing, and its articulations, which are the words of speech and the modulations of singing, are made by the lungs (n 279[8])

The first changes and variations of the state and form of the tone take place in the lungs (n 279[8])

Action of a diseased pleura upon the lungs (n 180[3])

No one knows how the soul operates to cause the lungs to breathe (n 174)

Lusts —The love of evil with its affections are lusts (n 33[2])

- These have their seat in the natural man (n. 331 1)
- As many as are the innumerable things in a spirit so many are the lusts of that evil (n. 2961 1)
- If one could see the delights of the lusts of evil together in some form, he would see them to be too many to be defined (n. 2961 31)
- Hell is nothing but a form of all the lusts of evil (n. 2961 31)
- No one who is in the pleasures of the lusts of evil can know anything about the pleasures of affections for good in which the angelic heaven is (n. 381 1)
- These lusts beset the interiors of the mind, and from the interiors they flow down into the body and there excite the unclean things that illiterate the fibres (n. 381 1)
- Evils are in the external man and the lusts of evil in the internal man, and the two are connected like root and trunk (n. 119)
- The pent up fires of the lusts of evil consume the faculties of the mind and lay them waste to the very grave (n. 2781 1)
- Every lust of evil in hell, when it is persecuted, appears like some noxious smell (n. 2961 1)
- Lusts with their enjoyments may be likened to fire the more it is fed the more it burns (n. 1121 1)
- Through the external of thought the lusts enter the body (n. 1121 1)
- Man is not able to perceive the lusts of his evil; he does perceive their enjoyments, although he does not think much about them. Unless one knew from some other source that his lusts are evils he would call them good (n. 113)
- The perceptions belonging to lusts are devices; the delights belonging to lusts are evils; the thoughts belonging to the delights are fancies (n. 2061 1)
- Lusts with their enjoyments block the way and close the doors before the Lord (n. 331 1)
- All lusts of evil are from the love of self (n. 301)
- Leuther in the spiritual world execrated faith alone, saying that when he established it he was warned by an angel of the Lord not to do it; but his thought was that unless works were rejected no separation from the Catholic religion could be effected (n. 25861) (See n. 5012)
- Lying one of the evils in which man is from birth; why permitted (n. 2761 1)
- Machiavelians.**—Cunning, sensual men likened to those called Machiavelians (n. 3101 1)
- Magistrates.**—The judge is for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom, and not the reverse (n. 2171 1)
- Maintenance** involves perpetual work, as piety involves a perpetual springing forth (n. 31 1)
- Mammon.**—In the spiritual sense "the mammon of unrighteousness" (Luke xvi. 8, 9) means the knowledge of truth and good perverted by the evil, which they employ solely in acquiring for themselves dignities and wealth (n. 25012)
- Man.**—As man is his own love he is also a form of his love, and may be called the organ of his life's love (n. 3101 1)
- Man by creation is a heaven in the lowest form, and consequently an image of the Lord (n. 67)
- Man from birth is like a little hell, between which and heaven there is unceasing discordance (n. 2311 1, 2961 1)
- If man were born into the love into which he was created he would not be in any evil, nor would he even know what evil is; he would not be born into the thick darkness of ignorance as every man now is, but

into a certain light of knowledge and intelligence therefrom, and these he would quickly come into after birth (n 275)

He alone is a man who is interiorly what he wishes to seem to others to be (n 298[4])

An evil man is a hell in the least form, as a good man is a heaven in the least form (n 296[13], 299, 306)

Heaven forms one beautiful Man, and hell one monstrous Man (n 293)

Every man is in the spiritual world in some society there—an evil man in an infernal society, and a good man in a heavenly society—and some times when in deep meditation he appears there (n 296[6], 278[6])

Heaven in the complex resembles a single man, whose life or soul is the Lord. In that heavenly Man are all things that are in a natural man, with a difference like that between heavenly and natural things (n 326[9])

The heavenly Man, which is heaven, if all these things are to be in it, must be composed not of men of a single religion but of men of many religions (n 326[10])

Every man is both in evil and in good, in evil from himself and in good from the Lord, nor can he live unless he is in both (n 227[2])

Man lives as a man after death (n 274[1], 324[4])

Every man is held in equilibrium between heaven and hell as long as he lives in the world, and by means of this he is held in freedom to think, to will, to speak, and to do, and in this it is possible for him to be reformed (n 23)

Man must put away evils as if of himself, and yet must acknowledge that he does it from the Lord (n 116)

Man knows his thoughts and consequent intentions, because he sees them in himself (n 197)

If man believed, as is the truth, that all good and truth are from the Lord and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious, nor appropriate evil to himself and make himself guilty of it (n 320)

If man clearly saw the Divine providence he would set himself against the order and tenor of its course, and pervert and destroy it (n 180[1])

Man is admitted interiorly into truths of faith and into goods of charity only so far as he can be kept in them until the end of his life (n 221)

It has not been hitherto known that man lives as a man after death. Why this has not been disclosed before (n 274)

There is a correspondence between man's life and the growth of a tree (n 332)

Man has a voluntary self (*proprium*) and an intellectual self, the voluntary self is evil, and the intellectual self is falsity therefrom, the latter is meant by "the will of man," and the former by "the will of the flesh," in *John* 1 13 (n 298[3])

A mature man who does not come into liberty itself and into rationality itself in the world can in no wise come into them after death (n 99). (See *Men*)

Marriage—In this work the expression "the marriage of good and truth" is used instead of "the union of love and wisdom" (n 7)

The marriage of good and truth is from the marriage of the Lord with the church, and this is from the marriage of love and wisdom in the Lord (n 21, 7, 8, 9)

From that union heaven is called a marriage and the church is called a marriage, and in consequence the kingdom of God is likened in the Word to a marriage (n 21)

As there was by creation a marriage of good and truth in every created thing, and as this marriage was afterwards severed, the Lord must be continually working to restore it (n 9)

Many have sundered or are sundering this marriage, especially by the separation of faith from charity (n. 22).

In each and in all things of the Word there is a marriage of good and truth (n. 21).

The conjunction of the Lord with the church and of the church with the Lord is called the celestial and spiritual marriage (n. 284, 84).

There may be a marriage of good and truth in the cause, and there may be a marriage of good and truth from the cause in the effect. A marriage of good and truth in the cause is a marriage of will and understanding; that of love and wisdom (n. 32).

The love of self and the conceit from that love are like two worms and their marriage is called the marriage of evil and falsity (n. 298(3)).

Masters, not understood by the common people, and other perceptions, are of the Divine providence that the holy things of the Word and of the church should not be profaned (n. 357(16)).

Mature Man.—A mature man who does not come into liberty itself and rationality itself in the world can in no wise come into them after death, for his state of life then remains forever such as it had been in the world (n. 99).

Means.—Instantaneous salvation from mercy apart from means is impossible (n. 328).

The Divine providence works by means, and the means are furnished through man or the world (n. 187(1)).

The operation of the Divine providence goes on continually through means out of pure mercy (n. 335).

Its means are the things whereby man becomes a man, and is perfected in respect to his understanding and his will (n. 335).

These means in respect to his understanding are called truths (n. 335). And in respect to his will these are called goodnoises (n. 335(1)).

The means whereby man is led by the Lord are what are called the laws of the Divine providence (n. 221, 249).

Means of separation, purification, excitation, and withdrawal of the delights of the lusts of evil belonging to the internal man (n. 296(10)).

The means of salvation relate to these two points, that evils must be abandoned and that there is a God (n. 329(1)).

No one who wishes to be saved will be left without a knowledge of the means, or without the power by which he may be saved (n. 329(3)).

The love of means the fear of the life a love (n. 109(1), 110).

The salvation of man is effected by means, and only the Lord is able to lead man in accordance with these means (n. 221).

Mediately.—The Word more needs be taught mediately through parents, teachers, preachers, books, and especially by the reading of it. That this is done mediately through preaching does not take away the immediateness (n. 172(6)). (See *Immediately*.)

Meditation.—A man when in deep meditation sometimes appears, as to his spirit, in the society of the spiritual world in which he is (n. 296(6)).

Melanchthon mentioned (n. 50(1)).

Membranes.—Of those who constitute membranes in the Divine Man, that is, heaven (n. 254(1), 326(10)).

Memory is the state of the changes and variations in the form of the purely organic substances of the mind that remain permanent (n. 379(1)).

When truths are in the understanding only and from it in the memory they are not in the man but outside of him (n. 233(7)).

Man's memory may be compared to the ruminating stomach of certain animals, into which they first receive their food, and so long as it is there it is not within but without the body; but when they draw the food out of the stomach and eat it, it becomes part of their life and the body is nourished. Man's memory contains spiritual, not material, foods,

that is, truths, which in themselves are knowledges So far as a man by thinking, or as it were by ruminating, draws these from the memory his spiritual mind is nourished (n 233[8])

Man has an external or natural memory and an internal or spiritual memory Upon his internal memory each and every thing that he has thought, spoken, and done in the world has been inscribed, so completely and particularly that not a single thing is lacking (n 227[1])

This internal memory is the "book of man's life" which is opened after death, and in accordance with which he is judged (n 227[1])

Men —Those born out of the church are men equally with those born within it, they are from the same heavenly origin and are equally living and immortal souls (n 330[5])

Mercy —Immediate mercy is impossible, because the salvation of man is effected by means (n 221)

It is an error of the age to believe that the state of a man's life can be changed instantly, even to its opposite, and thus from being evil a man can become good, and in consequence be led out of hell and transferred straightway into heaven, and this by the Lord's mercy apart from means (n 279[1])

No one enters heaven out of mercy (n 338[6]) (*See Safety, Salvation*)

Meritorious —The good that has man in it, provided it has salvation as its end, is a meritorious good, but the good that has the Lord in it is not meritorious (n 90)

If man believed that all good and truth are from the Lord he could not appropriate good to himself and make it meritorious (n 320)

Mesentery —The mesentery elaborates the chyle (n 336, 164[6], 180[4], 296[14])

Mesopotamia, one of the countries in which was the Ancient Church, and in which the Ancient Word was known (n 328[2])

Mice (*the*), by which the land of Ashdod and Ekron was laid waste, signified the devastation of the church by means of falsification of truth The "five golden mice" sent by the Philistines with the ark (1 Sam vi) signified the vastation of the church removed by good (n 326[12])

Mind (*animus*) —The face is a type of the mind (n 56[2])

The affections, perceptions and thoughts constitute the mind (n 56[2])

Of a kind of elation of mind (n 279[3])

No one is reformed in unhealthy mental states, because these take away rationality, and consequently the freedom to act in accordance with reason The mind may be sick and unsound, and while a sound mind is rational a sick mind is not (n 141)

There is a certain quiet and peace of mind that especially follows combats against evils (n 41)

Mind (*mens*) —The mind or spirit of man is wholly in the form in which heaven is or in which hell is, there is not the slightest difference, except that one is the greatest and the other the least (n 299)

The human mind is of three degrees (n 75[1])

Man has a natural mind, a spiritual mind, and a celestial mind, and so long as a man is in the lusts of evil and in their enjoyments he is in the natural mind alone, and the spiritual mind is closed (n 147)

The natural mind is common to man and beast, the spiritual rational mind is the truly human mind (n 321[2])

Man's mind, which in itself is spiritual, must needs be among the spiritual, and he comes among such after death (n 307[2])

As the mind is such is the body, thus the whole man (n 112[1])

The mind of man is continually in three things, called end, cause, and effect If one of these is lacking the human mind is not in its life (n 178[2])

How the Lord governs the interiors and exteriors of man's mind (n. 307) - (*See Mind (animus)*)

- Miracles.**—No one is reformed by miracles and signs, because they compel (n. 130)
 A faith induced by miracles is not faith but persuasion, for there is nothing rational in it, still less anything spiritual. It is only an external without an internal (n. 131)
 The effect of miracles on the good and on the evil is different (n. 133)
 The good do not desire miracles, but they believe in the miracles recorded in the Word, and when they hear anything about a miracle they give thought to it only as an argument of no great weight that confirms their faith (n. 133).
 The evil may be driven and unpelled to a belief by miracles, and even to worship and piety but only for a short time (n. 133)
 Why there were so many miracles among the descendants of Jacob (n. 132)
 Why miracles are not wrought at this day (n. 133)
- Misfortune.**—No one is reformed in a state of misfortune (n. 140)
 By states of misfortune are meant states of despair from danger as in battles, duels, shipwrecks, falls, fires, threatened or unexpected loss of wealth or of office and thus of honors and other like things (n. 140)
- Misuse.**—Man has the ability to misuse his faculties of liberty and rationality and from freedom in accordance with *conatus* to confirm whatever he pleases (n. 286[1])
- Mixed.**—What is not distinct is mixed up, giving rise to every imperfection of form (n. 4[4])
- Moubitas.**—Each nation with which the children of Israel waged war signified some particular evil (n. 251[3])
 It is not known in this world what kingdoms in Claim answer to the Moubitas and others with whom the children of Israel waged war, and and yet there are those who do answer to them (n. 251[4])
- Modes.**—The modes of the Divine providence are the ways by which man becomes a man and is perfected in respect to his understanding and will (n. 335[1])
 The modes by which the Divine providence operates upon the means and by the means to form man and to perfect him are infinite in number and in variety. These modes are most secret (n. 336)
- Mohammedan religion (the).** was raised up by the Lord's Divine providence to destroy the idolatries of many nations (n. 255[2,4])
 The Mohammedan religion acknowledges the Lord as the Son of God, as the wisest of men, and as a very great prophet who came into the world to teach men (n. 255[4])
 This religion would not have been accepted by so many kingdoms if it had not been adapted and suited to the ideas of thought and to the life of them all (n. 255[4])
 All of that religion who acknowledge the Lord as the Son of God and at the same time live according to the commandments of the decalogue, which they have, by abiding evils as sins, come into a heaven that is called the Mohammedan heaven (n. 255[3] see also 238)
- Moor.**—The child of a black or Moorish father by a white or European woman is black and *vice versa* (n. 277[3])
- Moral.**—The civil and moral man can also become spiritual for the civil and moral is a *coadjutor* of the spiritual (n. 322[1]).
 He is called a moral man who makes the laws of the kingdom wherein he is a citizen his morals and his virtues, and from reason lives them (n. 322[1])
- Moralists.**—The state after death of natural moralists who believe that civil and moral life with its providence accomplishes anything and Divine providence nothing (n. 117[1])
- Moravian.**—Moravian mentioned among byzantines (n. 259, 238); as enthusiastic spirits (n. 322[1]).

Morning —Why Lucifer is called “the Son of the morning” in *Isaiah* xiv 19 (n 257[3])

Mortal —In order that every man may live to eternity that which is mortal in him is taken away (n 324[3])

The mortal in man is his material body, and this is taken away by its death (n 324[3])

Most Ancient Church —The men of that church were in the beginning the wisest of men (n 211[1])

Mouth —In *Luke* vi 45, the “mouth” signifies thought which pertains to the understanding (n 80)

In the spiritual sense the “mouth” means thought because thought speaks by means of the mouth (n 80)

Movement —Withdraw effort from movement and movement would stop (n 3[2])

Multiplications (*see Fructifications*)

Muscles —The workings of both brains into fibres, of fibres into muscles, and muscles into actions (n 180[6])

Myriads —Heaven is composed of myriads of myriads, and myriads enter it each year, and will continue to enter into it to eternity (n 63)

Nails —It is known that in man, in addition to forms organized of blood vessels and nervous fibres, which are called viscera, there are skins, membranes, tendons, cartilages, bones, nails, and teeth (n 326[10]) (*See Bones*)

Nakedness —The “nakedness” of Adam and Eve his wife, that they were not ashamed of, signified the state of innocence (n 275)

Name —In the Word “the name of God” signifies God with every thing that is in Him and that goes forth from Him. And as the Word is the Divine going forth, which is “the name of God,” and as all the Divine things that are called the spiritual things of the church are from the Word, they, too, are “the name of God” (n 230[2])

In the spiritual world each one has a name that is in harmony with the quality of his love and wisdom, for as soon as any one enters a society or into association with others, he immediately has a name that is in accord with his character (n 230[1])

“Name” signifies the nature of the state of love and wisdom or of good and truth (n 230[4])

Naming is effected by spiritual language, which is such that it is capable of naming every thing (n 230[1])

A name involves the entire state of the thing (n 230[1])

Nations are distinguished from each other merely by the face (n 277a[2])

The nation that regards the precepts of the decalogue as Divine and lives according to them from a religious motive is saved (n 254[2])

Most nations remote from Christendom regard these not as civil but as Divine laws, and hold them sacred (n 254[2])

In the earliest times tribes, families, and households dwelt apart from one another, and not under general governments as at the present day (n 215[2])

When a religion has been once implanted in a nation the Lord leads that nation according to the precepts and dogmas of its own religion (n 254[2]) (*See Gentiles*)

Natural —The natural does not communicate with the spiritual by continuity, but by correspondences (n 41)

Natural and temporal things are not only such as are proper to nature but also such as are proper to men in the natural world (n 220[4])

Natural things that are proper to nature have relation in general to times and spaces, and in particular to the things that are seen on the earth (n 220[4])

Naturalists.—Those who confirm themselves in the appearance that one's own prudence is everything and the Divine providence nothing are in fallacies and as far as they confirm themselves by fallacies they become naturalists, believing nothing but what they are able to perceive by some bodily sense especially by the sense of sight (n. 310f.).

Nature.—The things proper to nature are especially spaces and times, both having limit and termination (n. 219f.).

The extremes or outmosts of nature are not receptive of the spiritual and eternal things in conformity to which the human mind was formed as these are in themselves (n. 203f.).

Nebuchadnezzar.—By the statue seen by Nebuchadnezzar in a dream, the first four churches are meant; also the golden, the silver the brazen, and the iron ages mentioned by ancient writers (n. 328f.).

Neighbor.—In what loving the neighbor as one's self consists (n. 94).

Noah.—The Ancient Church is depicted in the Word by Noah and his three sons, and by their posterity (n. 328f.).

Nose.—The nose signifies perception of truth. The rising of the nose in the spiritual world means that they have no perception (n. 300f.).

The nose does not smell from itself but it is man's mind or spirit that there perceives things by the sense, and is affected by the sense in accordance with its nature (n. 314f.).

Man knows scarcely anything as to how the nose smelt (n. 336).

Obstardiges Forbinder (Hindrances or Striking blocks of the Impediments) (n. 358f.).

Odors.—Every delight corresponds to an odor and in the spiritual world may be converted into an odor. The general delight in heaven is sensed as the odor of a garden, with variety, while the general delight of hell is sensed as stagnant water into which different kinds of filth have been thrown (n. 304).

Offspring.—The good and evil is transmitted to the offspring (n. 281f.).

Off signifies the good of charity (n. 328f.).

Old.—All that have lived well, when they enter heaven come into an age like that of early manhood in the world, and continue in it to eternity even those that had been old and decrepit in the world. Women also, although they had been old and wrinkled, return into the flower of their age and beauty (n. 324f.).

One.—Divine love and Divine wisdom go forth from the Lord as a one (n. 41f.).

A one is impossible apart from a form, the form itself making the one (n. 41f.).

The form makes a one the more perfectly as the things making into the form are distantly different and yet united (n. 41f.).

Man is such a one, human society is such a one, the church is such a one, also the whole angelic heaven before the Lord (n. 41f.).

How perfectly distinct things are united and thus make a one (n. 41f.).

Operation.—The operation and providing of the end through means is what is called the Divine providence (n. 334f.).

There can be no operation except upon a subject, and upon it through means (n. 331f.).

The Divine providence has for its end nothing else than the salvation and consequent salvation; this is its unending operation with every one (n. 257f.).

Nothing of the operation of the Divine providence should be evident to man's perception or senses, but he should nevertheless know about it and acknowledge it (n. 175f.).

The entire working (operation) of the Lord's from first principles and from outmosts simultaneously (n. 220f.).

If the operation of the Divine providence were made evident to man's perception and senses he would not act from freedom in accordance with reason, nor would any thing seem to him to be his (n 176[1])

The Lord's operations in the interior substances and forms of the mind are not manifest to man (n 174[1])

The operations of the organic substances of the body are natural, while those of the mind are spiritual, and the two make one by correspondences (n 279[7])

The soul's secret workings (operations), of which man knows nothing because he has no sensation of them (n. 296[14], 336)

The operation of the Lord's Divine providence in conjoining man with the Lord, and the Lord with man is not upon any particular of man by itself except as it is simultaneously upon all things of man, from his inmost and from his outmost simultaneously (n 125)

The operation of the Lord's Divine providence to withdraw man from evils is constant (n 177)

Opposites fight each other till one destroys the other (n 18)

Two opposites cannot exist together in one substance or form without its being torn asunder and destroyed (n 233[2])

Every thing is known from its opposite (n 38[2])

An opposite may take away perceptions and sensations or may exalt them, when it mingles itself it takes away, but when it does not mingle itself it exalts (n 24)

Opposition —The affections of heaven and the lusts of hell are diametrically opposed to each other (n 303)

The quality of a good is known only by its relation to what is less good, and by its contrariety (opposition) to evil (n 24)

Opposition destroys (n 11[4])

Opulence —Opulence, greater or less, in itself is but an imaginary something (n. 250[2])

Such as have looked to riches and possessions solely for their own sake and for what can be gained from them, after death, in place of riches have poverty, and in place of possessions wretchedness (n 220[10])

Order —As God is order, so is He the law of His order (n 331[2])

There is no order possible without laws (n 331[2])

Organization { —The organization taken on in the world (by those who deny
Organize { God) remains to eternity (n 326[5])

In the brain there are innumerable substances, and there is nothing there that is not organized (n 279[6])

Organic } —The operation, the changes, and variations in the state and form of
Organs } organic substances (n 279)

What flows into the organs of the external senses, or those of the body, are such things as are in the natural world, while what flows into the organic substances of the internal senses, or those of the mind, are such things as are in the spiritual world (n 308[2])

As the organs of the external senses, or those of the body, are receptacles of natural objects, so the organic substances of the internal senses, or of the mind, are receptacles of spiritual objects (n 308[2])

Orientals —The Christian religion is not adapted to the genius of the Orientals like the Mohammedan religion (n 256[1])

Origin of evil (the), is from the abuse of the capacities peculiar to man that are called rationality and liberty (n 15)

Outermost —There is a constant connection between the outermosts and the inmosts, consequently as the outermost acts or is acted upon, so the interiors from the inmosts act or are acted upon (n 180[3])

Outmosts —The Lord acts from man's inmosts and upon the unbroken series to outmosts The things that are in man's inmosts and in the series from inmosts to outmosts are wholly unknown to man (n 125)

Periphery (*see Centre*)

Perish — Unless man had full liberty he not only could not be saved but would even perish utterly (n 281[1])

Peritoneum is the general sheath of all the abdominal viscera (n 180[4])

Permanence involves a perpetual springing forth (n 3[2])

Permission — There are no laws of permission by themselves, or apart from the laws of the Divine providence (n 234)

The Divine providence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal from it (n 296[7])

It is not the Lord but man that introduces evil of life into the will, and through the will into the thought This is what is called permission (n 296[7])

All things that an evil man wills and thinks are of permission (n 296[8])

Evils are permitted for the sake of the end, which is salvation (n 249[3], 275, 276[2], 281)

The laws of Divine providence are the causes of permissions (n 249[2])

Nothing can be permitted without a reason, and the reason can be found only in some law of the Divine providence, which law teaches why it is permitted (n 234)

When God is said to permit, it is not meant that He wills, but that on account of the end, which is salvation, He cannot avert it (n 234)

The Lord permits evils of life and many heresies in worship that man may not fall into the most grievous kind of profanation (n 233[13]) (*See Profanation*)

Pharisees — Those who say with the lips pious and holy things, and counterfeit the affections of love for these in tone and in gesture, and yet in heart do not believe them or love them, are "Pharisees," from whom after death all truth and good are taken away (n 231[4])

Philistia — Not long after the establishment of the church it was turned into a Babylon, and afterwards into a Philistia (n 264[2])

By "Philistia" is meant faith separate from charity (n 264[3])

Philistines — Those that make faith alone saving, and not a life of charity, are meant in the Word by "Philistines" (n 258[1], 326[12], 251)

Places — The Lord foresees the places in hell of those who are not willing to be saved, and the places in heaven of those who are willing to be saved (n 333[2])

The Lord provides their places for the evil by permitting and by withdrawing, and for the good by leading (n 333[2])

In the spiritual world, in another's apartment no one can sit anywhere except in his own place, if he sits elsewhere he loses his self-possession and becomes dumb (n 338[4])

Whenever one enters another's room there he knows his own place (n 338[4])

Pleasantness (*see Enjoyment, Delight*)

Pleasures (*the*), of lusts for evil and the pleasures of affections for good cannot be compared The devil is inwardly in the pleasures of lust for evil, and the Lord is inwardly in the pleasures of affections for good (n 40)

Pleura, the general sheath of the chest (n 180[3])

Pleurisy (n 180)

Poison — Except for liberty to think and will evils and to put these away as if of himself, combined with the Divine providence, evils would be like poison kept in and not expelled, which would soon spread and carry death to the whole system, or like a disease of the heart itself from which the whole body soon dies (n 184)

Polygamists — A religion that makes it unlawful to marry more than one wife is not accepted, but is rejected by those who for ages have been polygamists (n 256[1])

Possessions — Eternal things relate to spiritual honors and possessions, which pertain to love and wisdom in heaven (n 216[1])

The natural man calls bonors and possessions Divine blessings (n. 216 (1))
 How man's possessions may be blessings and also may be curses (n. 216 (1))
 They are *blessings* to those who do not set their hearts upon them, and
 curses to those who do set their hearts upon them (n. 217 (1)).

When riches and possessions are blessings they are spiritual and eternal,
 and when they are curses they are temporal and perishable (n. 217 (1)).

Riches and possessions are natural and temporal with those who look solely
 to them, and to themselves in them. But these same things are spiritual
 and eternal with those who look to good uses in them (n. 219 (1)).

The love of riches and possessions for the sake of riches and possessions is
 the love of the world. Truly the love of possessing the goods of others
 is a curse which never (n. 215 (1)) (*See Riches and Wealth*).

Power—The power of God will and the power to understand are not from
 man, but are from Him who possesses power itself, that is, Power in its
 essence (n. 2 (1)).

Every created thing is endowed with power (1), but man acts not from
 himself, but from Him who bestowed the power (n. 31 (1)).

Before the Lord is generated the power (*potestas*) of hell prevailed over the
 power of heaven (n. 27 (2)).

The wicked all believe themselves to be powerful, while the good all be-
 lieve themselves to be destitute of power (n. 104 (1)).

Power in the world is from God the Creator (n. 1 (1)).

Prayer (the Lord's)—The words "Hallowed be Thy name" mean that this
 name must not be profaned (n. 230 (1)).

Preachers—The Word is not taught by them, but immediately through preachers;
 nevertheless it is not taught by them but by the Lord through them (n.
 17 (1)).

A preacher can win in the external state teach things pertaining to spiri-
 tual life but when from this external state he is let into the internal, if
 he is an evil man he sees nothing but falsity and does nothing but evil
 (n. 27 (1)).

Precepts—The Lord has provided that there shall be in every religion pre-
 cepts like those in the decalogue (n. 254 (1)).

"To have the commandments" (7 in xiv 21, 3) is to know; and to
 keep them is to love (n. 336 (1)).

Predestination—Any predestination except to heaven is contrary to the Divine
 law (n. 330 (1)).

That any of the human race have been damned by predestination is a cruel
 heresy (n. 336 (1)).

Predestined—All men were predestined to heaven, and no one to hell (n. 321 (1),
 329 (1)).

Predicate—Whatever has existence derives from form that which is called qual-
 ity and that which is called predicate (n. 41 (1)).

Presence—When any one in the spiritual world is thinking about another from
 a desire to speak with him, the other immediately becomes present, and
 they see each other face to face (n. 29 (1), 50, 326).

He who does not love another or still more he who hates another does
 not see or meet him. They are distant in the degree of the hate or
 absence of love (n. 326 (1)).

Present comes from the *conspicience* of another with a desire to see him
 (n. 326 (1)). The reason is that in the spiritual world there is no dis-
 tance as in the natural world but only an appearance of distance (n.
 326 (1)).

With every man there are spirits present, and they are as really present as
 if the man were included in their society (n. 301 (1)).

Space and time have nothing to do with that *permanence* because affection
 and thought from it are not in space and time; and spirits and angels
 are affections and thoughts therefrom (n. 301 (1)).

Present —Who they are who think from what is present in the world and not from what is present in heaven (n 59)

How any one in the spiritual world shows himself present (n 29, 50)

(See *Presence*)

Preservation (see *Conservation*) (n 3[3])

Pride in one's intelligence (n 197[1], 206[1], 321[8])

Prince of the world —That honors and possessions are bestowed by the devil is confessed, for from this he is called the Prince of the world (n 216[2])

Principles —In every man there are two principles of life, the one natural and the other spiritual, the natural principle of life being the heart's pulsation, and the spiritual principle of life the mind's volition (n 193[2])

Proceed (to) —Difference between creating and proceeding (n 219[2])

Nothing can proceed from any one except what is in him (n 219[2])

Nothing but what is temporal can proceed from man, and nothing but what is eternal from the Lord (n 219[2])

Of all that goes forth (from the Lord) the Divine providence is primary (n 331)

Proceeding (the Divine) —The Infinite and Eternal from itself is the Divine going forth, that is, the Lord in others created from Himself, thus in men and in angels (n 55)

This Divine going forth is the same as the Divine providence (n 55)

Produce (to) —What is produced does not proceed, but is created (n 219)

(See *to Proceed*)

Profanation —In the most general sense profanation means all impiety (n 229)

There are many kinds of profanation of what is holy (n 226, 229–233), some lighter and some more grievous, but they may be referred to seven kinds (n 231[1])

The worst kind of profanation (n 229)

He that upholds evil loves does violence to Divine goods, and this violence is called adulteration of good (n 221[3])

In the Word, adulterations of good are depicted by adulteries, and falsifications of truth by whoredoms (n 233[10])

These adulterations and falsifications are effected by reasonings from the natural man, which is in evil (n 233[10]) (See *to Profane*)

Profaners mean all the impious who in heart deny God, the holiness of the Word and the spiritual things of the church therefrom, which are essentially holy things, and who also speak impiously of these (n 229)

Only those who have a knowledge of holy things can profane them (n 257[5])

Difference between profaners and the profane (n 229) (See *Profane*)

Profane (the) are those who profess to believe in God, who assert the holiness of the Word, and who acknowledge the spiritual things of the church, the most of whom, however, only with the mouth (n 229)

Such commit profanation for the reason that what is holy from the Word is in them and with them, and this which is in them and which makes some part of their understanding and will they profane, but in the impious who deny the Divine and Divine things there is nothing that can be profaned (n 229)

Profane (to) —Those who profane holy things by mixing them with things profane are such as first accept and acknowledge them and afterwards backside and deny (n 228[1])

The seventh kind of profanation is committed by those who first acknowledge Divine truths and live according to them, but afterwards recede and deny them This is the worst kind of profanation (n 231[7], 232)

What is meant by "profaning the name of God" (n 230[2])

Progression —Each thing and all things in the growth of every shrub and every herb of the field goes forth regularly and wonderfully from end to end, according to the laws of their order There can be nothing that in its

1864. It does not go on most regularly in accordance with the laws of the Divine providence (n. 332[1]).
- There must needs be a regular progression in the reformation and regeneration of men (n. 332[1]).
- Every created thing goes forth from a First, which is the Infinite and Eternal to things last. And from things last to the First from whom it came (n. 56).
- Prophet.*—The "name" and "reward of a prophet" (Matt x. 41-42) mean the state and the gifts of those who are in Divine truths (n. 230[1]).
- Proprium* (the) (the Self (one's own)).
- Provide* (to)—The Lord provide that every one may be saved (n. 325[1]).
- It is provided by the Lord that in a church should take the place of a former departed church (n. 325[1]).
- Providence* (the) (the) is the government of the Lord's Divine love and Divine wisdom (n. 2—331-337).
- Whence the Divine providence is and what it is (n. 207).
- The restoration of the marriage of good and truth in every created thing and the consequent conjunction of the created universe with the Lord through man, must be the end of the Divine providence (n. 9).
- The Divine providence has as its end a heaven consisting of men who have been or are becoming angel (n. 27[1], 202).
- The Divine providence looks, in everything that it does, to what is infinite and eternal (n. 46).
- The Infinite and Eternal in us. If man needs look to what is infinite and eternal from itself in this time (n. 5-55).
- The Divine providence in its whole power with man looks to his eternal state (n. 59).
- The laws of the Divine providence heretofore hidden in the wisdom of angel are now revealed (n. 70[1]).
- It is a law of the Divine providence that man should act from freedom in accordance with reason (n. 71-97).
- It is a law of the Divine providence that man should as if from himself put away evil away from him in the external man (n. 100).
- It is a law of the Divine providence that man should not be compelled by external means to think and will, and thus to believe and love the things of religion but should guide himself and sometimes compel himself (n. 109).
- It is a law of the Divine providence that man should be led and taught by the Lord from heaven by means of the Word and by means of doctrine and preaching from the Word, and this to all appearance as if by himself (n. 151).
- It is a law of the Divine providence that nothing of the operation of the Divine providence should be evident to man's perceptions or senses, but that he should, nevertheless, know about it and knowlege it (n. 175).
- If the operation of the Divine providence were made evident to man a perceptions and senses he would not act from freedom in accordance with reason, nor would any thing seem to him to be his (n. 176).
- If man clearly saw the Divine providence he would set himself against the order and tenor of its course and would put it out and destroy it (n. 180).
- If man clearly saw the Divine providence either he would deny God or he would make himself to be God (n. 182).
- The Divine providence never acts in accord with the will's love in man but constantly against it (n. 183[1], 234).
- The Lord in His Divine providence leads men as silently as a hidden out or favoring tide bears a vessel (n. 186).
- It is granted man to see the Divine providence in the back and not in the face; and to see it in a spiritual state and not in his natural state.

- To see the Divine providence in the back and not in the face is to see it after it occurs and not before (n 187[1])
- The Divine providence works by means, and the means are furnished through man or the world (n 187[2])
- The man who has become spiritual by the acknowledgment of God, and wise by a rejection of what is his own (*proprium*), sees the Divine providence in the whole world and in all and each of the things in it (n 189[1])
- The Divine providence, because of its minute particulars, is universal (n 191, 202)
- The Divine providence is in the minutest particulars of nature and in the minutest particulars of human prudence, and it is from these that it is universal (n 201[3])
- The Divine providence, in order that man may not perish, works so secretly that scarcely any one knows of its existence (n 211[1])
- The Divine providence by constancy and by change deals wonderfully with human prudence, and yet conceals itself (n 212[1])
- The Divine providence looks to eternal things, and to temporal things only so far as they make one with eternal things (n 214)
- The conjunction of temporal things and eternal things in man is the Lord's Divine providence (n 220[1])
- All the laws of the Divine providence have for their end the reformation and consequent salvation of man (n 279[4])
- The Divine providence is equally with the evil and with the good (n 285)
- The Divine providence, not only with the good but with the evil as well, is universal in every least particular, and yet it is not in their evils (n 287)
- The Divine providence appropriates neither evil nor good to any one, but man's own prudence appropriates both (n 308)
- The Lord cannot act contrary to the laws of the Divine providence, because acting contrary to them would be acting contrary to His Divine love and contrary to his Divine wisdom, thus contrary to Himself (n 331)
- The subject of the Divine providence is man, the means the Divine truths whereby man gains wisdom and the Divine goods whereby he gains love (n 331[3])
- The Divine providence does all things out of pure mercy (n 337)
- The operation of the Divine providence for the salvation of man begins at his birth and continues until the end of his life and afterwards to eternity (n 332, 333)
- Looking to what is infinite and eternal in the formation of the angelic heaven, that it may be before the Lord as one Man which is an image of Himself, is the inmost of the Divine providence (n 64, 67, 68)
- The inmost of the Divine providence respecting hell (n 69)
- Who those who acknowledge God and His Divine providence are like, and who those who acknowledge nature and their own prudence (n 208)
- Man's own (*proprium*) has an inborn enmity against the Divine providence (n 211[1])
- Arguments of those who confirm themselves against the Divine providence (n 236-240)
- Arguments refuted (n 241-274) (See TABLE OF CONTENTS)
- Prudence** is from God, and not from man (n 191[2])
- That man's own prudence is nothing is contrary to appearance (n 191[1])
- Prudence has no other source than intelligence and wisdom (n 191[1])
- Man's own prudence is from the love of self and from conceit in his own intelligence (n 321[8])
- Human prudence is nothing (n 70[1])
- Man's own prudence is nothing, it merely appears to be something, and should so appear (n 191)
- Man from his own prudence persuades himself and corroborates in himself

that all good and truth are from himself and in himself likewise all evil and falsity (n. 312¹)

Two princes in the spiritual world departing with a royal ambassador about human providence (n. 127¹)

Whence man a providence is and what it is (n. 206, 316, 321¹)

What once a man's providence is and what providence not one's own is (n. 310-32¹)

Who those are who acknowledge nature and their own providence (n. 208)

Providence is the "talent" given the servants to trade with (*Luke* xix., *V* n. xiv) (n. 210¹)

Prudently—He who thinks and acts prudently as if from himself and at the same time acknowledge that he does it from the Lord is a man, while he who confides in himself that every thing he thinks and does is from himself is not a man (n. 32¹)

Punishment—It own punishment follows every evil. It is as if its punishment were inscribed upon the evil and this points out the wicked man endures after death (n. 247¹)

No one is reformed by threat and punishments, because they compel (n. 13¹) (*See Compel*)

Purification is effected in two ways, one by tears, tears, the other by fervent acts (n. 25)

All cleansing from evils is from the Lord (n. 151¹)

The Lord's Divine Providence causes the evil and the falsity that are together to be serviceable in the way of equilibrium, of relation, and of purification, and thus in the conjunction of good and truth in others (n. 125)

Means of purification and withdrawal of the delights of the lusts of evil belonging to the internal man (n. 294¹) (*See Cleansing*)

Purpose—To think from purpose to will and to do (n. 152)

Purposes are thus, but not the will (n. 152). (*See Intention*)

Quadruped—At first man would creep like a quadruped, but with an inherent endeavor to raise himself upon his feet (n. 275)

Quakers classed with heretics (n. 259, 238) and enthusiastic spirits (n. 321)

Quality—Whatever has existence derives from form that which is called quality (n. 41¹) (*See Form*)

Rain (in *Matt* v. 45, as elsewhere in the Word) means the Divine truth of the Divine wisdom (n. 173, 292)

Rational (the) of those who are both in the appearance and in the truth is a spiritual rational, while the rational of those who are in the appearance apart from the truth is a natural rational (n. 154¹)

The natural rational may be likened to a garden as it is in the light of winter while the spiritual-rational may be likened to a garden as it is in the light of spring (n. 154¹)

Those who are rationally blind (n. 168¹)

Rationality is the faculty of understanding (n. 731¹)

Unless man possessed a will from the faculty that is called liberty and an understanding from the faculty that is called rationality he would not be a man (n. 96¹ , 98¹ , 167-227 285)

Rationality and liberty are in man from the Lord (n. 731¹)

Rationality itself is from spiritual light, and not at all from natural light (n. 167)

It is the light of heaven which gives enlightenment (n. 168¹)

By rationality a man may be raised up into wisdom almost angelic (n. 227¹)

Those that are in hell have the ability to understand that is called rational

ity, but the spiritual light which these have from rationality is changed into infernal light (n 167) (*See Faculty, Liberty, Rational (the)*)

Raven —The “raven” used to illustrate the confirmation of a falsity (n 318[4])

Reason (to) —The Lord is willing that a man should think and talk about Divine things and also reason about them, for the purpose of seeing a thing to be so or not so (n 219[3])

Reasoners Sensual men are above others shrewd and cunning, and ingenious reasoners, and they call shrewdness and cunning intelligence and wisdom, nor do they know otherwise (n 310[2])

Receptacle —Man was created that he might be a receptacle of the Divine love and of the Divine wisdom (n 328[5])

How a civil and moral life is a receptacle of spiritual life (n 322[2])

Recipient —For good to be good in itself, and for truth to be truth in itself, they must make one in the recipient, that is, in an angel of heaven or a man on the earth (n 10)

Reciprocal —The conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord is effected by means of the faculties of rationality and liberty (n 92, 96[6])

There is no conjunction of minds unless it is reciprocal, and the reciprocation is what conjoins (n 92[2])

What the reciprocal in man is (n 92[3])

The reciprocal conjunction of angels with the Lord is not from the angels, but is as if it were from them (n 28[4])

Reform (to) —The external man must be reformed by means of the internal and not the reverse (n 150)

Man is not reformed unless the external is reformed as well as the internal (n 151[1])

The external is reformed by means of the internal when the external refrains from the evils that the internal does not will because they are infernal, and still more when the external for this reason shuns evils and fights against them (n 151[1])

It is by means of the faculties called rationality and liberty that man is reformed and regenerated by the Lord, and without them he cannot be reformed and regenerated (n 82, 85, 96[5])

No one is reformed by miracles and signs (n 130), nor by visions or conversations with the dead (n 134), nor by threats and punishments (n 136), nor in states that do not spring from rationality and liberty (n 138)

No one is reformed in a state of fear (n 139), or in a state of misfortune (n 140), nor in unhealthy mental states (n 141), nor in a state of bodily disease (n 142), nor in states of ignorance (n 143)

After death man can no longer be reformed and regenerated, he remains such as his ruling love has been in this world (n 17)

Without a knowledge and recognition of the evils and falsities, and the goods and truths of his life and doctrine in himself, man cannot be reformed (n 16)

How the internal man is reformed, and the external by means of it (n 151)

Reformation —All reformation is effected in completeness, that is, simultaneously in first principles and in outmosts, and outmosts are reformed harmoniously with first principles while man is in the world (n 277δ)

Why man cannot be reformed afterwards (n 277δ)

Man comes into the state of reformation when he begins to think that there is such a thing as sin, and still more when he thinks that this or that is a sin, and when he examines it in himself and refrains from willing it (n 84[5])

Stages in reformation described (n 151)

All reformation is effected by means of truth (n 298[5])

Principal means of reformation (n 233[3]) (*See Regeneration*)

Regenerate (to) man is to unite good and truth in him or love and wisdom, as they are united in the Divine that goes forth from the Lord (n. 58)

With one who is regenerated the order of life is cured from being natural he becomes spiritual (n. 84(6))

After death man can no longer be humbled and regenerated (n. 17).
(See *Reform (to) Acknowledgment*.)

Regeneration—The conjunction of man with the Lord and of the Lord with man is what is called reformation and regeneration (n. 123(1))

Regeneration begins when man refrains from evils as sins; it progresses as he shuns them, and is perfected as he fights against them and as he from the Lord conquers them he is regenerated (n. 84(6)).

By means of rationality and liberty man is reformed and regenerated, and without them he cannot be reformed and regenerated (n. 85)

Relation—The conjunction of good and truth is provided by the Lord by means of relation (n. 24).

The quality of a good is known only by its relation to what is less good, and by its contrariety to evil (n. 24)

Religion—To shun evils as sins is the Christian religion itself (n. 265(1))

Hitherto men have not known that to shun evils as sins is the Christian religion itself (n. 265(1), 278(3))

The Christian religion is accepted only in the smaller division of the habitable globe called Europe, and is there divided (n. 256)

All the human beings that are born, however many and in whatever religion, can be saved, provided they acknowledge God and live according to the commandments in the decalogue (n. 253, 254(1), 322(1))

The Lord provides that there shall be some religion everywhere, and that there shall be these two things in every religion (n. 326(9))

No man gets his religion from himself, but through another who has either learned directly from the Word or by transmission from others (n. 254(1))

The Lord has provided that there shall be in every religion precepts like those in the decalogue (n. 254(1))

There are two things that are at once the essentials and the end results of religion, namely acknowledgment of God and penitence (n. 340(1))

When a religion has been once implanted in a nation the Lord leads that nation according to its precepts and dogmas (n. 254(1))

Every nation that lives according to its religion, that is, that refrains from doing evil because it is contrary to its god, and is something of the spiritual in its natural (n. 322(1))

In process of time every religion declines and is unannounced (n. 328(1))

The unlearned being is blinded not only by ignorance but also by a religion that teaches a blind faith also by false doctrine (n. 144(1))

In every one that has any religion there is implanted a knowledge that after death he will live as a man (n. 274(1))

To acknowledge God and to refrain from doing evil because it is against God are the two things that make a religion to be a religion (n. 326(9))

Religious systems—Falsities of various religions yoked (n. 253, 254, 139)

Solomon's wives, seven hundred in number presented the various religions in the world. A concubine presented a religion (n. 245)

The Mohammedan religion is accepted by more kingdoms than the Christian religion (n. 255) (See *Mohammedanism*.)

Remission (the) of sin is not its removal; so far as evils are removed they are remitted (n. 279, 280)

Repentance precedes remission and without it there is no remission (n. 280)

Man must examine himself, see his sins, acknowledge them, confess them before God, and cleanse from them this is the true remission of sins, and consequently salvation (n. 127)

Remit—To every one the Lord remits sins. He does not accuse and impute

And yet He can take them away only in accordance with the laws of the Divine providence (n 280)

When sins have been remitted they are not also removed, but when sins have been removed they have also been remitted (n 280) (*See Remission*)

Repentance precedes remission, and without repentance there is no remission (n 280)

Repentance is void of meaning to those who believe that men are saved out of mere mercy, however they live (n 340[2])

Without repentance man is in evil, and evil is hell (n 340[3])

When a man wishes to repent he must look to the Lord alone, if he looks to God the Father only he cannot be cleansed, nor if he looks to the Father for the sake of the Son, nor if he looks to the Son as merely a man (n 122)

Repentance from sins is the way to heaven, faith separate from repentance is not faith, and those who are not in faith because they do not repent are in the way to hell (n 114[2], 127)

Represent—The men of Judah and Israel were led into the land of Canaan merely that they might represent the church (n 132)

A bad man equally with a good man may represent the church and its internals by means of the externals of worship (n 132)

Reproduction—The final thing to which the tree aims is seed, in which its reproductive power exists anew (n 3[2])

Residence—The Lord has His residence in man, both in the evil and in the good, in the two faculties called rationality and liberty (n 96[5])

Restoration (*the*) of the marriage of good and truth in every created thing, and the consequent conjunction of the created universe with the Lord through man, must be the end of Divine providence (n 9)

Resurrection—In every one that has any religion there is implanted a knowledge that after death he will live as a man (n 274[1])

Revenge has its source in the love of self (n. 276[2])

Reward—The reward of a prophet (*Matt* x 41, 42) means the happiness of those who are in Divine truths, and the reward of a righteous man means the happiness of those who are in Divine goods (n 230[3])

Riches—What the love of riches and dignities for their own sake is, and what the love of dignities and riches for the sake of uses is (n 215[6])

How the love of riches arose (n 215[4]) (*See Possessions, Wealth*)

Rule (*love of*), when it gradually came in (n 215[3]), and the result (n 215[5])

Rule (*to*)—The Lord rules the whole angelic heaven as one man, the Lord rules heaven as the soul rules its body, the whole human race is ruled by the Lord, not through heaven but from heaven by the Lord, consequently from Himself, because He is heaven (n 163) (*See Govern*)

Ruminating—Man's memory may be compared to the ruminating stomach of certain animals. Man's memory contains truths which in themselves are knowledges, and so far as by thinking, or as it were by ruminating, he draws these from the memory, his spiritual mind is nourished (n. 233[8])

Sabbath (*the*) in the Israelitish church was the most holy thing of worship, for it signified the union of truth with good and of good with truth in man, for thus man is united to the Lord (n 21)

Sacrifices—Worship by sacrifices was first instituted in the Hebraic Church which arose from Heber (n 328[2])

Sages—That man's mind cannot die the sages or wise men of old saw, for they said, "How can the mind die when it has the capacity to be wise?" (n 324[3])

Salvation—The Lord wills the salvation of all (n 221)

Without the Lord there is no salvation. No one is saved for the reason that the Lord is known to him, but because he lives in accordance with the Lord's commandments (n. 330(6))

The Divine providence has for its end nothing else than reformation and consequent salvation (n. 257(1))

Salvation can be accomplished only through an acknowledgment of the Divinity of the Lord and a confidence that the Lord effects salvation when man lives according to His commandments. Instantaneous salvation from mercy apart from means is impossible (n. 338)

Instantaneous salvation out of mercy apart from means is the "fiery flying serpent" in the church (n. 340) (*See Satan (10).*)

Satan.—The falsity of evil and Satan are one (n. 335(1))

Those who confirm in themselves the limits of evil are called satans (n. 340(1)). (*See Heaven and Hell*)

Save.—It is of the Divine providence that every man can be saved, and that those are saved who acknowledge God and live well (n. 325).

No mortal could have been saved less the Lord had come into the world (n. 124(4))

The operation of the Divine providence for the salvation of man begins at his birth and continues until the end of his life, and after ends to eternity (n. 332-335).

But no more can be saved than are willing to be saved (n. 333(1))

Only those are willing to be saved who acknowledge God and are led by Him (n. 333(1))

Every one in whatever heresies he may be in capable to the understanding, can be reformed and saved if only he abhors evils as sins and does not confirm heretical falsities in himself (n. 259(5))

That only those born within the church are saved is an insane heresy (n. 330(5))

He who acknowledges God and lives rightly becomes spiritual in his degree and is saved (n. 330(5))

Security of life arises either from the implex man's belief that there is no life after death, or from the belief of him who separates life from salvation (n. 340(1)).

See.—What the Lord teaches He gives man the ability to perceive rationally in two ways—seeing in himself that it is so, and understanding it by means of reasons. His seeing it in himself is in his internal man; his understanding it by means of reasons is in the external man (n. 150(1)).

Seed (the) is the primal form of the love in which the father is; it is the form of his ruling love with its nearest derivations, which are the inmost affections of that love (n. 277(1))

The soul is in the seed, for from the seed is impregnation, and the seed is what is clothed with a body by the mother (n. 277(1))

Self (one's own).—This own is the love of self and the love of the world therefrom, or is the love of the world and the love of self therefrom (n. 206(1))

Man has a voluntary self (*seu* *seu* *homo*) and an intellectual self; the voluntary self is evil and the intellectual self is falsity therefrom (n. 298(1))

The love of self viewed in itself is the love of one's own (*proprium*); and man's own in respect to his self which are all natural, is not unlike the life of a beast (n. 233(1))

Not a grain of will or of prudence that is his own is possible in any man (n. 293)

No man, according to the common understanding of his own, has any thing his own (n. 309(1))

The things proper to nature are especially spaces and times, both having limit and termination; the things therefore proper to man are those that belong to his own will and his own understanding (n. 219(1))

All things proper to the Lord are infinite and eternal, thus without time,

consequently without limit and without end Things therefrom seemingly proper to man are likewise infinite and eternal, yet nothing of them is man's, but they belong to the Lord alone in man (n 219[1])

Sensation —The quality of a good is known only by its relation to what is less good and by its contrariety to evil From this comes all power to perceive and to feel (n 24)

Senses Of the senses of the body and their relation to the mind (n 314)

It is man's mind or spirit that perceives things by the senses (n 314[1])

Sensual —The ancients called men who had confirmed appearances as truths, and had thus become sensual, serpents of the tree of knowledge (n 310[1])

Such a man is shrewd, crafty, and an ingenious reasoner above others.
(see *Gen* iii 1) (n 310[2,5])

Separation (see *Severance*)

Serpent (*the*) signifies the sensual of man and what is his own (*proprium*), which in itself is the love of self and the pride of self-intelligence, thus the devil and Satan (n 313[2], 211)

The "serpent" is evil of all kinds (n 211[1])

The "head of the serpent" (*Gen* iii 15) is love of self (n 211[1])

By "the fiery flying serpent" (*Isa* xli 29) evil glowing from infernal fire is meant (n 340[1])

The ancients called those who believed only the things perceived through the senses serpents of the tree of knowledge (n 310[1])

The condemnation of the serpent (*Gen* iii 14) signifies the condemnation of one's own love and one's own intelligence (n 313[3])

Servitude —Heavenly freedom is freedom itself, and consequently its opposite is slavery both to the good and to the evil (n 43)

Every man wishes to be free, and to put away from himself non-freedom or servitude (n 148)

Man does not know what spiritual servitude is and what spiritual liberty is, he does not possess the truths that teach this, and without truths spiritual servitude is believed to be freedom, and spiritual freedom to be servitude (n 149)

To be led by good is freedom, and to be led by evil is slavery (n 43)

Why man does not wish to come out of spiritual servitude into spiritual liberty (n 149)

Several }
Severally } (see *Particulars*)

Severance —So far as one denies the Lord he is severed from Him Severance causes hell to turn the man's face to itself, and he is then led to hell (n 326[4,5])

Sheath —The pleura, which is the general sheath of the chest (n 180[3])

The peritoneum, the general sheath of the abdominal viscera (n 180[4])

Sheaths surrounding the several organs, as the stomach, liver, pancreas, spleen, intestines, mesentery, kidneys (n 180[4])

Sheep —"To call the sheep by name" (*John* x 2, 3) means to teach and to lead every one who is in the good of charity according to the state of his love and wisdom (n 230[4])

Shepherd (*the*) —To be saved the Lord Himself must be approached, and whoever goes to Him is a shepherd of the sheep (n 230[4])

Shun —So far as one shuns evils as diabolical and as obstacles to the Lord's entrance he is more and more nearly conjoined with the Lord, and he the most nearly who abominates them as so many dusky and fiery devils (n 33[3])

Sickness —When a man is sick, and is thinking about death and the state of his soul after death, he is not in the world, but in spirit he is withdrawn, and in this state no one can be reformed (n 142[1])

No one is reformed in unhealthy mental states, because they take away

- rationality For the mind may be sick and unsound; and while a sound mind is rational a sick mind is not (n. 141)
 When the body is sick the mind is also sick (n. 142[1])
 Some unhealthy mental states named (n. 141)
 It is vain to think that any can repent or receive any faith during sickness, for in such a juncture there is nothing of action, and in such faith nothing of charity (n. 142[1])
 If men had not been reformed before their sickness, if they die they afterwards become such as they were before the sickness (n. 142[1])
Sidon one of the kingdoms in which the Ancient Church existed and where the Ancient Word was known (n. 328[1])
Sight—Man has a natural and an external sight (n. 166)
 Internal sight is that of the understanding by spiritual objects, and the external sight is that of the eye by natural objects (n. 166[1])
 The eyesight of the angels of heaven is formed for the reception of their light, and the eyesight of the spirits of hell for the reception of their light (n. 167)
Signs—No one is so formed by miracles and signs, because they compel (n. 130)
Simple—The simpler and purer any thing is, the more and the fuller it is (n. 6)
 The belief of many that there is an only first substance the source of all things is so simple that nothing simpler is a fallacy (n. 6)
Simultaneous—In the universe there is a simultaneous presence of all things from the first (n. 124[4])
 The Lord acts upon every particular in manifoldly but simultaneously through all the grades of his form (n. 124[5])
 The Lord acts from himself and from himself simultaneously (n. 124[4])
 From the simultaneous produces the success of a (n. 12)
- Single* } (see Particulars, Universals)
Singly }
- Sins*—When sins have been removed they have also been remitted; but not the reverse (n. 280)
 Of those who confess themselves guilty of all sins and do not search out any sin in themselves (n. 2786)
 A confession of all sin is unconsciousness of all (n. 2784[1])
- Skeletons*—Of profaners who in the light of heaven look like skeletons; some like skeletons of the color of bone soon as fiery skeletons, and others as charred (n. 226)
- Skin* (the) does not feel from itself but it is man's mind or spirit that there perceives things by the sense and is affected by it in accordance with its nature (n. 314[1])
 Man knows so little as to amount to scarcely anything of how the skin feels (n. 336)
 It has been provided by the Lord that those who could not be reached by the Gospel, but only by a religion, should also have a place in the Divine Plan, that is heaven, constituting those parts that are called skins, membranes, cartilages, and bones (n. 254[2], 326[10])
- Slavery* (see Servitude).
- Smell*—All that a man sees, hears, smells, tastes, and feels, flows in (n. 308[1])
 Evil in itself is a stench, while good in itself is fragrant (n. 305)
- Smoke*, like that of a coal-grate through which a spiritual truth in its own light could pass, surrounds the hells of those who are loves of self and the world (n. 250[4])
- Society*—The entire heaven is arranged in societies according to the affections of good and the entire hell according to the lusts of evil opposite to the affections of good (n. 2784[6])
 As to his spirit every man is in some society; in a heavenly society if he is in an affection for good but in an infernal society if he is in a

lust of evil (n 278[6], 296[6], 307) Sometimes when in deep meditation he appears there (n 296[6])

But a man is not there in the same way as a spirit who has been assigned to the society, for a man is constantly in a state to be reformed, and he is transferred by the Lord from one society to another, in accordance with his life and its changes (n 307[2])

Each society of heaven is as one man before the Lord (n 64)

Socinianism and Arianism, which reign in more hearts than you believe, arose from the thought of God as three persons (n 262[2], 256[3])

Socinians, their final condition in the other life (n 231[6], also 257[4])

Solomon represented the Lord after His coming, and because the Lord after the glorification of His Human had power over heaven and earth, so Solomon appeared in glory and magnificence, and possessed wisdom above all the kings of the earth (n 245)

Why he was permitted to establish idolatrous worship and to marry so many wives (n 245, see also n 236)

Something —Every thing that perishes and comes to nothing is inwardly in itself nothing, outwardly it is something, but it is not so inwardly (n 217[6])

There is an appearance that good is something apart from truth, and that truth is something apart from good, and yet they are not (n 11[1])

Good is nothing apart from truth, and truth is not any thing apart from good (n 11[1])

That which is both in good and in truth is something, but that which is both in evil and falsity is not anything (n 19[1])

Unless the Infinite God were the All and were Substance itself and Wisdom itself, man would not be anything (n 46[2])

Soul —Every one's soul is from the father, and from the mother it is merely clothed with a body (n 277a[3])

The soul is in the seed, for from the seed is impregnation, and the seed is what is clothed with a body by the mother (n 277a[3])

Man's soul is nothing else than the love of his will and the love therefrom of his understanding (n 199[3])

If man attributes all things to himself and to nature, the love of self becomes the soul, but if he attributes all things to the Lord love to the Lord becomes the soul (n 199[3])

Naturalists have been able to comprehend the state of the soul after death only in a sensual way, and not spiritually (n 310[3])

Of the secret operations of the soul in the body (n 296[14], 336)

Sound —Tone corresponds to affection, and speech to thought (n 279[8])

The affection of one's love can be recognized from one's tone when speaking, and from the variation of it, which is speech, his thought can be recognized (n 194)

The tone of the voice in speaking and singing, and its articulations which are words of speech, and the modulations of singing, are made by the lungs (n 279[8])

Hypocrites are sometimes permitted in the spiritual world to speak otherwise than as they think, and by the discord their hypocrisy is disclosed (n 224[3])

Space and time are properties of nature (n 51)

Time is only an appearance in accord with the state of affection from which the thought springs. The same is true of thought about distance in space (n 49)

In the spiritual world there is no space, but there distance and presence are appearances in accordance with similarities and dissimilarities of affection (n 33[4])

Angels and spirits are not in space and time, but only in the appearance of them (n 50[1])

Speak —The simple and the wise speak alike but do not think alike (n 162[3])

- In the spiritual world no one can speak otherwise than he thinks (n. 224[1])
 All speech flows from thought as an effect from its cause (n. 308[1])
 Everything that a man says and does flows in, although derivatively or mediately (n. 308[1])
 Unless man had an external and an internal of thought from liberty and rationality he would not be able to speak, but only to utter sounds like a beast (n. 104[1])
- Speaking* }—How the articulations of speech and the modulations of singing
Singing } are produced (n. 279[1]). (See *Sound*)
- Speech* corresponds to thought and tone to the affections (n. 279[1])
 All speech flows from thought as an effect from its cause (n. 308[1])
 How speech is produced (n. 279[1]) (See *Sound*)
- Spheres*.—In the spiritual world all are joined together in accord with the spheres that exhale from their affections through their thoughts (n. 196).
 What each one is limited from the sphere of his life (n. 196)
- Sider (the)*.—Infernal love with its affections for evil and falsity likened to a spider with its surrounding web (n. 107)
- Spirals*.—Changes and variations in the organic forms of the mind cannot be expressed in words of natural language except as vortex like whirlings in war and outward after the manner of perpetual and curving spirals, wonderfully combined into forms receptive of life (n. 319[1])
 In the good these spiral form are turned forward towards the Lord, but with the evil they are turned backward toward hell (n. 319[1])
- Spirit (the)*.—Every man pursues affection and the thought therefrom (n. 64, 196).
- Spirit (the Holy)*.—What is meant by the one against the Holy Spirit which is not forgiven (n. 98[1], 237[1]).
- Spirits* are joined together in accord with the spheres that exhale from their affections through their thoughts (n. 196).
 All in the spiritual world think from the affections of their life a love (n. 196).
 Concession with the devil would have the same effect as miracles—one would be persuaded and forced, and thus be deprived of rationality, and at the same time evils are put in, to break out with blasphemy and profanation. But this takes place only when some dogma of religion has been imposed upon the mind by spirits, which is never done by any good spirit still less by any angel of heaven (n. 134[1])
- Remember your personal experiences with spirits (n. 133)
- Spiritual man (the)*.—The natural man, however civilly and morally he may act, is called dead; but the spiritual man is called living (n. 322[1])
 Man becomes spiritual by the acknowledgment of God (n. 189[1]); and not doing evil because it is against God (n. 322[1])
 The spiritual state (n. 189).
- Spiritual sense of the Word*.—Why that sense has not been revealed before.
 Now revealed for a new church that will acknowledge and worship the Lord alone and will hold his Word holy (n. 264)
- Spleen* (n. 156, 279[1]) The spleen purifies the blood (n. 336)
- Sponge*.—When truth has been taken away from a man after death he imbibes such falsity as agrees with his evil as a sponge imbibes water (n. 17)
- Squaring of the Circle*.—Comparison between angelic wisdom and Divine wisdom drawn from what is said about squaring the circle (n. 335[1])
- States*.—Every man when he becomes a spirit is introduced by turns into the two states of his life the external and the internal (n. 298[1])
 The spiritual state of man (that after death) is wholly different from the natural state (n. 337[1])
 A spirit is usually let into alternate states of wisdom and insanity that he may see the latter from the former (n. 223)
 To understand how man is regenerated three things must be considered; his first state, which is a state of damnation; his second, which is a state of reformation; and his third, that of regeneration (n. 83)

From a man's state in the natural world no conclusion can be formed about what his state will be after death (n 308[5])

No one is reformed in states that do not spring from rationality and liberty (n 138) These states are many some enumerated (n 138-144)

Statue (*the*) seen by Nebuchadnezzar in a dream (*Dan* ii 32, 33), means the four churches—the Most Ancient, the Ancient, the Hebraic, and that of Israel and Judah (n 328[2])

He who, because he knows that wisdom and prudence are from God, still waits for influx, becomes like a statue (n 321[1])

Statutes (*the*) of the church with the nation of Israel and Judah represented the spiritual things of the church, which are its internals (n 245)

Stomach, its function and operation (n 279[7], 296[14], 336)

Man's memory may be compared to the ruminating stomach of certain animals (n 233[8])

No one knows how the soul operates to cause the stomach to digest (n 74, 180[6])

Stumbling blocks — *Hindrances or Stumbling-blocks of the Impenitent* (n 258[5]).

Subdue — He who subdues the love of rule from the love of self easily subdues all other evil loves, for this is their head (n 146)

Subjects — Affections and thoughts are possible only in substances and their forms, which are subjects (n 279[6], 319[2])

It is the form that makes the subject, of which quality, state, power to effect, and any thing that accords with the perfection of the form, can be predicated (n 4[2])

Subsistence (*see Permanence*)

Substance — There is an only substance which is the first substance and the source of all things (n 6[1], 157[1])

The sun of the spiritual world, which is from the Lord, and in which the Lord is, is not only the first substance but is also the only substance from which all things are (n 5)

Affections which belong to the will are nothing but changes and variations of state of the purely organic substances of the mind, and thoughts which belong to the understanding are nothing but changes and variations in the form of these substances (n 279[1], 319[1])

Substantiate — The spiritual sun is the first and only substance from which all things are, infinitely more things are in that substance than can appear in the substances that spring from it, which are called substantiate (or composited), and at length material (n 6[2])

Successive — How the simultaneous produces what is successive (n 12) (*See Simultaneous*)

Sun — The Lord produced from Himself the sun of the spiritual world, and through that sun all things of the universe (n 5[1])

That sun, which is from the Lord, is not only the first substance but is also the only substance from which all things are (n 5[1])

The spiritual sun, which is from the Lord, and in which the Lord is, is itself the only substance, and this substance is not in space. It is the all in all, and is in the greatest and the least of the created universe (n 6[1])

The Lord appears above the angelic heaven as a sun (n 162[1])

By the "sun" in the Word is meant the Divine love (n 173, 292)

In respect to their sight the Lord is above the angels in their sun, but in respect to the life of their love and wisdom He is in them (n 31)

From the sun of the world heat and light flow in alike into trees that bear evil fruit and good fruit (n 160)

Supper (*the Holy*) confirms the remission of sins in those who repent, because in that Supper or communion every one is kept looking to the Lord alone (n 122)

Supply — Every power must have a supply that must be imparted to it, and thus a determination from what is more internal or higher than itself (n 88)-

Swedenborg talked with many after their death in Europe and its various kingdoms, in Asia and Africa and their various kingdoms, and they were all near him (n. 305(1))

He talked with those who lived many ages ago with those who lived before the Flood and with some who lived after it, with those who lived in the time of the Lord and with one of His Apostles, and with many who lived in later ages. They all appeared like men of middle age, and they said that they knew nothing about death except that it is damnation (n. 324(1))

For several years he talked with spirits and with angels, nor did any spirit dare or any angel wish, to tell him anything, still less to instruct him about any matter in the Word, or about any matter of doctrine from the Word. He was taught by the Lord alone who was revealed to him, and appeared constantly before his eyes as a Son in which He is, in the same way that He appears to the angels, and enlightened him (n. 135).

When it was granted him by the Lord to speak with spirits and angels it was at once revealed to him that neither thought nor will was from himself, but that if good it was from the Lord and if evil it was from hell. This was demonstrated to him by much experience. Novitiate spirits wondered at this state of mind but he laid open the mystery to them showing that while he thought interiorly and perceived what flowed into his exterior thoughts, and whether it was from hell or from hell, and rejected what was from hell and received what was from heaven he still seemed to himself to think and to will from himself (n. 290)

Evil spirits who infused evil thought into his mind detected and driven away (n. 312(1))

Swedes things plainly taught in their exhortation to the holy law (n. 114) 358(1))

Sword—"To be decoured by the sword" signifies to perish by the falsity of evil (n. 278(1))

Syria one of the countries where the Ancient Church existed, and where the Ancient Word was known (n. 328(1))

Syrians (the) —Each nation with which the children of Israel waged war signified some particular kind of evil (n. 251(3))

Systole—Of the dilation and contractions of the heart called systole and diastole (n. 319(1))

Tables of the law—There are two tables of the law one for the Lord and the other for man (n. 93, 326(1))

So far as man keeps the law of his table as if from himself so far the Lord enables him to keep the laws of His table (n. 93)

The laws of man's table all refer to love to the neighbor and the laws of the Lord's table all refer to love to the Lord (n. 93) (See *Decalogue*)

Talent (the) —Prudence is the "talent" given to the servants to trade with, of which they must render an account (*Luke* xix.; *Matth.* xxv) (n. 210(1))

Taste cannot exist apart from its form, which is the tongue (n. 379(6))

Taste (to) —Every thing that a man sees, hears, smells, tastes, and feels flows in (n. 308(1))

Teach—The Lord alone teaches man but mediately by means of the Word when in a state of enlightenment (n. 135)

The man who is taught from the Word is taught by the Lord alone (n. 172(1))

How man is taught by the Lord (n. 154, 174)

Every one is taught according to the wisdom that belongs to his own love; what is beyond this is not permanent (n. 172(3))

All who are taught by the Lord in the Word are taught a few truths in the world but many when they become angels (n. 172(3))

Teeth (*the*) —It has been provided by the Lord that those who could not be reached by the Gospel, but only by a religion, should have a place in the Divine Man, that is, in heaven, constituting those parts that are called skins, bones, etc (n 254[3], 326[10])

Temple (*the*), built by Solomon signified both the Lord's Divine Human (*John* 11 19, 21), and the church (n 245)

The destruction of the temple represented the essential devastation of the church (n 246)

Temporal things that are proper to men in the natural world have relation in general to dignities and possessions, and in particular to every one's necessities, which are food, clothing and habitation (n 220[5], 215[1])

Man puts off natural and temporal things by death, and puts on spiritual and eternal things that correspond to them (n 220[4])

Nothing but what is temporal can proceed from man, and nothing but what is eternal from the Lord (n 219[2])

Temporal things and eternal things are separated by man, but are conjoined by the Lord (n 218)

The temporal, relatively, is nothing, and becomes nothing when it is ended (n 59)

Temptations (*spiritual*), are nothing else than combats against the evils and falsities that are exhaled from hell and affect man (n 25)

Genuine temptations have as their object things spiritual (n 141)

Temptations are infestations by the evil who are with men (n 19[2])

Tendons (*the*) —The heavenly Man, which is heaven, if all the organized forms of the human body are to be in it, must be composed not of men of a single religion but of men of many religions (n 326[10], 254)

Theft, the love of self its source (n 276[2])

Thief and robber (*the*) —Whoever does not go to the Lord to be saved is "a thief and a robber" (*John* x 1) (n 230[4])

Think —It was shown to spirits that no one thinks, nor can think, from himself, but that it is from influx (n 288)

No one thinks from himself, but only from others, neither do these think from themselves, but all think from influx out of heaven, and heaven by influx from the Lord (n 289[2], 294, 308)

All think from the Lord, and this is true both of the evil man and of the good (n 308)

Whoever does not think above the sensual is in the darkness of night regarding the state of his life (n 274[10])

What it is, while one is thinking from the present, to think at the same time from the eternal (n 59)

It is from a law of the Divine providence that man should think as if from himself and should act prudently as if from himself, but should nevertheless acknowledge that he does it from the Lord (n 321[1])

No one thinks from time and space when thinking of those who are in the spiritual world (n 50[4]) (*See Thought*)

Think and will (*to*) —The essential Divine is to think and to will from itself, while the essential human is to think and will from God (n 293)

Thinking and willing are spiritual, speaking and doing are natural (n 71)

Thorns and thistles (*the*) that the earth was to bring forth (*Gen* iii 18) signify pure falsity and evil (n 313[3])

Thought —No thought is possible to man except from some affection of his life's love, thought is nothing but the form of affection (n 198)

All of man's thoughts are from the affection of his life's love, and apart from these there are and can be no thoughts whatever (n 193[1])

Thoughts, which belong to the understanding, are nothing but changes and variations in the form of the purely organic substances of the mind (n 279[6])

Every man has an external and an internal of thought (n 103, 106-110, 120, 139, 145, 150)

The affections associated with perceptions constitute man's internal, and the enjoyments of affections associated with thoughts constitute his external (n. 106(1)).

By the external and internal of thought the same is meant as by the external and internal man (n. 103).

The external of man's thought is in itself of the same character as its internal (n. 107).

The internal of thought and the external of thought are distinct like what is prior and what is posterior or what is higher and what is lower (n. 145(1)).

The interiors of man mean the internal of his thought, of which he knows nothing until he comes into the spiritual world and its light, which he does after death (n. 233(1)).

The internal of thought in man is bound to the external of thought by such a bond that they cannot be separated (n. 233(1)).

That both the interior and exterior thought are possible to man is clearly evident from his being able from his interior thought to look upon his exterior thought and to judge of it whether it is evil or not evil (n. 204(1)).

Thus from the exterior enlightenment sees a thing on both sides: on the one it sees the reasons that confirm, on the other the appearances that invalidate. The latter it dispenses, the former it collects (n. 168(3)).

From thought abstracted from time and space a comprehension of the Divine Omnipotence and the Divine Omnipresence, also of the Divine from eternity is possible (n. 51).

If you should will draw thought from speech speech would stop (n. 31(1)).
(See *Affections and thought, Think Affection Illumination.*)

Threats—No one is reformed by threats and punishments, because they compel (n. 136). (See *Compulsion*.)

Time is only an appearance in accord with the state of affection from which the thought springs (n. 49). (See *Space and time*.)

Tone corresponds to affection, and speech to the thought (n. 279(7)).

Tongue (the) (n. 180(1), 279(1), 336). The tongue is the form of taste (n. 279(6)).

The tongue does not taste from itself; it is man's mind or spirit that there is things by the sense and is affected by the sense in accordance with its nature (n. 314(1)).

Man knows as little as to amount to scarcely anything as to how the tongue tastes (n. 336, 374).

When it is granted, spirits speak with man in his mother tongue, but only a few words (n. 135).

Torment (the) of one in the delight of hell who is permitted to approach heaven (n. 324(7), 338(1)).

Trachea or Windpipe its functions (n. 180(3), 279(7, 9)).

Transferred—Man is constantly in a state to be reformed, and if he is evil he is transferred by the Lord from one society of hell to another or if he suffers himself to be reformed he is transferred from one society of heaven to another and this even until death (n. 307(1)).

Tree—There is a correspondence between man's life and the growth of a tree (n. 332(1)).

Man is depicted in the Word by a tree (n. 332(3)).

Where the tree falls there it lies. So, too, does a man's life when he dies remain such as it has been (n. 277(6)).

Heavenly love with its affections for good and truth and perfections therefrom, together with the enjoyments from these affections and thoughts therefrom may be likened to a tree with an abundance of branches, leaves and fruits (n. 107).

The tree of life means the Lord in respect to His Divine providence; and the tree of knowledge means man in respect to his own providence (n. 247(3), 331(1)).

Tribes —In the earliest times tribes, families, and households dwelt apart, and not under general governments as at this day (n 215[2])

Trine (the) —It is in the Lord alone that this Trine in One is possible (n 123[2])

Trinity —God is one in person and in essence, in whom is the trinity, and that the Lord is this God (n 262[7], 263[1])

Truth —By truth is meant that which universally embraces and involves all things of wisdom (n 11[1])

Every thing of the understanding has relation to truth (n 11[2])

The genuine truths in which the spiritual sense of the Word resides were not revealed by the Lord until the last judgment had been accomplished, and the new church that is meant by "the Holy Jerusalem" was about to be established by the Lord (n 264[4])

How a truth from the Word, sent down out of heaven, was changed into falsity in its descent through the hells (n 288)

Tyre, one of the kingdoms in which the Ancient Church existed and in which the Ancient Word was known (n 328).

Ultimates (*see Outmosts*)

Understand —Two ways to perceive rationally • in one man sees in himself that a thing is so, and in the other he understands it by means of reasons (n 150[2])

Understanding is the consort or mate of willing, without which it cannot exist, and in the measure of your willing you have the ability to understand (n 96[2])

Understanding (the), which is man's internal sight, is illumined by spiritual light, just as the eye, or man's external sight, is illumined by natural light (n 166)

There is an internal understanding and an external understanding (n 111[2])

Understanding and will —In every man, good or evil, there are two faculties, one of which constitutes the understanding, the other the will (n 285[1])

The faculty that constitutes the understanding is an ability to understand and think. The faculty that constitutes the will is an ability to do these things freely, that is, to think and consequently to speak and to act in any way not contrary to reason or rationality (n 285[1])

Without rationality and liberty man would not possess will and understanding, and would not be man (n 96[2])

An understanding has been given to man, and this is separated from the will, to the end that he may know, understand, and acknowledge what is good and what is evil, and see what his will is (n 278a[1])

Man's understanding is a recipient of both good and evil and of both truth and falsity, but his will itself is not. This must be either in evil or in good, it cannot be in both (n 284)

The will's love inspires the understanding with whatever it desires, and not the reverse, it even destroys in the understanding every thing that is not from itself (n 209)

Understanding apart from will cannot think anything, or see or feel anything, or say or do anything (n 3[1])

Man's will is led and his life's understanding is taught by the Lord alone (n 156)

Union } —The Lord's Divine providence continually labors to unite truth with
Unity } good and good with truth in man, because such union is the church and is heaven (n 21)

The union of love and wisdom called the marriage of good and truth (n 7)

The greater the number of those that enter into the form of the Divine love, which is the form of forms, the more perfect the unity becomes (n 62).

The union of charity and faith and of the will and understanding (n 82)

Unite —To unite all affections into the form of heaven is possible only to Him

- who is love itself and also wisdom itself, and who is at once Infinite and Eternal (n. 63)
- The universal object of the Divine providence is to unite good to truth and truth to good in man, for thus man is united to the Lord (n. 21)
- Universal*—In every form, the general and the particular or the universal and the special, by wonderful conjunction act as one (n. 180(4)).
- That is called universal which is made up of particular things taken together like any general thing that exists from its particulars (n. 201(1)).
- A universal apart from any particular is nothing (n. 278(1)).
- The Divine is universal from its least particulars, and it is these Divine particulars that are called the universal (n. 204(6)).
- The Lord's Divine providence is universal from the minutest particulars (n. 202(1)).
- To acknowledge God and to refrain from doing evil here as it is against God are the two universals of the church (n. 326(9,10), 328(1)) (*See Particular Particulars, Single, Singly*)
- Universe* (*this*) with each thing and all things therein, was created from Divine love by means of Divine wisdom (n. 3)
- The Lord did not create the universe for His own sake but for the sake of those with whom He is to be in heaven (n. 27(1))
- God created the universe and all things thereof from Himself and not from nothing (n. 46(3))
- Use* is a good, and from the understanding which is enjoined or adjoined to the use it has relation to truth and from that the use has its quality (n. 21(3))
- By uses goods are means; and therefore doing uses or goods means serving others and ministering to them (n. 215(11))
- Uses are the goods that are called the goods of charity (n. 220(5))
- By uses are not meant merely the necessities of life, which have relation to food, clothing, and habitation for the individual and those dependent on him, but also the good of one's country, of society and of the fellow citizen (n. 220(1))
- They who are in the love of self and of the world perform uses for the sake of reputation or gain, thus for the sake of self; while those who perform uses do this from the Lord, and not from self (n. 215(10), 217(13))
- One who is led by the devil performs uses for the sake of self and the world; but one who is led by the Lord performs uses for the sake of the Lord and heaven (n. 215(11))
- All who shun evils as sins, perform uses from the Lord while all who do not shun evils as sins perform uses from the devil (n. 215(11))
- The Lord's dominion is a dominion of uses (n. 26, 250(1)).
- The Lord provides that there shall be in hell no person by whom, or no thing by means of which, some use is not accomplished (n. 26)
- Through His Divine providence the Lord conjoins Himself with natural things by means of spiritual things, and with temporal things by means of eternal things according to uses (n. 220(1)).
- The Lord conjoins Himself with uses by means of our correspondences, and thus by means of appearances in accordance with the millions of these by man (n. 220(6))
- To whatever height the love of self climbs the heat of perishing uses for the sake of its own glory burns in it (n. 250(1))
- The Lord leads man into a love of uses that he may attain eminence not for his own sake but for the sake of uses (n. 183(1))
- The wicked perform uses equally with the good, and the evil from their fire with more ardor than the good (n. 252(1))

Variety —An image of the Infinite and Eternal in the variety of all things is apparent in this, that there is no thing that is the same as another, nor can there be to eternity (n 56[2])

Variety is infinite and eternal (n 56[2])

In every matter from the greatest to the least of it there must be variety (n 24)

The changing can have existence only in the constant, the fixed, and the sure Examples (n 190[1])

The changes themselves progress to infinity and have no end (n 190[3])

Vastation —There is a gradual vastation of good and desolation of truth in the church until its consummation is reached (n 328[7])

Veil —The veil that is between interiors and exteriors, or between the spiritual and the natural things of the mind, with the sensual (n 311[2])

The sensual finally close up the interiors of their minds, interposing a veil, as it were, and afterwards they think below the veil, but not of any thing that is above it (n 310[1])

Vena cava —The brain returns the blood vivified to the vena cava, and so back again to the heart (n 296[14])

Ventricle (left) of the heart (n 296[14])

Vessels (lymphatic and lacteal) (n 296[14])

Vicar —The life's love places a vicar below itself, which is called the love of means (n 109)

Victories seem to be on the side of prudence, and sometimes not on the side of justice, because man judges from the appearance (n 252[1], 251[5,6])

Violence —He that upholds evil loves does violence to Divine goods, and he who upholds false principles does violence to Divine truths (n 231[3])

Virgins (the foolish) —Those that acknowledge truths with the lips but do not with the heart, are like the foolish virgins who had lamps but no oil, and were not admitted to the wedding (n 328[9])

Viscera (n 180[4], 279[7], 296[14])

Visionary —Diabolical visions have sometimes appeared, induced by enthusiastic and visionary spirits, who, from the delirium that possessed them called themselves the Holy Spirit (n 134a[3]) (See *Visions*)

Visions —No one is reformed by visions, or by conversations with the dead, because they compel (n 134a[1,3])

Visions are of two kinds, Divine and diabolical Divine visions are produced by means of representations in heaven, and diabolical visions by means of magic in hell (n 134a[1])

There are also fantastic visions, which are delusions of an abstracted mind (n 134a[1,3])

Divine visions, which are produced by means of representation in heaven, are such as the prophets had, who were not in the body but in the spirit when they were in these visions, for visions cannot appear to any one in the waking states of the mind (n 134a[1])

Such visions do not take place at the present day, if they did they would not be understood, because they are produced by means of representation, each one of which is significative of the internal things of the church and the arcana of heaven (n 134a[3])

Diabolical visions have sometimes appeared, induced by enthusiastic and visionary spirits (n 134a[3])

It was foretold by Daniel (*Dan* ix 24) that visions would cease when the Lord came into the world (n 134a[3])

Vital heat is from the delights of the affections and from the enjoyment of the perceptions and thoughts (n 195[2])

Volition —The volition of every good and the understanding of every truth are not from man but from the Lord (n 88)

Wars.—All wars however much they may belong to civil affairs, represent in heaven the states of the church, and are evil consequences (n. 251[3]). Such were all the wars described in the Word, and such also are all wars at this day (n. 251[3]).

It is not known in this world what kingdoms in Christendom answer to the Moabites and Ammonites, what to the Syrians and Philistines, or what to the Chaldeans and Assyrians, and the others with whom the children of Israel waged war and yet there are those that do answer to them (n. 251[4]).

Why there are wars, and why the Lord does not check them (n. 251[3]).

Washing.—To "wash" means to cleanse from evils. "Washing the head and the hands" (John xii. 8-10) means to cleanse the internal man and "washing the feet" means to cleanse the external man (n. 151[1]).

Way.—The Lord enters into man through no other than an internal way which is through the Word and doctrine and proceeding from the Word (n. 131).

In the spiritual world there are actually ways that lead to every society of heaven and to every society of hell (n. 60).

There is a way there for every love, and the love reveals the way and leads one to his fellows. Other ways than the way of his love no one sees (n. 60).

Every man after death goes the way of his own love, be that is in a good love to heaven, and he that is in an evil love to hell (n. 319[1]).

In what is angelic there is present a knowledge of the way from walking in it and a walking in the way through a knowledge of it (n. 60).

Wealth.—The Lord never leads man away from acquiring wealth, but only leads him away from acquiring wealth for the sake of mere opulence, that is, for the sake of riches (n. 183[1]).

Whoredoms have their source in the love of self (n. 276[1]).

In the Word falsifications of truth are depicted by whoredoms (n. 233[10]).

Wicked (see Evil)

Wife.—A wife in the Word signifies the church (n. 245).

In the Word heaven and the church are called "the bride" and "the wife" (n. 8).

The seven hundred wives of Solomon represented the various religions of the world (n. 245). (See *Marriages*.)

Will and Love.—The will and the love act as one (n. 96[3]).

Man's internal will is that which is in the truths, and the external will is that which is in the enjoyments of the fates (n. 111[1]).

If you should withdraw willing from doing work would stop (n. 31[1]).

Man's will runs counter to the Lord's will (n. 219[4]).

It is the will of the Lord that causes the appetites in man that what he thinks, speaks, wills and does is his own (n. 96[3]).

It is the inflow of the Lord's will that does this (n. 96[6]).

The internal of the will conjoins itself with the internal of the understanding and makes the conjunction to be reciprocal (n. 136[11]). (See *Understanding and Will*.)

Will (to).—Willing is not possible apart from understanding; understanding is its consort or mate, without which it cannot exist (n. 96[1]).

There is in man an interior and an exterior willing; and he can act in accordance with the exterior and not at the same time in accordance with the interior (n. 89).

All willing is of love and has relation to good (n. 111[1] 89).

To will apart from knowing, perceiving, and thinking what one wills is not anything; but together with these it becomes something (n. 111[1]). (See *To think and to will*.)

Wings signify spiritual truths (n. 20).

Wisdom is conjunction with the Lord (n. 36).

Wisdom not conjoined with love is like a vanishing meteor (n. 35).

There are three degrees of wisdom, the natural, the spiritual and the celestial, and these are opened in the measure of love (n 34[1,2])

Wisdom can be elevated in a triplicate ratio, and in each degree in a simple ratio to its highest point (n 34[2])

These three degrees are not connected continuously, but they are conjoined by correspondences (n 34[9])

Wisdom that comes to perception is a perception of truth from an affection for it (n 36)

Wisdom that increases to eternity is without end If wisdom with a wise man were to come to an end the delight of his wisdom, which consists in the perpetual multiplication and fructification of wisdom, would perish (n 335[2])

A man may be admitted into the wisdom of spiritual things, and also into a love for them, and yet not be reformed (n 222)

Angelic wisdom is ineffable (n 34[3])

There is no such approximation of angelic wisdom to the Divine wisdom as to come near it (n 335[9]) (*See Love and Wisdom*)

Wise —The more closely a man is conjoined with the Lord the wiser he becomes (n 34[1])

No one is wise from himself, but only from the Lord (n 36)

Those are wise from the Lord who cast out the devil, that is, evil, from themselves (n 34[3])

Withdrawal from evil (*the*), is effected by the Lord in a thousand ways, and even in most secret ways (n 296[10])

Wolves —They who are in their own prudence are like wolves and foxes (n 311[3])

Womb —Every man is formed by the Lord in the womb into the image and likeness of God (n 330[1])

Word —The Lord is the Word because the Word is from Him and treats of Him, and because it is the Divine truth of the Divine good (n 172[2,3])

All doctrine of the church must be drawn from the Word (n 172[1])

When man is taught from the Word he is taught from the Lord (n 172[5])

No one is taught immediately from heaven, but mediately through the Word (n 265[5])

All things of the Word have communication with heaven, and with the Lord Himself (n 172[2])

There is a presence of the Lord and of heaven wherever the Word is read with reverence (n 260[3])

The whole Word is nothing but a doctrine of life (n. 330[7])

The Papists do not read it, and the Reformed, who are in faith separated from charity, pay no attention to what relates to life in it, but only to what relates to faith (n 330[7], 264[2])

Why hitherto men have not known that there is a spiritual sense in all the particulars of the Word, and that its holiness is therefrom (n 264[1,6])

Those have light therefrom who are outside of the church and do not have the Word (n 256[2])

All who are taught by the Lord in the Word are taught a few truths in the world, but many when they become angels (n 172[5])

The interiors of the Word, although implanted in the mind while in the world, are not opened in man until after his death (n 172[5])

The Word is written throughout wholly in correspondences (n 256[4])

Whenever any spirit opens the Word and rubs his face or his clothing against it, his face or clothing shines from the mere rubbing as brightly as the moon or a star, and this in sight of all whom he meets (n 256[4])

Working (*see Operation*)

Works (*see Deeds*)

World —All things that take place in the natural world correspond to spiritual things in the spiritual world, and every thing spiritual has relation to the church (n 251[4])

- There is nothing in the natural world unconnected with the spiritual world (n. 741).
- In the spiritual world all are spiritual even in respect to their bodies (n. 167).
- World of spirits (the)* is intermediate between heaven and hell (n. 307(1)).
- As long as a man lives in the world his external is governed in the world of spirits (n. 307(1)).
- When a man dies he first enters the world of spirits and there comes into his external, which is there put off and when freed from this he is borne into his own place to which he has been a sign (n. 307(1)).
- World (the Christian)*—Why the whole Christian world worships one God under three persons, which is to worship three Gods, not knowing hitherto that God is one in person and essence in whom is a trinity and that the Lord is that God (n. 262).
- Why there have been and still are so many heresies in the Christian world (n. 259(1)).
- Worship*—To compel men to Divine worship by threat and punishment is pernicious (n. 136(1)).
- Compelled worship brings in evils, and evil then lies hidden like fire in wood under ashes, which is continually kindling and spreading till it breaks out in flames (n. 136(1)).
- Worship not compelled but spontaneous, does not bring in evils, and in consequence there are like fires that blaze up quickly and are gone (n. 136(1)).
- A compelled internal posture in such a one is in the internal of worship. It may be an internal compelled by fear or an internal compelled by love (n. 136(1)).
- Compelled worship is cold, dull, lifeless, darkened, and sad (n. 137).
- Worship not compelled when it is genuine, is spiritual, living, clear and joyful (n. 137).
- Among the ancients worship was representative consisting of pure correspondences (n. 255(1)).
- Of those who worship the sun and moon, believing God to be there and of others who worship idols and graven images (n. 254(1)).
- In places of worship in the spiritual world every one knows his own place (n. 315(1)).
- Worshipper*—Things enumerated that confirm every worshipper of himself and of nature against the Divine providence (n. 249-253).
- Of those who are worshippers of self and the world; worshippers of nature; worshippers of men and of images, and worshippers of the Lord (n. 254(1)).
- Yoke*—Concerning those who from their religion believe that they are not under the yoke of the law (n. 42, 101).
- Zeal*—There are some who seem to be in a blaze of zeal for the salvation of souls, and yet this may be from an infernal fire (n. 139(6)).

INDEX LOCORUM SCRIPTURAE SACRAE.

PRAEFATIUNCULA EDITORIS — *In hoc Indice non aliter quam in ceteris nostris,*

Notae numeri hujusmodi, I, 3, designant versus ad verbum productos.

Notae generis ejusdem, cum punctis, designant versuum partes —

Puncta signum antecedentia, „I, partem primam non datam indicant,

Puncta supra signum posita, „I, partem mediam non datam indicant

Puncta signum sequentia, „I., partem ultimam non datam indicant.

Omissionem verbi unius puncto uno monstravimus, duorum vel trium verborum, punctis duobus plurium, tribus

Notae hujusmodi, I, 3, designant versus ad verbum non productos.

Interclusae hoc modo, (I, 3,) designant versus memoratos, sed non allatos.

Genesis

1	26,	.....	..	328[5]
	26, 27,	.....	..	123[1]
	(Cap cit,)	.....		241[1]
111	I,	..	....	310[5]
	..5,	..	..	313[2]
	..15,	..	....	211[1]

Exodus

xx	7,	....	..	230[2]
xxx11	2-5, 35,	-	-	132
	4-6,	-	....	132
	(Cap cit,)	..	..	243

Leviticus

111	17,	.....		231[9]
vii	23-25,	..	..	231[9]

1 Samuelis

v	(Cap cit,)	..		326[11]
vi	(Cap cit,)	.....	-	326[11]

2 Samuelis

xxiv	I,	-	..	244
------	----	---	----	-----

1 Regum

xi	3r	245
----	----	----	------	-----

Esaias

1	6, 16, 17, ..., 18, 20,	278[5]
vi	9, 10,	260[2]
xiv	1, ..., 22,	257[2]
	4, 22,	231[5]

12,	..	257[3]
12, 13, 14,	..	257[2]
29,	.....	340[1]
(Cap cit,)	.....	231[5]
xl	17, 23,	309[3]

Jeremias

vii	2, 3, 4, 9, ..., 10, ..., 11,	128[5]
-----	-------------------------------	--------

Ezechiel

1	(Cap cit,)	..	134a[1]
viii	3 seq,	..	134a[1]
x	(Cap cit,)	..	134a[1]
xi	12, 14,	.....	134a[1]
xl	2, 26,	.....	134a[1]
	(Cap cit,)		134a[1]
xli	(Cap cit,)	..	134a[1]
xlii	(Cap cit,)	-	134a[1]
xliii	5,	-	134a[1]
	(Cap cit,)		134a[1]
xliv -xlviii	(Cap cit,)		134a[1]

Daniel

11	32, 33,	.....	328[3]
vii	1 seq,	....	134a[2]
	1, 2, 7, 13,	....	134a[2]
viii	1 seq,	..	134a[2]
	2,	.....	134a[2]
ix	21,	....	134a[2]
	24,	..	134a[3]
	24-27,	.....	328[4]
x	1, 7, 8,	.....	134a[2]

Hoscheas

vii	4,	284
-----	----	------	-----

Sacharias.

I. 8 seq	134[4]
18,	134[4]
II. 1 5 seq.	134[4]
IV 1 seq	134[4]
V 1 6	134[4]
VI. 1 seq	134[4]

Matthaeus.

V. 4	33[5]
28	111[2], 132
36	159
37	— 219[3]
43	173
45	seq[2], 330[1]
VI. 5	230[2]
19 20 21	— 217[6]
23	264[3]
24, —	18 233[2]
VII. 7 9 11	— 330[1]
13 14	250[3]
19 20	128[1]
21 22	— 124[1]
(22)	— 230[2]
24 26,	128[1]
VIII. 11 12,	— 330[1]
X. 16	310[3]
22	231[6]
(22)	230[1]
41 42	— 230[2]
XII. 23 30	233[2]
31 32	95[3]
33	231[6]
43 44 45	— 231[8]
47-48	133
XIII. 7 22	278[3]
12,	— 227[4]
12	17
13	231[9]
(13)	— 260[2]
23	— 23
XV 21 17-19	80
XVI. 27	125[2]
XVIII. (5, 20.)	— 230[1]
(8 9.)	— 324[3]
20	— 256[1]
21 22	— 250
XIX. (22.)	230[1] 324[3]
XX. 26 27	— 215[1]
XXI. (9.)	230[1]
43	125[1]
XXII. 11-13	223
XXIII. 29	330[1]

23 26	150[1]
XXIV. (2, 20.)	30[2]
(Cap. 22.)	328[4]
XXV. 14-31	210[1]
28 29,	— 17
29,	227[4]
32 33 42-46	01[1]
41	101[1]
(46)	324[3]
XXVIII. 18,	245
(18.)	330[6]
29	265[4]

Marcus.

I. 4	114[2]
14 15,	114[2]
IV 7 19	278[3]
22	260[1]
25	17 227[4]
VI. 12	114[1]
X. (17.)	324[3]
XIII. 13	231[9]
(Cap. 22.)	328[4]

Lucas.

III. 2	114[2], 280
12-13	114[1]
VI. 37 38,	334
45	80
46 47-48, 49,	91[2]
49-50,	128[1]
VIII. 7 14	278[3]
(14)	— 260[1]
18,	17 227[4]
22	— 128[1]
X. (23.)	324[3]
XII. 1	234
6 7 23, 26, 27, 28	332[4]
14-15	179[1]
15-21	220[1]
27	231[2]
XIII. 23, 25,	114[1]
27	23
23 27	128[2]
XVI. 8 9	250[3]
26	100[1]
27 31	134
XVIII. (30.)	324[3]
XIX. 13-25	10[2]
24-26	17
26	227[4]
XX. 36-38	324[3]
XXI. (Cap. 22.)	328[4]

xxiV. . 17., -	114[2]
47, -	280

Johannes

i	III, 4, -	159
	I, I ¹ , -	172[3]
	(12,) -	230[2]
	I ³ , -	298[3]
ii	I ⁹ , 2I, -	245
	(23,) -	230[2]
iii	3, 5, 7, -	82
	(15, 16, 36,) -	324[5]
	(17, 18,) -	230[2]
	27, -	159
	27, -	88, 173
v	III, -	231[8]
	(24, 25, 39,) -	324[5]
	26, -	159
	29, -	128[2]
	(40,) -	324[5]
vi	(27, 40, 68,) -	324[5]
	63, -	172[2]
vii	3I-36, -	145[4]
ix	3I, -	128[5]
	1I, -	231[2]
	4I, -	254[5]
x	I, -	230[4]
	2, 3, 9, -	230[4]
xi	25, -	159
xii	(13, 28,) -	230[2]
	40, -	231[9], 260[2]
	(50,) -	324[5]
xiii	8, 9, 10, -	151[2]
	17, -	128[3]
xiv	6, -	159
	(14-16,) -	230[2]
	15, 21-24=2I, 23, -	128[3]
	19, -	324[5]
	20, -	263[2]
	20, -	92
	20-24, -	172[2]
	2I, 23, -	33[5]
	21-24, -	326[6]
xv	(1-7,) -	296
	1, 5, -	92
	4, 5, 6, -	263[2]
	4, 5, (7,) -	30
	5, -	159
	5, -	88[2], 173

	7, -	172[2]
	1, 16, -	128[3]
xvi	(23, 24, 26, 27,) -	230[2]
xvii	(6,) -	230[2]
	(22, 23,) -	263[2]
xx	(31,) -	230[2], 324[5]

Apocalypsis

i	10, -	134a[3]
	12-16, -	134a[3]
ii	1, 2, 4, 5, -	128[4]
	8, 9, -	128[4]
	12, 13, 16, -	128[4]
	18, 19, -	128[4]
iii	1, 2, 3, -	128[4]
	7, 8, -	128[4]
	(14,) 15, 16, -	231[8]
	17, 18, 19, -	128[4]
	15, 16, -	18, 231[8]
	20, -	33[2], 119[3]
	20, -	233
iv	2, -	134a[3]
	(Cap cit,) -	134a[3]
v	1, -	134a[3]
	(Cap cit,) -	134a[3]
vi	1, -	134a[3]
	(Cap cit,) -	134a[3]
vii	(Cap cit,) -	134a[3]
ix	(Cap cit,) -	134a[3]
xii	3, 9, -	310[5]
	(Cap cit,) -	134a[3]
xiii	(Cap cit,) -	134a[3]
xiv	13, -	128[4]
xvii	(Cap cit,) -	134a[3], 231[5]
xviii	(Cap cit,) -	134a[3]
xix	11-16, (17, 18,) -	264[4]
	(Cap cit,) -	134a[3]
xx	12, 13, -	128[4]
xxi	1, 2, -	134a[3]
	1, 5, -	264[4]
	(18-21,) -	264[4]
	(Cap cit,) -	134a[3], 263[2]
xxii	(1, 2,) -	264[4]
	12, -	128[4]
	(Cap cit,) -	134a[3], 263[2]

Epistula ad Romanos

iii	28, 31, -	115
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NOTAE CRITICAE EDITORIS

1	1	55 pro "54"
4	1	102 pro "132"
5	1	faciat (ut supra, in hoc articulo) pro "faciant"
6	1	55 pro "54"
	2	313 pro "316"
	3	357 pro "457"
7	1	83 pro "53"
8	1	358 pro "385"
12	1	simul pro "non simul"
31	1	fil. pro "fil."
33	1	162 pro "62"
36	1	sit pro "fit"
37	1	27 pro "37"
39	1	auscultum pro "auscultum"
50	1	esse pro "cunct"
57	1	fit pro "sit"
	2	92 pro "90"
63	1	et enim pro "etiam," nisi praetuleris enim.
68	1	num pro "cumi"
74	1	facturi erant pro "facturos esse"
75	1	"Jesus" — sic quoque Doc de Domino n. 18. Videatur autem V.C.R. n. 528, ubi legitur "Johannes"
83	1	43 pro "53"
84	1	18, 19 pro "36"
	2	xiv pro "v"
	3	2 pro "1"
88	1	Sic editio princeps A Doctore Tafel leg. aut. "[non] cogitant.
89	1	duos pro "quatuor"
	2	vii. pro "vi."
	3	xix. pro "xviii."
	4	10 pro "11"
	5	1. 2. pro "12."
	6	ix. pro "xi."
98	1	obcederunt pro "obsiderunt"
100	1	quia pro "qui &"

101	1	pro pro praec"
103	1	commisit (cum Doctore Tafel) pro "committi"
106	1	"variatur — sic editio princeps Doctor Im Tafel praetulerit variatur"
	2	ad pro "ac ad"
107	1	sint pro "sit"
129	1	a comparandis pro non a comparandis"
138	1	et simul pro "et tunc simul"
140	1	Vide supra, n. 192.
142	1	46 pro "56"
145	1	fures pro "sulfures"
146	1	28 pro "25"
155	1	quae (cum Doctore Tafel) pro "qui"
187	1	xxii. pro "xxi."
	2	secundum pro "contra"
189	1	etiam (ut vix supra) pro caute
	2	129-153 pro "154 ad 174"
190	1	explicita pro "explicata"
191	1	villipendat pro "villipendet"
193	1	99 pro "97"
199	1	5569 pro "5564"
202	1	sit pro "fit"
206	1	Uique ad annum 1819.
208	1	40 pro "42"
216	1	"274," et seq. — sic editio princeps
223	1	19 pro "14"
227	1	cerebro pro "cerebris"
229	1	199 pro "119"
	2	47 pro "27"
253	1	Tertium pro "Qu. tam."
261	1	calci o pro "interno"
262	1	illorum pro "illarum"
263	1	316," et seq. — sic editio princeps
264	1	2 pro "3"

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